

Chapter 1 : The Universal Law of Cause and Effect and its Impact on Your Life

The law of cause and effect states that every cause has an effect and every effect becomes the cause of something else. This law suggests that the universe is always in motion and progressed from a chain of events.

The Kybalion, by Three Initiates, [], at sacred-texts. The great Sixth Hermetic Principle--the Principle of Cause and Effect--embodies the truth that Law pervades the Universe; that nothing happens by Chance; that Chance is merely a term indicating cause existing but not recognized or perceived; that phenomena is continuous, without break or exception. The Principle of Cause and Effect underlies all scientific thought, ancient and modern, and was enunciated by the Hermetic Teachers in the earliest days. While many and varied disputes between the many schools of thought have since arisen, these disputes have been principally upon the details of the operations of the Principle, and still more often upon the meaning of certain words. The underlying Principle of Cause and Effect has been accepted as correct by practically all the thinkers of the world worthy of the name. To think otherwise would be to take the phenomena of the universe from the domain of Law and Order, and to relegate it; to the control of the imaginary something which men have called "Chance. Webster defines the word "Chance" as follows: How could there be a something acting in the phenomenal universe, independent of the laws, order, and continuity of the latter? Such a something would be entirely independent of the orderly trend of the universe, and therefore superior to it. There is no room in the universe for a something outside of and independent of Law. The existence of such a Something would render all Natural Laws ineffective, and would plunge the universe into chaotic disorder and lawlessness. A careful examination will show that what we call "Chance" is merely an expression relating to obscure causes; causes that we cannot perceive; causes that we cannot understand. The word Chance is derived from a word Meaning "to fall" as the falling of dice , the idea being that the fall of the dice and many other happenings are merely a "happening" unrelated to any cause. And this is the sense in which the term is generally employed. But when the matter is closely examined, it is seen that there is no chance whatsoever about the fall of the dice. Each time a die falls, and displays a certain number, it obeys a law as infallible as that which governs the revolution of the planets around the sun. Back of the fall of the die are causes, or chains of causes, running back further than the mind can follow. The position of the die in the box; the amount of muscular energy expended in the throw; the condition of the table, etc. But back of these seen causes there are chains of unseen preceding causes, all of which had a bearing upon the number of the die which fell uppermost. If a die be cast a great number of times, it will be found that the numbers shown will be about equal, that is, there will be an equal number of one-spot, two-spot, etc. Toss a penny in the air, and it may come down either "heads" or "tails"; but make a sufficient number of tosses, and the heads and tails will about even up. This is the operation of the law of average. But both the average and the single toss come under the Law of Cause and Effect, and if we were able to examine into the preceding causes, it would be clearly seen that it was simply impossible for the die to fall other than it did, under the same circumstances and at the same time. Given the same causes, the same results will follow. There is always a "cause" and a "because" to every event. Nothing ever "happens" without a cause, or rather a chain of causes. Some confusion has arisen in the minds of persons considering this Principle, from the fact that they were unable to explain how one thing could cause another thing--that is, be the "creator" of the second thing. As a matter of fact, no "thing" ever causes or "creates" another "thing. There is a continuity between all events precedent, consequent and subsequent. There is a relation existing between everything that has gone before, and everything that follows. A stone is dislodged from a mountain side and crashes through a roof of a cottage in the valley below. At first sight we regard this as a chance effect, but when we examine the matter we find a great chain of causes behind it. In the first place there was the rain which softened the earth supporting the stone and which allowed it to fall; then back of that was the influence of the sun, other rains, etc. Then we might follow up the causes behind the rain, etc. Then we might consider the existence of the roof In short, we would soon find ourselves involved in a mesh of cause and effect, from which we would soon strive to extricate ourselves. Just as a man has two parents, and four grandparents, and eight great-grandparents, and sixteen great-great-grandparents, and so on until when, say, forty generations are

calculated the numbers of ancestors run into many millions--so it is with the number of causes behind even the most trifling event or phenomena, such as the passage of a tiny speck of soot before your eye. And a mighty chain of events, causes and effects, brought it to its present condition, and the later is but one of the chain of events which will go to produce other events hundreds of years from now. One of the series of events arising from the tiny bit of soot was the writing of these lines, which caused the typesetter to perform certain work; the proofreader to do likewise; and which will arouse certain thoughts in your mind, and that of others, which in turn will affect others, and so on, and on, and on, beyond the ability of man to think further--and all from the passage of a tiny bit of soot, all of which shows the relativity and association of things, and the further fact that "there is no great; there is no small, in the mind that causeth all. If a certain man had not met a certain maid, away back in the dim period of the Stone Age--you who are now reading these lines would not now be here. And if, perhaps, the same couple had failed to meet, we who now write these lines would not now be here. And the very act of writing, on our part, and the act of reading, on yours, will affect not only the respective lives of yourself and ourselves, but will also have a direct, or indirect, affect upon many other people now living and who will live in the ages to come. Every thought we think, every act we perform, has its direct and indirect results which fit into the great chain of Cause and Effect. We do not wish to enter into a consideration of Free Will, or Determinism, in this work, for various reasons. Among the many reasons, is the principal one that neither side of the controversy is entirely right--in fact, both sides are partially right, according to the Hermetic Teachings. The Teachings are that a man may be both Free and yet bound by Necessity, depending upon the meaning of the terms, and the height of Truth from which the matter is examined. The ancient writers express the matter thus: They are swayed by the opinions, customs and thoughts of the outside world, and also by their emotions, feelings, moods, etc. They manifest no Mastery, worthy of the name. They indignantly repudiate this assertion, saying, "Why, I certainly am free to act and do as I please--I do just what I want to do," but they fail to explain whence arise the "want to" and "as I please. Is there no "because" to their "pleasing" and "Wanting"? The Master can change these "pleases" and "wants" into others at the opposite end of the mental pole. He is able to "Will to will," instead of to will because some feeling, mood, emotion, or environmental suggestion arouses a tendency or desire within him so to do. The majority of people are carried along like the falling stone, obedient to environment, outside influences and internal moods, desires, etc. Moved like the pawns on the checkerboard of life, they play their parts and are laid aside after the game is over. But the Masters, knowing the rules of the game, rise above the plane of material life, and placing themselves in touch with the higher powers of their nature, dominate their own moods, characters, qualities, and polarity, as well as the environment surrounding them and thus become Movers in the game, instead of Pawns--Causes instead of Effects. The Masters do not escape the Causation of the higher planes, but fall in with the higher laws, and thus master circumstances on the lower plane. They thus form a conscious part of the Law, instead of being mere blind instruments. But, on higher and on lower, the Law is always in operation. There is no such thing as Chance. The blind goddess has been abolished by Reason. It is true indeed that not a sparrow drops unnoticed by the Mind of THE AL--that even the hairs on our head are numbered--as the scriptures have said There is nothing outside of Law; nothing that happens contrary to it. And yet, do not make the mistake of supposing that Man is but a blind automaton--far from that. The Hermetic Teachings are that Man may use Law to overcome laws, and that the higher will always prevail against the lower, until at last he has reached the stage in which he seeks refuge in the LAW itself, and laughs the phenomenal laws to scorn. Are you able to grasp the inner meaning of this?

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Search The law of cause and effect The Law of Cause and Effect states that whatever you send into the universe comes back. Action - re-action are equal and opposite. Every cause has its effect; every effect, its cause. By focusing on the Cause the Effect will automatically take care of itself. You get back what you put out. It is like a boomerang. You throw it out and it comes back. If you put a negative out, you will get a negative back. Also, when you put a positive out you will get a positive back, maybe not straight away, but it will come. In Indian religions Karma is the concept of "action" or "deed", understood as that which causes the entire cycle of cause and effect And in the New Testament expresses it like this: You get back what you send out. It delivers back to you, the results of whatever you give to it. The Universe is operated and run by universal laws. Everything happens according to these laws. He also recorded one of the most powerful personal development recordings ever done. One morning, more than 40 years ago, this recording was played for a group of salespeople at Earl Nightingales insurance agency. What they heard stunned them like nothing before. They were electrified by what they heard. Everyone wanted a copy and the word spread about this great recording. Below is an excerpt from The Strangest Secret. It illustrates the Law of Cause and Effect. And every person who discovered this believed for a while that he was the first one to work it out. We become what we think about. And if he thinks about nothing How does it work? Why do we become what we think about? To do this, I want to tell you about a situation that parallels the human mind. The land gives the farmer a choice; he may plant in that land whatever he chooses. He digs two little holes in the earth and he plants both seeds-one corn, the other nightshade. He covers up the holes, waters and takes care of the land Invariably, the land will return what was planted. It will return poison in just as wonderful abundance as it will corn. So up come the two plants - one corn, one poison. The human mind is far more fertile, far more incredible and mysterious than the land, but it works the same way. A concrete, worthwhile goal But what we plant it must return to us. You see, the human mind is the last great unexplored continent on earth. It contains riches beyond our wildest dreams. It will return anything we want to plant. Nothing ever escapes the laws of the universe Nothing in the entire universe ever happens, unless it occurs according to law. Nothing ever escapes the law. Every effect must have a cause; and in turn, that cause must have an effect. If you are in a positive emotionally state positive vibrations you are sending good out and good will return. There is something good in every single person on this planet - you just have to look for it. People will realize that everyone has something special to give to the world. We are all unique. Our thoughts are mental fingerprints. No-one can think exactly like you. AND by sending out good positive thoughts to people you meet good things will return to you. You enter into harmony with the Law of Cause and Effect. Good things will come your way - opportunities will start to emerge.

Chapter 3 : Law Of Cause and Effect

This law of cause and effect works just as do other laws of Nature, and if we can recognise that it will save us much trouble. If you put your hand into the fire, and it is burnt, you do not say "God punished me for putting my hand into the fire".

The cover page shall be in the following form: The Law of Real Estate Agency This pamphlet describes your legal rights in dealing with a real estate firm or broker. Please read it carefully before signing any documents. The following is only a brief summary of the attached law: Defines the specific terms used in the law. Relationships between Brokers and the Public. Duties of a Broker Generally. Prescribes the duties that are owed by all brokers, regardless of who the broker represents. Prescribes the additional duties of a broker representing the seller or landlord only. Prescribes the additional duties of a broker representing the buyer or tenant only. Duties of a Dual Agent. Prescribes the additional duties of a broker representing both parties in the same transaction, and requires the written consent of both parties to the broker acting as a dual agent. Duration of Agency Relationship. Describes when an agency relationship begins and ends. Provides that the duties of accounting and confidentiality continue after the termination of an agency relationship. Allows real estate firms to share compensation with cooperating real estate firms. States that payment of compensation does not necessarily establish an agency relationship. Also limits the liability of a broker for the conduct of a subagent. Imputed Knowledge and Notice. Eliminates the common law rule that notice to or knowledge of an agent constitutes notice to or knowledge of the principal. This law establishes statutory duties which replace common law fiduciary duties owed by an agent to a principal. Prescribes an additional duty of a firm representing the seller of owner-occupied real property in a short sale.

Chapter 4 : Cause & Effect: Opioids and Your Body Pamphlet | Primo Prevention

The Law of Cause and Effect - Pamphlet by James Allen starting at \$ The Law of Cause and Effect - Pamphlet has 1 available editions to buy at Alibris.

And because its truths are eternal, it will still be read when another century has passed. Frederic Bastiat was a French economist, statesman, and author. He did most of his writing during the years just before and immediately following the Revolution of February. This was the period when France was rapidly turning to complete socialism. As a Deputy to the Legislative Assembly, Mr. Bastiat was studying and explaining each socialist fallacy as it appeared. And he explained how socialism must inevitably degenerate into communism. But most of his countrymen chose to ignore his logic. The Law is here presented again because the same situation exists in America today as in the France of . The same socialist-communist ideas and plans that were then adopted in France are now sweeping America. The explanations and arguments then advanced against socialism by Mr. Bastiat are word for word equally valid today. His ideas deserve a serious hearing. His objective was an accurate rendering of Mr. A nineteenth century translation of The Law, made in England by an unidentified contemporary of Mr. Bastiat, was of much value as a check against this translation. In addition, Dean Russell had his work reviewed by Bertrand de Jouvenel, the noted French economist, historian, and author who is also thoroughly familiar with the English language. Russell bears full responsibility for the translation. The Law The law perverted! And the police powers of the state perverted along with it! The law, I say, not only turned from its proper purpose but made to follow an entirely contrary purpose! The law become the weapon of every kind of greed! Instead of checking crime, the law itself guilty of the evils it is supposed to punish! If this is true, it is a serious fact, and moral duty requires me to call the attention of my fellow-citizens to it. This gift is life physical, intellectual, and moral life. But life cannot maintain itself alone. The Creator of life has entrusted us with the responsibility of preserving, developing, and perfecting it. In order that we may accomplish this, He has provided us with a collection of marvelous faculties. And He has put us in the midst of a variety of natural resources. By the application of our faculties to these natural resources we convert them into products, and use them. This process is necessary in order that life may run its appointed course. Life, faculties, production in other words, individuality, liberty, property this is man. And in spite of the cunning of artful political leaders, these three gifts from God precede all human legislation, and are superior to it. Life, liberty, and property do not exist because men have made laws. On the contrary, it was the fact that life, liberty, and property existed beforehand that caused men to make laws in the first place. What, then, is law? It is the collective organization of the individual right to lawful defense. Each of us has a natural right from God to defend his person, his liberty, and his property. These are the three basic requirements of life, and the preservation of any one of them is completely dependent upon the preservation of the other two. For what are our faculties but the extension of our individuality? And what is property but an extension of our faculties? If every person has the right to defend even by force his person, his liberty, and his property, then it follows that a group of men have the right to organize and support a common force to protect these rights constantly. Thus the principle of collective right its reason for existing, its lawfulness is based on individual right. And the common force that protects this collective right cannot logically have any other purpose or any other mission than that for which it acts as a substitute. Thus, since an individual cannot lawfully use force against the person, liberty, or property of another individual, then the common force for the same reason cannot lawfully be used to destroy the person, liberty, or property of individuals or groups. Such a perversion of force would be, in both cases, contrary to our premise. Force has been given to us to defend our own individual rights. Who will dare to say that force has been given to us to destroy the equal rights of our brothers? Since no individual acting separately can lawfully use force to destroy the rights of others, does it not logically follow that the same principle also applies to the common force that is nothing more than the organized combination of the individual forces? If this is true, then nothing can be more evident than this: The law is the organization of the natural right of lawful defense. It is the substitution of a common force for individual forces. And this common force is to do

only what the individual forces have a natural and lawful right to do: A Just and Enduring Government If a nation were founded on this basis, it seems to me that order would prevail among the people, in thought as well as in deed. It seems to me that such a nation would have the most simple, easy to accept, economical, limited, nonoppressive, just, and enduring government imaginable " whatever its political form might be. Under such an administration, everyone would understand that he possessed all the privileges as well as all the responsibilities of his existence. No one would have any argument with government, provided that his person was respected, his labor was free, and the fruits of his labor were protected against all unjust attack. When successful, we would not have to thank the state for our success. And, conversely, when unsuccessful, we would no more think of blaming the state for our misfortune than would the farmers blame the state because of hail or frost. The state would be felt only by the invaluable blessings of safety provided by this concept of government. It can be further stated that, thanks to the non-intervention of the state in private affairs, our wants and their satisfactions would develop themselves in a logical manner. We would not see poor families seeking literary instruction before they have bread. We would not see cities populated at the expense of rural districts, nor rural districts at the expense of cities. We would not see the great displacements of capital, labor, and population that are caused by legislative decisions. The sources of our existence are made uncertain and precarious by these state-created displacements. And, furthermore, these acts burden the government with increased responsibilities. The Complete Perversion of the Law But, unfortunately, law by no means confines itself to its proper functions. And when it has exceeded its proper functions, it has not done so merely in some inconsequential and debatable matters. The law has gone further than this; it has acted in direct opposition to its own purpose. The law has been used to destroy its own objective: It has been applied to annihilating the justice that it was supposed to maintain; to limiting and destroying rights which its real purpose was to respect. The law has placed the collective force at the disposal of the unscrupulous who wish, without risk, to exploit the person, liberty, and property of others. It has converted plunder into a right, in order to protect plunder. And it has converted lawful defense into a crime, in order to punish lawful defense. How has this perversion of the law been accomplished? And what have been the results? The law has been perverted by the influence of two entirely different causes: Let us speak of the first. A Fatal Tendency of Mankind Self-preservation and self-development are common aspirations among all people. And if everyone enjoyed the unrestricted use of his faculties and the free disposition of the fruits of his labor, social progress would be ceaseless, uninterrupted, and unending. But there is also another tendency that is common among people. When they can, they wish to live and prosper at the expense of others. This is no rash accusation. Nor does it come from a gloomy and uncharitable spirit. The annals of history bear witness to the truth of it: This fatal desire has its origin in the very nature of man " in that primitive, universal, and insuppressible instinct that impels him to satisfy his desires with the least possible pain. Property and Plunder Man can live and satisfy his wants only by ceaseless labor; by the ceaseless application of his faculties to natural resources. This process is the origin of property. But it is also true that a man may live and satisfy his wants by seizing and consuming the products of the labor of others. This process is the origin of plunder. Now since man is naturally inclined to avoid pain " and since labor is pain in itself " it follows that men will resort to plunder whenever plunder is easier than work. History shows this quite clearly. And under these conditions, neither religion nor morality can stop it. When, then, does plunder stop? It stops when it becomes more painful and more dangerous than labor. It is evident, then, that the proper purpose of law is to use the power of its collective force to stop this fatal tendency to plunder instead of to work. All the measures of the law should protect property and punish plunder. But, generally, the law is made by one man or one class of men. And since law cannot operate without the sanction and support of a dominating force, this force must be entrusted to those who make the laws.

Chapter 5 : Theosophy : Law of Cause and Effect by C. W. Leadbeater : :

This Law is about what you put out (cause) will have a result (effect). Or, as the old proverb says, "What you reap is what you sow." Let's examine Sir Isaac Newton's third Law of Motion, which states that "for every action, there is an equal and opposite reaction."

Algorithms have been developed to systematically determine the skeleton of the underlying graph and, then, orient all arrows whose directionality is dictated by the conditional independencies observed. In general this leaves a set of possible causal relations, which should then be tested by analyzing time series data or, preferably, designing appropriately controlled experiments. In contrast with Bayesian Networks, path analysis and its generalization, structural equation modeling, serve better to estimate a known causal effect or to test a causal model than to generate causal hypotheses. For nonexperimental data, causal direction can often be inferred if information about time is available. This is because according to many, though not all, theories causes must precede their effects temporally. This can be determined by statistical time series models, for instance, or with a statistical test based on the idea of Granger causality, or by direct experimental manipulation. The use of temporal data can permit statistical tests of a pre-existing theory of causal direction. For instance, our degree of confidence in the direction and nature of causality is much greater when supported by cross-correlations, ARIMA models, or cross-spectral analysis using vector time series data than by cross-sectional data. Derivation theories[edit] Nobel Prize laureate Herbert A. Simon and philosopher Nicholas Rescher [33] claim that the asymmetry of the causal relation is unrelated to the asymmetry of any mode of implication that contraposes. Rather, a causal relation is not a relation between values of variables, but a function of one variable the cause on to another the effect. So, given a system of equations, and a set of variables appearing in these equations, we can introduce an asymmetric relation among individual equations and variables that corresponds perfectly to our commonsense notion of a causal ordering. The system of equations must have certain properties, most importantly, if some values are chosen arbitrarily, the remaining values will be determined uniquely through a path of serial discovery that is perfectly causal. They postulate the inherent serialization of such a system of equations may correctly capture causation in all empirical fields, including physics and economics. Manipulation theories[edit] Some theorists have equated causality with manipulability. This coincides with commonsense notions of causations, since often we ask causal questions in order to change some feature of the world. For instance, we are interested in knowing the causes of crime so that we might find ways of reducing it. These theories have been criticized on two primary grounds. First, theorists complain that these accounts are circular. Attempting to reduce causal claims to manipulation requires that manipulation is more basic than causal interaction. But describing manipulations in non-causal terms has provided a substantial difficulty. The second criticism centers around concerns of anthropocentrism. It seems to many people that causality is some existing relationship in the world that we can harness for our desires. If causality is identified with our manipulation, then this intuition is lost. In this sense, it makes humans overly central to interactions in the world. These accounts use manipulation as a sign or feature in causation without claiming that manipulation is more fundamental than causation. As an example, a ball moving through the air a process is contrasted with the motion of a shadow a pseudo-process. The former is causal in nature while the latter is not. Salmon [39] claims that causal processes can be identified by their ability to transmit an alteration over space and time. An alteration of the ball a mark by a pen, perhaps is carried with it as the ball goes through the air. On the other hand, an alteration of the shadow insofar as it is possible will not be transmitted by the shadow as it moves along. These theorists claim that the important concept for understanding causality is not causal relationships or causal interactions, but rather identifying causal processes. The former notions can then be defined in terms of causal processes. Science[edit] For the scientific investigation of efficient causality, the cause and effect are each best conceived of as temporally transient processes. Within the conceptual frame of the scientific method, an investigator sets up several distinct and contrasting temporally transient material processes that have the structure of experiments, and records candidate material responses, normally intending to determine causality in the physical world. The

quantity of carrot intake is a process that is varied from occasion to occasion. The occurrence or non-occurrence of subsequent bubonic plague is recorded. To establish causality, the experiment must fulfill certain criteria, only one example of which is mentioned here. For example, instances of the hypothesized cause must be set up to occur at a time when the hypothesized effect is relatively unlikely in the absence of the hypothesized cause; such unlikelihood is to be established by empirical evidence. A mere observation of a correlation is not nearly adequate to establish causality. In nearly all cases, establishment of causality relies on repetition of experiments and probabilistic reasoning. Hardly ever is causality established more firmly than as more or less probable. It is often most convenient for establishment of causality if the contrasting material states of affairs are fully comparable, and differ through only one variable factor, perhaps measured by a real number. Otherwise, experiments are usually difficult or impossible to interpret. In some sciences, it is very difficult or nearly impossible to set up material states of affairs that closely test hypotheses of causality. Such sciences can in some sense be regarded as "softer".

Causality physics One has to be careful in the use of the word cause in physics. Properly speaking, the hypothesized cause and the hypothesized effect are each temporally transient processes. For example, force is a useful concept for the explanation of acceleration, but force is not by itself a cause. For example, a temporally transient process might be characterized by a definite change of force at a definite time. Such a process can be regarded as a cause. Causality is not inherently implied in equations of motion, but postulated as an additional constraint that needs to be satisfied. This constraint has mathematical implications [42] such as the Kramers-Kronig relations. Causality is one of the most fundamental and essential notions of physics. Otherwise, reference coordinate systems could be constructed using the Lorentz transform of special relativity in which an observer would see an effect precede its cause. Causal notions appear in the context of the flow of mass-energy. For example, it is commonplace to argue that causal efficacy can be propagated by waves such as electromagnetic waves only if they propagate no faster than light. Wave packets have group velocity and phase velocity. For waves that propagate causal efficacy, both of these must travel no faster than light. Thus light waves often propagate causal efficacy but de Broglie waves often have phase velocity faster than light and consequently cannot be propagating causal efficacy.

Engineering[edit] A causal system is a system with output and internal states that depends only on the current and previous input values. A system that has some dependence on input values from the future in addition to possible past or current input values is termed an acausal system, and a system that depends solely on future input values is an anticausal system. Acausal filters, for example, can only exist as postprocessing filters, because these filters can extract future values from a memory buffer or a file.

Biology, medicine and epidemiology[edit] Austin Bradford Hill built upon the work of Hume and Popper and suggested in his paper "The Environment and Disease: He did not note however, that temporality is the only necessary criterion among those aspects. Directed acyclic graphs DAGs are increasingly used in epidemiology to help enlighten causal thinking.

Causal reasoning Psychologists take an empirical approach to causality, investigating how people and non-human animals detect or infer causation from sensory information, prior experience and innate knowledge.

Attribution Attribution theory is the theory concerning how people explain individual occurrences of causation. Taking causation one step further, the type of attribution a person provides influences their future behavior. The intention behind the cause or the effect can be covered by the subject of action. See also accident ; blame ; intent ; and responsibility.

Causal powers Whereas David Hume argued that causes are inferred from non-causal observations, Immanuel Kant claimed that people have innate assumptions about causes. Within psychology, Patricia Cheng [45] attempted to reconcile the Humean and Kantian views. According to her power PC theory, people filter observations of events through a basic belief that causes have the power to generate or prevent their effects, thereby inferring specific cause-effect relations.

Causation and salience Our view of causation depends on what we consider to be the relevant events. Another way to view the statement, "Lightning causes thunder" is to see both lightning and thunder as two perceptions of the same event, viz. Naming and causality

David Sobel and Alison Gopnik from the Psychology Department of UC Berkeley designed a device known as the blicket detector which would turn on when an object was placed on it. Their research suggests that "even young children will easily and swiftly learn about a new causal power of an object and spontaneously use that information in classifying and naming the object. Both temporal and

spatial factors can be manipulated. Statistics and economics[edit] Statistics and economics usually employ pre-existing data or experimental data to infer causality by regression methods. The body of statistical techniques involves substantial use of regression analysis. Typically a linear relationship such as y .

Chapter 6 : Common Sense (pamphlet) - Wikipedia

The universal law of cause and effect states that for every effect there is a definite cause, likewise for every cause, there is a definite effect. Your thoughts, behaviors, and actions create specific effects that manifest and create your life as you know it.

Behaviors Actions What this essentially means is that we must intimately study these successful people from within their personal MasterMind Matrix. Success is not built upon chance or luck. Success is not determined outside of you. Success is created within you. Everything happens for reasons, whether good or bad. Because nothing happens by chance or luck, therefore everything happens for a reason as a direct result of the cause that you brought about from within yourself. What you attract into your life is a direct result of the causes you brought forth into existence. Your life conditions create effects. Your life reactions to events and people determines how you feel and behave. In fact, how you react to the events, people and circumstances in your life, is actually determining by how you feel on a daily basis – creating a chain of effects that are constantly transforming your destiny anew every day. Your thoughts create causes. Your thoughts give meaning to circumstances. Your thoughts are creatively manifesting your reality. Your life experience is a reflection of thought manifestations. Within the seed of individual thoughts, lie the origins of the causes we create in our reality. These causes create effects which we experience in our lives as manifested life circumstances. In fact, our thoughts do more than just that. They actually give meaning to our experience of reality, which is why each of us holds a different perspective of the world around us. You Have Always Had Free Choice The one thing that is completely within our control from the moment we come into this world is our conscious power over our thought processes. We choose how to interpret our experiences. We choose to experience emotions both consciously and unconsciously at any one moment in time. We choose to behave in accordance with how we think about the world, others, events and ourselves. Because we have free choice to control our thought processes at all times, and since our thoughts create the causes that lead to the effects that we experience in our lives, then this, therefore, leads us to the conclusion that we have freely chosen to experience life as we know it, whether we are consciously aware of it or not. Free choice has created learned behaviors, responses, reactions, thoughts and interpretations of life and circumstances. We are experiencing life as we know it because of the learned and conditioned psychological patterns we have pre-programmed into our minds over a lifetime of free choice. Moreover, this psychological programming is filtering our experience of reality in a very biased yet very predictable manner – effectively creating and interpreting our existence in front of our eyes. Because we have free choice, this means that we also have free choice to unlearn our thoughts, behaviors and reactions. Because we have free choice, this means that we also have free choice to become proactive and conscious thinkers. Free choice means that it is never too late to turn things around. No matter how unfavorable our circumstances, how dark our predicaments or how unlucky we may have been. Free choice means that we can make a different choice and choose to unlearn what we have learned and learn what it will take to trigger the causes that will create the effects we desire to experience within our lives. The following transformational analysis questions will help you to gain greater clarity about your life and thought processes, allowing you to find the answers that will enable you to achieve the success you desire to experience in your life: How are my thoughts causing, creating and maintaining my current life circumstances? How can I begin interpreting my world differently? How can I change my patterns of thinking? Would you like to keep these concepts at the forefront of your mind? If so, then you might like to download the accompanying mind map reference poster to your iPad, tablet or computer. The map presents you with a quick overview of this article. Your purchase will also go a long way towards supporting the further development of these maps. The Emotional Intelligence Bundle of maps includes a selection of hand picked maps that are designed to help you manage your emotional responses in more optimal ways. Find out more by clicking on the banner below. Adam Sicinski Adam is a life coach, mind mapper, doodler and visual thinker. He founded IQ Matrix in and has created over self-growth mind maps. He also has a Free 40 Day How to Doodle Course where he teaches how to doodle using simple daily lessons. Feel free to also get in touch and send Adam a message here.

Chapter 7 : What effect of Thomas Paine's pamphlet Common Sense

The Law of Cause and Effect 1. The foundation of Buddhism is the Law of Cause and Effect. Without knowing this deeply, one cannot understand Buddhism or move forward on the path.

Everything happens for a reason. The Law of Cause and Effect works the same for everyone. Look at your life. For example, are you fat and in poor health? Well, that could be the result of poor diet and lack of exercise. Are you in debt up to your eyeballs? Well, that could be the result of uncontrolled spending habits. Is your relationship in turmoil? Well, that could be the result of not putting in a sincere effort to show your love and affection towards your significant other. This Law is about what you put out cause will have a result effect. And chances are, it would hurt! But the effect would be that you fall. While this is an extreme example, it serves to illustrate the point very well. Imagine that your business is so super successful, you cannot keep up with the demand – a nice problem to have, right? At this point, you have a choice to make – hire more people or let it ride the way it is. Will you hire too many people? Will this drastically increase your overhead and can you still profit? Will you be able to train the new people effectively and efficiently while still maintaining the current success level of your business? On the flip side, if you hire all the right people and do it effectively and efficiently, the benefit can be priceless! It can be a scary situation to be in. The effect is the result of the decision. The same holds true with your personal relationships. If you treat the important people in your life with respect, love, compassion, dignity and honesty cause, you will experience loving, solid relationships – which lead to happiness, fulfillment and peace of mind effect. Making It Work for You: Here is what is so magickal about this Law! If you wanted to become a successful and highly paid businessman or woman in your chosen field, then you should be able to study what made others, before you, successful and then copy what they did. You should look at things like – What kind of books do they read? What kind of courses did they study? Who were the people they studied? What are their belief systems? What actions did they take? What are their hierarchy of values? How do they spend their time? How do they spend their money? What You Can Do? In other words, if you want a specific result in your life, identify the specific things you will need to do in order to get the results that you want. The first step in taking massive action is to first make the decision to focus on, and do, the things that other successful people have done. The Start is what Stops most people. Years ago a good friend of mine had a conversation with Dr. At the time, my friend was interested in becoming an international, inspirational speaker, so he asked Dr. As a matter of fact, he even had a small segment in the hit movie The Secret! Even if you have to fake your belief until you finally believe it for real! It works every single time. I hope you found this blog post valuable! If you did, please leave a comment below!! If you hated this post and completely disagree, leave a comment as well, I want to hear your perspective on it! In the mean time,.

Chapter 8 : Karma; The Laws of Cause and Effect

The concept of order maintained by the law of cause and effect is a scientific principle with a history traceable through Hebrew, Babylonian, Greek, and modern civilizations.

A karmic experience is a challenge to an individual to reconsider a choice that has been made, or an attitude that has been held, to see if these decisions were founded upon a misunderstanding of The Laws of the System. You are bound karmically to anything that you accept, or misunderstand, until you understand it. Karma is merely a gap in your understanding. And, karma applies only to beings who have advanced to the level of experiencing in the forms of the human kingdom. Each individual creates their own karma by experiencing results, their ability to learn, and their disregard for experiencing. We create our own capacities and limitations. You cannot project perfect creations unless you understand the materials, tools, and processes of creation completely, and have experienced the repercussions of your actions. A person exists to experience all forms of materiality, to understand each thoroughly, and to learn how to manipulate and maintain these forms in balance and harmony. As the individual evolves, studies his progress and finds there is a gap in his understanding, at some point in time the gap must be filled with the appropriate experience to balance it out. Karma is, therefore, the need to experience, and to fill gaps in the understanding of the experiences gained. It is a lack of understanding of all the points of view that apply, that must be changed, and an awareness that is necessary to be gained. As a term, it can at the latest be traced back to the early Upanishads, around BCE. In its major conception, karma is the physical, mental and supramental system of neutral rebound, "cause and effect," that is inherent in existence within the bounds of time, space, and causation. Essentially what this means is that the very being which one experiences say, as a human being is governed by an immutable preservation of energy, vibration, and action. It is comparable to the Golden Rule but denies the ostensible arbitrariness of Fate, Destiny, Kismet, or other such Western conceptions by attributing absolute reason and determinism to the workings of the cosmos. The concept of an inscrutable "God" figure is not necessary with the idea of karma. As gravity governs the motions of heavenly bodies and objects on the surface of the earth, karma governs the motions and happenings of life, both inanimate and animate, unconscious and conscious, in the cosmic realm. Thus, what certain philosophical viewpoints may term "destiny" or "fate" is in actuality, according to the laws of karma, the simple and neutral working out of karma. Many have likened karma to a moral banking system, a credit and debit of good and bad. In order to attain supreme consciousness, to escape the cycle of life, death, and rebirth and the knot of karma one must altogether transcend karma. This method of transcendence is variously dealt with in many streams of not only Hinduism and Buddhism, but other faiths and philosophical systems as well. From Hinduism the concept of karma was absorbed and developed in different manners in other movements within the other Indian subcontinental South Asian religions of Buddhism, Jainism, and Sikhism. Although these religions express significant disagreement regarding the particularities of "karma", all four groups have relatively similar notions of what karma is. More recently the concept has been adopted with various degrees of accuracy and understanding by many New Age movements, Theosophy and Kardecist Spiritualism. Karma in the Dharma-based Religions Hinduism Karma first came into being as a concept in Hinduism, largely based on the Vedas and Upanishads. One of the first and most dramatic illustrations of Karma can be found in the great Hindu epic, the Mahabharata. The original Hindu concept of karma was later enhanced by several other movements within the religion, most notably Vedanta, Yoga, and Tantra. Hinduism sees karma as immutable law with involuntary and voluntary acts being part of a more intricate system of cause and effect that is often not comprehensible to one bound by karma. By ceasing to create more karma, the jiva-atma or individual soul is able to move closer to moksha, or liberation. To the Hindu, karma is the law of the phenomenal cosmos that is part and parcel of living within the dimensions of time and space. All actions, thoughts, vibrations of any sort, are governed by a law that demands perfect rebound. So all jiva-atmas individual souls must experience karma if they live and experience the phenomenal universe. In Hinduism, karma is of three kinds: After death, the atma leaves the body, as the casting off of old vestments, and carries with it the samskaras impressions of the past life of thoughts and actions and events.

This might be seen through the Hindu system of yoga and the dynamic of the gunas. An example would be someone who, through meditation, slowly evolved into a more stable personality. Agami Karma Agami karma is the karma of the present life over which the soul has complete control. The Hindu cannot say, sometimes, if a major event in life is the doing of Prarabadha or Agami Karma. The idea of "bad things happening to good people" is seen by the Hindu as a result of Prarabadha Karma, more simply understood as karma from a past life. In Hinduism, karma works within a cyclical framework that sees the phenomenal universe being created and eventually dissolving back into itself, back into realization that it was nothing other than Maya imposed on the truth of Brahman. So Karma will eventually be worked out. Karma does allow for anirudh Divine Grace. Through exceeding devotion and love of God, the Hindu believes one can be helped to speed through Karma phal Karmic fruit. One is aided by love of God. All the Yogas of Hinduism seek to transcend karma through different means of realization. Buddhism In Buddhism, only intentional actions are karmic "acts of will". Often misunderstood in the West as "cause and effect", in actuality, Karma literally means "action" - often indicating intent or cause. Accompanying this usually is a separate tenet called Vipaka, meaning result or effect. The re-action or effect can itself also influence an action, and in this way, the chain of causation continues ad infinitum. There is also a completely different type of karma that is neither good nor bad, but liberating. This karma allows for the individual to break the endless cycle of rebirth, and thereby leave samsara permanently. This seems to imply that one does not need to act in a good manner. But the Buddhist sutras explain that in order to generate liberating karma, we must first develop incredibly powerful concentration. This concentration is akin to the states of mind required to be reborn in the Deva realm, and in itself depends upon a very deep training in ethical self-discipline. This differentiation between good karma and liberating karma has been used by some scholars to argue that the development of Tantra depended upon Buddhist ideas and philosophies. Understanding the universal law of Karma provides order to a beginningless and endless universe. Alongside this view is the related notion of Buddhist rebirth - sometimes understood to be the same thing as reincarnation - which has its roots in the principle of Karma. Jainism Jains believe that karma is a form of matter. Mahavira described karma as "clay particles". Jains do not believe in "good karma" or "bad karma"; they try to avoid all karma. For the most part, however, the idea of the Abrahamic God makes the concept of Karma redundant for Christians. It is also worth noting that most interpretations of Christianity do not emphasize the religious importance of thoughts and intentions volition , that are usually understood to be a major form of Karma by the doctrines that use that concept. This may be an immediate result following the act, or a delayed result occurring either in the present life or the next. Thus, meritorious acts may create rebirth into a higher station, such as a superior human being or a godlike being, while evil acts result in rebirth as a human living in less desirable circumstances, or as a lower animal. While the action of karma may be compared with the Western notions of sin and judgment by God or gods, Karma is held to operate as an inherent principle of the Universe without the intervention of any supernatural being. Most teachings say that for common mortals, having an involvement with Karma is an unavoidable part of day-to-day living. New Age and Theosophy The idea of karma was popularized in the west through the work of the Theosophical Society. Kardecist and Western New Age reinterpretations of karma frequently cast it as a sort of luck which is associated with virtue: In this conception, karma is affiliated with the Neopagan law of return or Threefold Law, the idea that the beneficial or harmful effects one has on the world will return to oneself. Health, Relationships, Abilities, Genius, Free Will, Opportunities Sickness or afflictions have been attributed to misdeeds in the past, as well as merits, fortunes, etc. Karma is said to affect the quality of relationships. For example, people who either love or hate each other tend to attract each other See also Parabadha Karma. Karma dictates that an individual is responsible for his current situation and future situation. Current abilities, talents and inclinations can attributed to past development of these talents or involvement with the same See also Sanchita Karma and Samskara. In this context, DNA and genes only accomodate and do not determine talents and abilities. In other words you can develop more talents and abilities. Karma however is not a rigid iron-cast system. Accidents happen outside the workings of karma and free will is a powerful factor in determining the course of life. Getting hit by a car may really be accidental and not karmic at all. A person must also exercise his free will in determining his destiny despite karmic factors. Karma also dictates that

opportunities are also increased depending on how one deals with what one has. Take advantage of what is already available at hand and more will be given. To be sure, this subconscious memory has an effect and influence on how we think, how we react, what we choose, and even how we look! But the component of free will is ever within our grasp. Attitudes and Consciousness Karma pertains mostly to attitudes and consciousness. The Cayce readings did not indicate adverse karmic effects for policemen or soldiers who are compelled to maintain safety or under orders, and had to execute people or employ violent methods. The readings however indicated severe karmic penalties for jeering mobs during the Roman persecution of Christians and in a particular, a spectator who laughed when a lion ripped out the side of a Christian girl. Neither the spectator nor the mob did any actual physical harm. Within adverse conditions often lie the opportunity. Kennedy, is a combination of the characters of danger and opportunity. The readings recommend taking advantage of what is available, meager as it may be, and better opportunities will be made available, as karmic forces may simply be redirecting. Karma is an educative process. Learn whatever needs to be learned or harsher conditions to drive in the lesson will arise. Abilities according to Cayce Reading One of the interesting aspects about karma in reincarnation is that talents and skills are never lost according to the Cayce files. Someone who has developed an ability in one life will still have it to draw upon later through karma. One may be born for example as a genius or prodigy, in math for example, if he develops this skill or have been of service now or having done so to a prodigious degree in the past or present.

Chapter 9 : Understanding and Applying The Law of Cause and Effect! – The Secret Ritual

Sin is the law of cause and effect explained by the western mind. The seven deadly sins will give you negative consequences in your life, today, they will not place you in a sea of fire when you die. It will seem like you just have "bad luck" until you open your eyes and understand everything happens for a reason.

Womens Health Hostess has been doing it as before. They have made another great creation that we consumers can enjoy. I love the fact that Hostess has made products that my family members have enjoyed institutions and individuals. From Twinkies to the mini muffins to every one of of fantastic items have got grown up eating and loving. We can still enjoy is really because taste without all excess calories. The Chickasaw Nation womens wellness is absolve to employees and tribal folks the Chickasaw Nation. To your general public who is not of Native American decent, it will be the low price. Facility hours are from 6am to 8pm Monday through Friday and Saturday 8am to Noon. This topic range is unlike the Yorker which reports culture, politics, humor, fiction, poetry and super-hero. Reviews and criticisms are also added. Despite the fact that the new Yorker highlights very serious political issues, it does sneak in a cartoon from point into the other. Education is so important and on my opinion in order to never to early start out raising education. Sow the seed of breast health into your teenagers intelligence. She may not get your hands on on it right now, but states and encouragement, open discussions and education, she will finish up as a young adult who starts doing regular monthly breast self exam. Yippee to which say! Some people I know said it made them bitchy. I am starting it today. Muscles tissue – More muscle provides a higher demand for energy. How do we create this plan. If you are smoking, stop. Pregnant women who smoke may pass the harmful content of all smoking aids to babies through the bloodstream. Recent reports have shown that women smokers tend to prone to diseases than men those that smoke. Women who smoke have a precarious of getting breast varieties of cancer. Also limit your alcohol intake. Penn Badgley portrays his equally famous son, Jeff. But Klose also appears inside the film-and plans on including a Tim Buckley song on his new album.