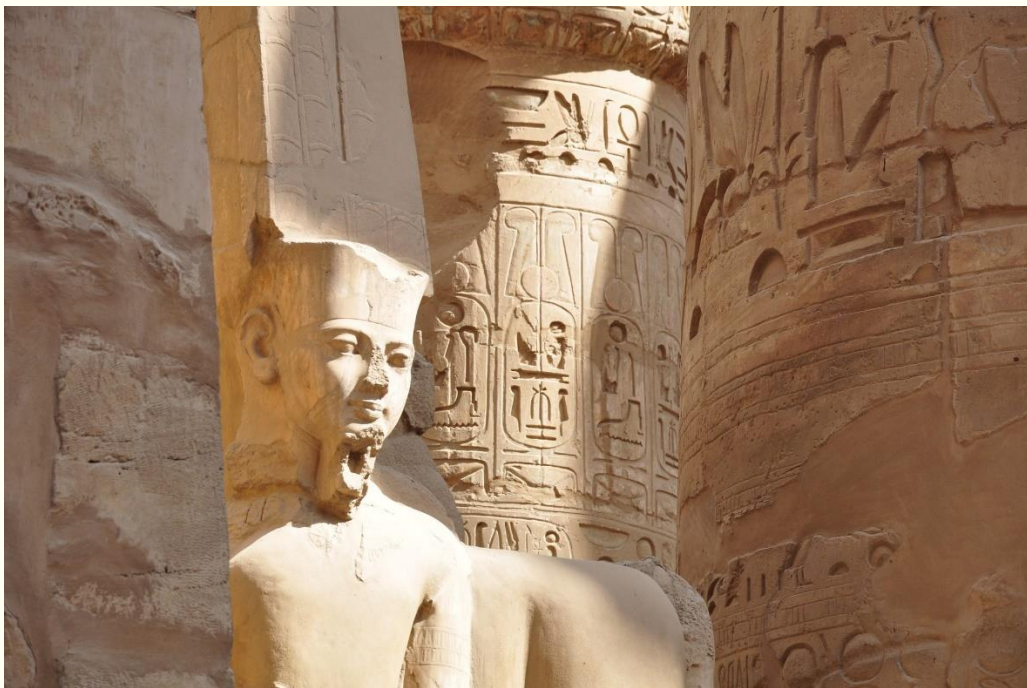


Karma, Part 1

Opening the Gate of “the Sweet Law”

*a collation from the writings of Robert Crosbie
with additional material from William Judge & H. P. Blavatsky*



THE TWO PATHS

~ A Fragment from *The Book of the Golden Precepts* ~

AND now, O Teacher of Compassion, point thou the way to other men. Behold, all those who knocking for admission, await in ignorance and darkness, to see the gate of the Sweet Law flung open!

The Voice of the Silence, p 23 (1st edition)

[*The Voice of the Silence*](#) was translated from *The Book of the Golden Precepts*, a series of about 90 pre- and post-Buddhistic treatises written in Senzar, a little known sacerdotal language. These maxims and teachings are not Eastern nor Western but the universal and common property of humankind since the beginning of time. See also the note on *Lineage* on last page.

To the worldly man Karma is a stern Nemesis, to the spiritual man Karma unfolds itself in harmony with his highest aspirations.

He will look with tranquillity alike on past and future, neither dwelling with remorse on past sin nor living in expectation of reward for present action.

Karma, W. Q. Judge's Two Volumes of Articles 1:118-9

Table of Contents

Initial Reading.....	3
KARMA, an introduction	4
THE PSYCHOLOGY OF THE WISDOM TRADITION.....	4
1. The Indissoluble Connection between Karma and restoring broken Harmony	4
2. Life inevitably provides us with both easy and hard lessons in:	5
3. What is past Karma & how should we respond to it?	5
4. Our greatest shields are gratitude & other attitudes of good motive.....	5
5. The Excellence of Duty, the Highest Talisman and Protection	6
6. The Consequences of Mis-Reading the Real Purpose of Life	6
A note on the Theosophical Lineage	7
The books quoted from	7

Initial Reading

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

~

The wheel of the good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour.

The hand of Karma guides the wheel; the revolutions mark the beatings of the Karmic heart.

True knowledge is the flour, false learning is the husk. If thou would'st eat the bread of Wisdom, thy flour thou hast to knead with Amrita's (immortality's) clear waters.

But if thou kneadest husks with Mâyâ's dew, thou canst create but food for the black doves of death, the birds of birth, decay and sorrow.

~

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those, who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions.

KARMA, an introduction

The child is the father of the man, and none the less true is it:

My brothers! each man's life
The outcome of his former living is;
The bygone wrongs brings forth sorrows and woes
The bygone right breeds bliss. . . .

“This is the doctrine of Karma.”

But in what way does this bygone wrong and right affect the present life? Is the stern nemesis ever following the weary traveler, with a calm, passionless, remorseless step? Is there no escape from its relentless hand? Does the eternal law of cause and effect, unmoved by sorrow and regret, ever deal out its measure of weal and woe as the consequence of past action? The shadow of the yesterday of sin,—must it darken the life of to-day? Is Karma but another name for fate? Does the child unfold the page of the already written book of life in which each event is recorded without the possibility of escape? What is the relation of Karma to the life of the individual? Is there nothing for man to do but to weave the chequered warp and woof of each earthly existence with the stained and discolored threads of past actions? Good resolves and evil tendencies sweep with resistless tide over the nature of man and we are told:

“Whatever action he performs, whether good or bad, everything done in a former body must necessarily be enjoyed or suffered.” *Anugita*, Cp. III.

There is good Karma, there is bad Karma, and as the wheel of life moves on, old Karma is exhausted and again fresh Karma is accumulated.

Although at first it may appear that nothing can be more fatalistic than this doctrine, yet a little consideration will show that in reality this is not the case. *Karma*, WQJ Articles 1:112-3

THE PSYCHOLOGY OF THE WISDOM TRADITION

1. The Indissoluble Connection between Karma and restoring broken Harmony

He should remember the definition of Karma: an undeviating and unerring tendency in the Universe to restore equilibrium, which operates incessantly. Karma is inherent law and its operation must therefore be impersonal. *The Friendly Philosopher*, 30

Harmony in the physical and mathematical world of sense, is *justice* in the spiritual one. Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means chaos—annihilation. *Isis Unveiled*, I, 330

We describe Karma as that Law of re-adjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. Karma does not act in this or that particular way always; but it always *does* act so as to restore Harmony and preserve the balance of equilibrium, in virtue of which the Universe exists. *The Key*, 203

2. Life inevitably provides us with both easy and hard lessons in:

Calmness, Patience, Fortitude & Cheerfulness

The question always is, “How shall we stand the pressure?” Patience and fortitude are necessary under every condition. The ripening of one’s Karma presents the opportunity to gain these qualities, and it is well that we should learn the lesson. The principal effect of Karma is mental and psychical. Family Karma is not our own, and will come about sooner or later. The same with difficult financial conditions, or any other hard circumstances: they will come to all. So we should strive for calmness, patience, and fortitude, and also have full confidence that the tide is bound to turn, even at the fifty-ninth minute of the eleventh hour. “If the candidate has faith, patience and confidence, verily he will not have to wait too long.” There is one thing that should be remembered in the midst of all difficulties; it is this—“When the lesson is learned the necessity ceases.”

We should know that Karma does not castigate; it simply affords the opportunity for adjustment. No one can precipitate our Karma upon us, nor would anyone wish to do so; so, whatever happens, it is well to remember that it was caused by ourselves, precipitated by ourselves, can be met by ourselves.

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The Friendly Philosopher, 9-10

3. What is past Karma & how should we respond to it?

Also remember that there are many unexpended remnants of past Karma—“mental deposits,” Patanjali calls them—that you have called for, in order to balance up your account. They have come and will come. Be careful not to incur new indebtedness, and thus delay the final settlement. You know the difficulties and should fortify yourself to pass over them. No one can do this for you, as you well know.

The Friendly Philosopher, 15

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways... would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World’s evil would vanish into thin air.

The Secret Doctrine, 1:643

4. Our greatest shields are gratitude & other attitudes of good motive

It is the Karma of the race that meets us, so we will not cry out nor dodge it when it confronts us. What we might otherwise think is the worst, is the best thing that could come, if

we meet it in the right spirit, clearing up our Karma as we go along, making ourselves better instruments for Them. We are not working because of our self-interest in the results, but for Masters and for Humanity.

Everybody on the Path goes through similar obstacles; by having them and overcoming them, you become teachers with knowledge of how to help. If you had no obstacles, you would not know how. Thank Karma for “obstacles.”

Take what Karma brings you and make good use of it. Karma will bring to us what belongs, so there can be no cause for worrying over any future. There is need only that we hold all our powers in readiness to make good use of what is brought to us, and this is best done by a quiet, calm, confident performance of what we are able to do, day by day, from day to day.

The Friendly Philosopher, 384, 44, 148

*[This idea of attitude is one of the **most** important; it naturally leads us to do our whole duty to humanity which should be easy but becomes hard if our nature is un-reformed or selfish.]*

5. The Excellence of Duty, the Highest Talisman and Protection

“We meet our karma in our daily duties,” is a good saying to bear in mind, and in the performance of those duties come our tests. We should therefore do what we have to do, simply as duties, regardless of whether that performance brings us praise or blame. All the energy would, then, be expended in the performance of duties, and there would be nothing left for the personal idea to subsist upon.

Effective Theosophical work cannot be done unless there are found persons in the world who can see the necessity for it and will fit themselves more and more to supply the need. That certain persons find such an opportunity is their karma, but what they do with the opportunity depends upon their realization of its importance.

There comes a time in our development when work seems useless and irksome, but W.Q.J. says, “the disciple must work,” notwithstanding. I think that in the irksome work is the clearing up of Karma, and clarification of the sheaths. We are doing it all, bearing it all, for the Self. It is by the giving up of self that the White Adept becomes.

By doing our duty by every duty, we work out our Karma fulfilling the Law, and are thus made fit for higher duties. W. Q. J. said, “Duty is the royal talisman; duty, alone, will lead you to the goal.”

The Friendly Philosopher, 22, 126, 132, 168

6. The Consequences of Mis-Reading the Real Purpose of Life

Q. What, then, prevents men from understanding right and wrong, and this justice we call Karma?

A. They take the position of irresponsibility, by resentment at supposed injustice; they expect to reap where they did not sow; they are looking for something for themselves. So they are ready to

listen to any or all of the various panaceas offered, and go after whatever promises something for nothing. They do not look within; they are not humble; they do not ask what is the purpose of the Inner Man; how is it they are as they are, and not in some other place under other conditions.

The laws and principles of existence – the true rationale of life – are presented by Theosophy; hence, each man’s contact with it is alike an opportunity and a responsibility, to which he has been brought under Karma. He can make the most of it, or he may neglect it so as to fail to obtain or extend benefit. His refusal to take advantage of it now will make him less determined in some other life to carry out the purpose of his nature, which is defeated presently if he neglects, *under any circumstances or pressure*, that which he sees to be leading him in the right direction. But always there are those who will test Theosophy out in their own lives, and learn what it is, and will carry on the work to the last end. They in their good time must come to be the leaders and pioneers of humanity, which must learn, even though the learning takes centuries of suffering. If the light of pure Theosophy is kept burning clear, it will be the saving light of the whole world. That must be. But the question is, who will be the light-bearers?
Answers to Questions on The Ocean of Theosophy

Theosophists of every degree should realize that under Karma much is required of those to whom much has been given in opportunity and knowledge. We can only use our opportunities and knowledge to the best possible advantage and continue to do so, if we would not ourselves fall short of the requirement of "the Law of Laws—Compassion absolute." *The Friendly Philosopher*, 399

A note on the Theosophical Lineage

The Voice of the Silence by H. P. Blavatsky is derived from *The Books of Kiu-te*, “Gyude” phonetically in Tibetan; “rGyud-sde” in Wylie. They are very ancient esoteric texts, many of which are unknown, especially their secret commentaries. They are:

“Tibetan occult works, said to consist of 35 volumes of popular writings and 7 volumes of esoteric writings, with some 14 volumes of commentaries. The Stanzas of Dzyan in *The Secret Doctrine* comprise the first volume of the commentaries on the 7 secret folios of Kiu-te.” (from Virginia Hanson’s ML notes.)

What little is recognised of these ancient works by Western scholars is lamentably inaccurate, they being mixed up wholly wrongly with remnants of exoteric tantric works. Such seems to be the sad fate of many esoteric works until they are rescued by insightful and brave scholarship. Eds.

The books quoted from

[*The Voice of the Silence*](#) by H. P. Blavatsky

[*The Friendly Philosopher*](#) by Robert Crosbie

[*Answers to Questions on The Ocean of Theosophy*](#) by Robert Crosbie

[*Karma*](#) by W. Q. Judge (an article in his collected writings, Volume 1)

[*Secret Doctrine*](#) by H. P. Blavatsky

[*The Key to Theosophy*](#) by H. P. Blavatsky

[*Isis Unveiled*](#) by H. P. Blavatsky