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A REFLECTION ON *THE SECRET DOCTRINE*, No. 23

This series of brief essays on *The Secret Doctrine* would be woefully incomplete if it did not include a consideration of Karma. One reason is that some of the most moving and majestic language in *The Secret Doctrine* is found in its descriptions of Karma. Secondly, Karma, together with reincarnation, helps to explain many of life's apparent injustices.

We stand bewildered before the mystery of our own making, and the riddles of life that *we will not solve*, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. (*S.D.* 1: 643-44)

The Secret Doctrine depicts Karma as an impersonal and universal law. To clothe this truth in biblical garb, it might be said that Karma "is no respecter of persons."

It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them. (*S.D.* 1: 643)

We are told that man is not a helpless victim or impotent pawn in the game of life.

Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cob-web. . . . When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA. (*S.D.* 1: 639)

Therefore we are advised to study deeply the Law of Karma as it relates to our life:

He who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. (*S.D.* 2: 305)

David P. Bruce is the National Secretary of the Theosophical Society in America.