

KARMA SYMPOSIUM



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KARMA

Written down by Mabel Collins

This essay is found in the book *Light on the Path*, which was first published in 1885.

Consider with me that the individual existence is a rope which stretches from the infinite to the infinite, and has no end and no commencement, neither is it capable of being broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness. These threads are colorless, are perfect in their qualities of straightness, strength, and levelness. This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught and becomes attached, or perhaps is only violently pulled away from its even way. Then for a great time it is disordered, and it disorders the whole. Sometimes one is stained with dirt or with color, and not only does the stain run on further than the spot of contact, but it discolors other of the threads. And remember that the threads are living—are like electric wires; more, are like quivering nerves. How far, then, must the stain, the drag awry, be communicated! But eventually the long strands, the living threads which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colorless, but golden; once more they lie together level. Once more harmony is established between them; and from that harmony within, the greater harmony is perceived.

This illustration presents but a small portion—a single side of the truth; it is less than a fragment. Yet, dwell on it; by its aid you may be led to perceive more. What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present as the present is with the past. On one plane, from one point of view, the illustration of the rope is correct.

It is said that a little attention to Occultism produces great karmic results. That is because it is impossible to give any attention to Occultism without making a definite choice between what are familiarly called good and evil. The first step in Occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance.