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ACTION, DUTY AND CHARACTER.

Karma implies the subjection of ourselves to a reign of law, as opposed to our involuntary submission to favour, accident or caprice. The knowledge of the operation of Karma makes clear the means by which the apparent chances of life flow in orderly course from causes generated by the very individuals who now suffer these providential effects. For Karma is Providence, as that term is generally understood. Not a personal God, not a compassionate Saviour, not an avenging Deity—these are but aspects of the Truth—simply Providence, the mysterious power that brings each man to his appointed destiny, impartial and impassive, to which our more reverent nature yields due homage. It is this unknown God that Theosophy seeks, like the Apostle of old, to set forth anew. "He dwelleth not in churches made with hands; neither is He served by men's hands, as though He needed anything." "He is not far from each one of us: for in Him we live, and move, and have our being." Greater mystery still, "We are also His offspring." It is not that we are subjects of Karma; it is not that we are pawns in the hands of a player. Truly we *are* Karma ourselves. It is we who make and play the great game of life. Game!—Yes, but a more robust and circumstantial affair than the intellectual pastimes of the few; a struggle of the strong, of the athletes, in which those who win must put aside every impediment, for Life is real and earnest.

As His offspring we entered into His universe as His agents and creative powers. There was a time in lives of old when we "walked with God." Sons of God we were, and might have remained, but we yielded to the seductions of sense; we allied ourselves with the illusions of desire; we immersed our consciousness in the transient conditions of time and space and the world that is passing away, and though we are sons of the Most High, brought upon ourselves the doom and must die like men.

For the law of Karma on the physical plane is of action and re-action. That which we sow we reap. That which we disturb must return to equilibrium, and we who have caused the disturbance must endure the process of rectification, for we only can be the instruments and means of cure. Every jot and tittle of the law must be fulfilled, the debt must be paid to the uttermost farthing, ere we can claim our freedom and re-possess the Kingdom. And herein we have absolute freedom of choice. We predestine our own future.

This is the Karma of justice, but what of the Karma of compassion, of the law of mercy? It is even the same law; the reward is to every man according to his work; no more, no less. Indescribable horrors await only the perpetrators of indescribable crimes. Whatever measure we mete it shall be measured unto us. And more, this law of Karma is the force by which we build up character, the means by which we gain