



Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, January **14**, 2024)
of the lecture of Barend Voorham (on Sunday, January **7**, 2024)

Series: **Karma, your destiny!**

Lecture: **Understanding karma: the ultimate weapon for peace**

Helena P. Blavatsky

The Secret Doctrine, Vol. I, p. 643

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 – which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them – 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. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the “ways of Providence.” We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. 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. If one breaks the laws of Harmony, or, as a theosophical writer expresses it, “the laws of life,” one must be prepared to fall into the chaos one has oneself produced. For, according to the same writer, “the only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging Angel is only a typified representation of their re-action.”

Gottfried de Purucker

Questions We All Ask, Series II, p. 133

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According to our teaching of Karman, what you sow you shall reap, now or at a later date, and the sowing of seeds of thought or of feeling is something which carries with it a heavy load of moral responsibility. By Nature's fundamental laws of harmony and inseparable union, you become connected, linked, with those whom you have misled, and this moral connexion remains until you have undone the wrong which your words brought about when they were cast as seeds into the minds of your fellows, or into their hearts.

Katherine Tingley

The Gods Await, p. 40-42

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The most vital need of every people on earth is permanent peace; and to get permanent peace we must create and sustain an international spirit or World-Patriotism, — which will come as the result of recognition that what affects one nation, affects all; that as far as one ascends towards the peaks of knowledge and well-being, so far all others will follow; as deep as one may fall away from its ideals and into national selfishness, to that depth, or lower, in the nature of things the others will be dragged down too: that each nation must partake of the good and bad karma of all.

In a country that based its life wholly on principle and the spirit of human brotherhood, patriotism would be altogether a noble thing; and its aim would not be to set hearts beating at the sound of a drum, but to induct all minds into broader conceptions of the meaning of life. Were each nation to cultivate patriotism and national loyalty of that type, the world would soon be united in a universal beneficent system.

National interests ought to be dear to us: so dear that we should be eager to give our lives — in the living, not in the dying — to preserve the reality, the inner life and spiritual beauty of our countries; to protect the future generations and leave them a heritage of noble life, an incorruptible dignity of culture such as money cannot purchase nor brute force attain or defend.

The highest law of our being demands that we should build our nations on the rock of that enduring wisdom which belongs to the Divine Soul of Man, and rear up our children accordingly, that they and their posterity after them may not know the sorrows we have known, but build of the rich results of our strivings the foundation of the great Republic of the Soul — that Inner Republic of which all souls are citizens: that it may be established “on earth as it is in heaven.”

Gottfried de Purucker

Esoteric Teachings, Vol. 1, 'Chelaship: its Nature and its Tests.'
pp. 116-117 (1st edition, 1936); p. 157 (I.S.I.S. edition, 2015).

Instead of trying to kill the faults in others, kill the faults in yourself, and then, if everyone does this, the whole world will be at peace. Human beings are always very active in seeing the little mote in others, but they rarely see the beam in themselves. The better way, the kindlier way, is to try to help others and not to humiliate them through their faults. You cannot kill the faults in your brother. It is his work. Your duty is to kill the faults in yourself. Therefore be an example. Set the example yourself, and you won't need to worry about others. That example will be like shining light in a dark night. Indeed, the world is full, especially today, of people who pass their lives in criticizing others and in criticizing uncharitably.

It is perfectly true that some things must not be condoned. The things themselves it is our duty to condemn, but let us do it abstractly, not trying to kill out the faults in others and forgetting our own. Be yourself the example; it is the best way in which to kill out the faults in your brother. Forgive, and learn to love. These are the two great rules of chelaship and they are not easy rules to follow. This rule does not mean to love wrong things; it does not mean to love vice in others; but it means to love what is beautiful and noble in others and to let these others see that you have that love for what is beautiful and noble in them; and, being human beings, they will try to live up to the reputation they will instinctively feel that they have or possess in you. Make the call for the better and nobler thing, and that call will be answered.

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