

**Summa Sophia, GdE**  
*(Group dynamics Edition)*  
Volume 8, Number 3xxx

*All things arise and cease due to  
interdependent causes and conditions*

~Δ~

## Understanding the Nature of Karma

*Compiled by*

*Bing Escudero*

March © 2001 v1.0

*To receive your next Free Copy, send a  
self-addressed stamped long envelope*

**Summa Sophia**

1175 Harrington Place NE #212

Renton WA 98056

U.S.A.

Phone (425) 227-6979

*Available only for private or group study*

*Non-profit and not for sale in any form*

## Understanding the Nature of Karma

Compiled by Bing Escudero © 2001 v1.0

From *The Secret Doctrine* by H.P.B. Covina, CA: Theosophical University Press, 4th ed., 1947. Facsimile of 1888 ed. Numbering, boldface, and notes in brackets, added.

### **Recapitulation of the Wisdom Teachings, I:272-278**

1 • “(1) The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system.”

2 • “The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form.”

3 • “That it is the uninterrupted record covering thousands of generations of Seers whose respective experience were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity.

4 • “That for long ages, the “Wise Men” of the Fifth [Root-] Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*.

5 • “How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i. e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost possible degree.

6 • “No vision of one adept was accepted till it was checked and confirmed by the visions--so obtained as to stand as independent evidence--of other adepts, and by centuries of experiences.”

7 • “(2) The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.



8 • "It is called "Substance-Principle," for it becomes "substance" on the plane of the manifested Universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible SPACE.

9 • "It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception of the System.*

10 • "It is latent in every atom in the Universe, and is the Universe itself."

11 • "(3) The Universe is the periodical manifestation of this unknown Absolute Essence. To call it "essence," however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, "to be," yet IT cannot be identified with a *being* of any kind, that can be conceived by human intellect.

12 • "IT is best described as neither Spirit nor matter, but both. "Parabrahman and Mulaprakriti" are One, in reality, yet two in the Universal conception of the manifested, even in the conception of the One Logos, its first manifestation, to which, ... IT appears from the objective standpoint of the One Logos as Mulaprakriti and not as Parabrahman; as its *veil* and not the One REALITY hidden behind, which is unconditioned and absolute."

13 • "(4) The Universe is called, with everything in it, MAYA [Illusion or the Unreal], because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun.

14 • "Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp.

15 • "Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself."

16 • "(5) Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with consciousness of its own kind and on its own plane of perception.



17 • “We must remember that because *we* do not perceive any signs--which we can recognize--of consciousness, say, in stones, we have no right to say that *no consciousness exists there*.

18 • “There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. These find no place among the conceptions of Occult philosophy.

19 • “The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles therein the medieval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.”

20 • “(6) The Universe is worked and *guided* from *within outwards*. As **above** so it is **below**, as in heaven so on earth; and man--the microcosm and miniature copy of the macrocosm--is the living witness to this Universal Law and to the mode of its action.

21 • “We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind.

22 • “As no outward motion or change, when normal, in man’s external body can take place unless provoked by an inward impulse, given through one of the three functions named [will, mind, emotion], so with the external or manifested Universe.

23 • “The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform ... they are the agents of **Karmic and Cosmic Laws**. They vary infinitely in their respective degrees of consciousness and intelligence. . . .

24 • “For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). . . .

25 • “The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. ... All are working toward the grand end.

26 • “This work *withholds far more than it gives out*, the student is invited to use his [or her] intuitions.” [Activated by daily meditation.] ~Δ~