

# **LIGHT ON THE PATH AND KARMA**

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Light on the Path and Karma by M. C.

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# Light on the Path and Karma

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WITH NOTES AND COMMENTS.

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## LIGHT ON THE PATH.

### I.

THESE rules are written for all disciples: Attend you to them.

Before the eyes can see they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

#### I. Kill out ambition.<sup>1</sup>

<sup>1</sup> AMBITION is the first curse: the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually. Yet it is a necessary teacher. Its results turn to dust and ashes in the mouth; like death and estrangement it shows the man at last that to work for self is to work for disappointment. But though this first rule seems so simple and easy,

do not quickly pass it by. For these vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say: "I will not be ambitious"; it is not so easy to say: "When the Master reads my heart, He will find it clean utterly." The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the Occultist who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life. The same principle applies to the other two seemingly simple rules. Linger over them, and do not let yourself be easily deceived by your own heart. For now, at the threshold, a mistake can be corrected. But carry it on with you and it will grow and come to fruition, or else you must suffer bitterly in its destruction.

2. Kill out desire of life.
  3. Kill out desire of comfort.
  4. Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness.
- Seek in the heart the source of evil

and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the Eternal. This giant weed cannot flower there: this blot upon existence



is wiped out by the very atmosphere of eternal thought.

5. Kill out all sense of separateness.<sup>2</sup>

<sup>2</sup> Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your Master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame ; for you are a part of it ; your karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain not that yourself shall be kept clean.

6. Kill out desire for sensation.

7. Kill out the hunger for growth.

8. Yet stand alone and isolated, because

nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal, can aid you. Learn from sensation and observe it, because only so can you commence the science of self-knowledge, and plant your foot on the first step of the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the Eternal. But it must be the Eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity; in the other you harden by the forcible passion for personal stature.

9. Desire only that which is within you.

10. Desire only that which is beyond you.

11. Desire only that which is unattainable.

12. For within you is the light of the world—the only light that can be shed

upon the path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you, because when you reach it you have lost yourself. It is unattainable, because it for ever recedes. You will enter the light, but you will never touch the Flame.

13. Desire power ardently.

14. Desire peace fervently.

15. Desire possessions above all.

16. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons. And that power which the disciple shall