Man is the sole author of his fortune and future

Abstract and train of thoughts

Fortune is said to favour fools by those who, however prudent in their own opinion, are deficient in valour and enterprise.

Courage increases the chances of success by creating opportunities, and always availing itself of them. In this sense, Fortune may be said to favour fools by those who, however prudent in their own opinion, are deficient in valour and enterprise. 4

A good and wise man, for whom the praises of the judicious have procured a high reputation, proposes to himself certain objects, and adapting the right means to the right end attains them; but his objects, not being what the world calls fortune, neither money nor worldly rank, his admitted inferiors in moral and intellectual worth — but more prosperous in their worldly concerns — are said to have been favoured by fortune and be slighted. 5

Love, inner light, and calm thoughts, are far more precious than thrones, titles, and gilded chains.

The moon waxes and wanes according to law; the clouds likewise, and all the manifold appearances connected with them are governed by certain laws no less than the phases of the moon. But the laws which determine the latter are known and calculable, while those of the former are hidden from us. 6

When the sky is covered with black clouds, I am walking on in the dark, aware of no particular danger: all of a sudden, a gust of wind rends the cloud for a moment, and the moon emerging discloses to me a chasm or precipice, to the very brink of which I had advanced my foot. How lucky! How providential! 6

Karma is the vessel of our person and character.

Belief in the Law of Karma instils personal responsibility — a fruit from the past, a seed for the future.

When one sees the inequalities of birth and fortune, of intellect and capacities, of the honour paid to fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtue perishing of want and for lack of sympathy. When one sees all this and has to turn away, helpless to relieve the undeserved suffering, his heart aching with the cries of pain around

him — that blessed knowledge of Karma alone will prevent him from cursing life and men, as well as their supposed "creator." 8

Classical quotes on fickle fortune.

Suggested reading for students.

From our Secret Doctrine's Second Proposition Series. 15

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Samuel Taylor Coleridge, *The Friend:* a series of essays to aid the formation of fixed principles in politics, morals and religion, with literary amusements interspersed. London: G. Bell, 1875; 389pp. The Third Landing-Place: or essays miscellaneous. Essay I, *pp.* 461-65, from the 1st American Edition, reprinted from the 2nd London Edition, Burlington [Vt.]: Chauncey Goodrich, 1831; 510pp

> Fortune is for the most part but a galaxy or milky way, as it were, of certain obscure virtues without a name. — VERULAM[1]
>
> "*Does* fortune favour fools? Or how do you explain the origin of the proverb, which, differently worded, is to be found in all the languages of Europe?"

This proverb admits of various explanations, according to the mood of mind in which it is used. It may arise from pity, and the soothing persuasion that Providence is eminently watchful over the helpless, and extends an especial care to those who are not capable of caring for themselves. So used, it breathes the same feeling as "God tempers the wind to the shorn lamb" — or the more sportive adage, that "the fairies take care of children and tipsy folk."

1. The persuasion itself, in addition to the general religious feeling of mankind, and the scarcely less general love of the marvellous, may be accounted for from our tendency to exaggerate all effects that seem disproportionate to their visible cause, and all circumstances that are in any way strongly contrasted with our notions of the persons under them.

2. Secondly, it arises from the safety and success which an ignorance of danger and difficulty sometimes actually assists in procuring; inasmuch as it precludes the despondence, which might have kept the more foresighted from undertaking the enterprise, the depression which would retard its progress, and those overwhelming influences of terror in cases where the vivid perception of the danger constitutes the greater part of the danger itself.

Thus men are said to have swooned and even died at the sight of a narrow bridge, over which they had ridden, the night before, in perfect safety; or at tracing the footmarks along the edge of a precipice which the darkness had concealed from them. A

[1] [Referring to Francis Bacon, 1st Viscount St Alban, 1561–1626, also known as Lord Verulam, translated from the original Latin by the Author.]

more obscure cause, yet not wholly to be omitted, is afforded by the undoubted fact that the exertion of the reasoning faculties tends to extinguish or bedim[1] those mysterious instincts of skill, which, though for the most part latent, we nevertheless possess in common with other animals.

A good and wise man, for whom the praises of the judicious have procured a high reputation, proposes to himself certain objects, and adapting the right means to the right end attains them; but his objects, not being what the world calls fortune, neither money nor worldly rank, his admitted inferiors in moral and intellectual worth — but more prosperous in their worldly concerns — are said to have been favoured by fortune and be slighted.

Or the proverb may be used *invidiously*; and folly in the vocabulary of envy or baseness may signify courage and magnanimity. Hardihood and fool-hardiness are indeed as different as green and yellow, yet will appear the same to the jaundiced eye. Courage multiplies the chances of success by sometimes *making* opportunities, and always availing itself of them: and in this sense Fortune may be said to *favour fools* by those who, however prudent in their own opinion, are deficient in valour and enterprise. Again: an eminently good and wise man, for whom the praises of the judicious have procured a high reputation even with the world at large, proposes to himself certain objects, and adapting the right means to the right end attains them; but his objects not being what the world calls fortune, neither money nor artificial rank, his admitted inferiors in moral and intellectual worth, but more prosperous in their worldly concerns, are said to have been favoured by Fortune and be slighted; although the fools did the same in their line as the wise man in his; they adapted the appropriate means to the desired end, and so succeeded. In this sense the proverb is current by a misuse, or a catachresis at least, of both the words, fortune and fools.

Love, inner light, and calm thoughts, are far more precious than thrones, titles, and gilded chains.

How seldom, friend! a good great man inherits
Honour or wealth with all his worth and pains!
It sounds like stories from the land of spirits,
If any man obtain that which he merits,
Or any merit that which he obtains.

Reply:

For shame! dear friend! renounce this canting strain;
What would'st thou have a good great man obtain?
Place? titles? salary? a gilded chain?
Or throne of corses[2] which his sword hath slain?
Greatness and goodness are not *means*, but *ends!*
Hath he not always treasures, always friends,

[1] [Archaic for making obscure and unclear]

[2] [Archaic for corpses]

> The good great man? Three treasures, LOVE, and LIGHT,
> And CALM THOUGHTS regular as infant's breath:
> And three firm friends, more sure than day and night,
> HIMSELF, his MAKER, and the angel DEATH.
>
> — S. T. C.[1]

The moon waxes and wanes according to law; the clouds likewise, and all the manifold appearances connected with them are governed by certain laws no less than the phases of the moon. But the laws which determine the latter are known and calculable, while those of the former are hidden from us.

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3 But, lastly, there is, doubtless, a true meaning attached to fortune, distinct both from prudence and from courage; and distinct too from that absence of depressing or bewildering passions, which (according to my favourite proverb, "extremes meet"), the fool not seldom obtains in as great perfection by his ignorance as the wise man by the highest energies of thought and self-discipline. LUCK has a real existence in human affairs, from the infinite number of powers that are in action at the same time, and from the co-existence of things contingent and accidental (such as to US at least are accidental) with the regular appearances and general laws of nature. A familiar instance will make these words intelligible. The moon waxes and wanes according to a necessary law. — The clouds likewise, and all the manifold appearances connected with them, are governed by certain laws no less than the phases of the moon. But the laws which determine the latter are known and calculable, while those of the former are hidden from us. At all events, the number and variety of their effects baffle our powers of calculation; and that the sky is clear or obscured at any particular time, we speak of, in common language, as a matter of *accident*. Well! at the time of the full moon, but when the sky is completely covered with black clouds, I am walking on in the dark, aware of no particular danger: a sudden gust of wind rends the cloud for a moment, and the moon emerging discloses to me a chasm or precipice, to the very brink of which I had advanced my foot. This is what is meant by *luck*, and according to the more or less serious mood or habit of our mind we exclaim, how lucky! or, how providential! The co-presence of numberless phænomena, which from the complexity or subtlety of their determining causes are called *contingencies*, and the co-existence of these with any regular or necessary phænomenon (as the clouds with the moon for instance), occasion *coincidences*, which, when they are attended by any advantage or injury, and are at the same time incapable of being calculated or foreseen by human prudence, form good or ill *luck*. On a hot sunshiny afternoon came on a sudden storm and spoilt the farmer's hay; and this is called ill luck. We will suppose the same event to take place, when meteorology shall have

[1] [Samuel Taylor Coleridge]

been perfected into a science, provided with unerring instruments; but which the farmer had neglected to examine. This is no longer ill luck, but imprudence. Now apply this to our proverb.

> Unforeseen coincidences may have greatly helped a man, yet if they have done for him only what possibly from his own abilities he might have effected for himself, his good luck will excite less attention and the instances be less remembered. That clever men should attain their objects seems natural, and we neglect the circumstances that perhaps produced that success of themselves without the intervention of skill or foresight; but we dwell on the fact and remember it, as something strange, when the same happens to a weak or ignorant man. So, too, though the latter should fail in his undertakings from concurrences that might have happened to the wisest man, yet his failure being no more than might have been expected and accounted for from his folly, it lays no hold on our attention, but fleets away among the other undistinguished waves, in which the stream of ordinary life murmurs by us, and is forgotten.

Had it been as true as it was notoriously false, that those all-embracing discoveries, which have shed a dawn of *science* on the *art* of chemistry, and give no obscure promise of some one great constitutive law, in the light of which dwell dominion and the power of prophecy; if these discoveries, instead of having been as they really were, preconcerted by meditation, and evolved out of his own intellect, had occurred by a set of lucky *accidents* to the illustrious father and founder of philosophic alchemy; if they presented themselves to Professor DAVY[1] exclusively in consequence of his *luck* in possessing a particular galvanic battery; if this battery, as far as DAVY was concerned, had itself been an *accident*, and not (as in point of fact it was) desired and obtained by him for the purpose of insuring the testimony of experience to his principles, and in order to bind down material nature under the inquisition of reason, and force from her, as by torture, unequivocal answers to *prepared* and *preconceived* questions — yet still they would not have been talked of or described, as instances of *luck*, but as the natural results of his admitted genius and known skill. But should an accident have disclosed similar discoveries to a mechanic at Birmingham or Sheffield, and if the man should grow rich in consequence, and partly by the envy of his neighbours, and partly with good reason, be considered by them as a man *below par* in the general powers of his understanding; then,

> Oh, what a lucky fellow! — Well, Fortune *does* favour fools — that's for certain! It is always so!

— and forthwith the exclaimer relates half a dozen similar instances. Thus accumulating the one sort of facts and never collecting the other, we do, as poets in their diction, and quacks of all denominations do in their reasoning, put a part for the whole, and at once soothe our envy and gratify our love of the marvellous, by the sweeping proverb, "FORTUNE FAVOURS FOOLS."

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[1] [Sir Humphry Davy, 1st Baronet, PRS, MRIA, FGS, 1778–1829, was an English chemist from Cornwall, who invented the Davy lamp, and an early form of the arc lamp. He is also remembered for isolating, by using electricity, a series of elements for the first time: potassium and sodium in 1807, and calcium, strontium, barium, magnesium, and boron the following year; as well as for discovering the elemental nature of chlorine and iodine. Davy also studied the forces involved in these separations, establishing the new field of electrochemistry. He is also credited to have been the first to discover clathrate hydrates.]

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From *The Secret Doctrine*, II *pp.* 303-6.

The Law of KARMA is inextricably interwoven with that of Re-incarnation.

It is only the knowledge of the constant rebirths of one and the same individuality throughout the life-cycle; the assurance that the same MONADS — among whom are many Dhyāni-Chohans, or the "Gods" themselves — have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us — nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid to fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtue — far more deserving in every way — perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him — that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.[1]

[1] Objectors to the doctrine of Karma should recall the fact that it *is* absolutely *out of the question* to attempt a reply to the Pessimists on other data. A firm grasp of the principles of Karmic Law knocks away the whole basis of the imposing fabric reared by the disciples of Schopenhauer and Von Hartmann.

Of all the terrible blasphemies and accusations virtually thrown on their God by the Monotheists, none is greater or more unpardonable than that (almost always) false humility which makes the presumably "pious" Christian assert, in connection with every evil and undeserved blow, that "such *is the will* of God."

Dolts and hypocrites! Blasphemers and impious Pharisees, who speak in the same breath of the endless merciful love and care of their God and creator for helpless man, and of that God *scourging the good*, *the very best of his creatures*, *bleeding them to death like an insatiable Moloch!* Shall we be answered to this, in Congreve's words:

> But who shall dare to tax Eternal Justice?[1]

Logic and simple common sense, we answer: if we are made to believe in the "original Sin,"[2] in *one* life, on this Earth only, for every Soul, and in an anthropomorphic Deity, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire (and this whether they are good or bad, says the Predestinarian),[3] why should not every man endowed with reasoning powers condemn in his turn such a villainous Deity? Life would become unbearable, if one had to believe in the God created by man's unclean fancy. Luckily he exists only in human dogmas, and in the unhealthy imagination of some poets, who believe they have solved the problem by addressing him as —

> Thou great Mysterious Power, who hast *involved*
> The pride of human wisdom, *to confound*
> The *daring scrutiny* and prove *the faith*
> Of thy *presuming* creatures! . . . [4]

Truly a robust "faith" is required to believe that it is "presumption" to question the justice of one, who creates helpless little man but to "perplex" him, and to test a "faith" with which that "Power," moreover, may have forgotten, if not neglected, to endow him, as happens sometimes.

Compare this blind faith with the philosophical belief, based on every reasonable evidence and life-experience, in Karma-Nemesis, or the Law of Retribution. This Law — whether Conscious or Unconscious — predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave

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[1] [William Congreve, 1670–1729, English playwright and poet. Quotation from "The Mourning Bride," Act III]

[2] [Look up "The Original Sin is a Jewish invention," in our Black versus White Magic Series. — ED. PHIL.]

[3] The doctrine and theology of Calvinists. "The purpose of God *from eternity* respecting all events" (which becomes *fatalism* and kills free will, or any attempt of exerting it for good) . . . "It is the pre-assignment or allotment of men to everlasting happiness or misery." (*Catechism*) A noble and encouraging Doctrine this!

[4] [Quoting Hannah More's, *Sacred dramas*, *chiefly intended for young persons*: *the subjects taken from the Bible. To which are added*: *Reflections of King Hezekiah*, *and Sensibility*, *a poem.* From "Moses in the Bulrushes: A Sacred Drama." Part I, *p.* 18. Italics by H.P. Blavatsky. That part of the "Sacred Drama" reads as follows:

> Oh thou mysterious pow'r! who hast involv'd
> Thy wise decrees in darkness, to perplex
> The pride of human wisdom, to confound
> The daring scrutiny, and prove the faith
> Of thy presuming creatures I clear this doubt;
> Teach me to trace this maze of Providence;
> Why save the fathers, if the sons must perish?]

which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinise its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists — still less as fatalists:[1] for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

Intimately, or rather indissolubly, connected with Karma, then, is the law of rebirth, or of the reincarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.

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[1] Some theosophists, in order to make Karma more comprehensible to the Western mind, as being better acquainted with the Greek than with Āryan philosophy, have made an attempt to translate it by *Nemesis*. Had the latter been known to the profane in antiquity, as it was understood by the Initiate, this translation of the term would be unobjectionable. As it is, it has been too much anthropomorphised by Greek fancy to permit our using it without an elaborate explanation. With the early Greeks, "from Homer to Herodotus, she was no goddess, but a *moral feeling* rather," says Decharme; the barrier to evil and immorality. He who transgresses it, commits a sacrilege in the eyes of the gods, and is pursued by Nemesis. But, with time, that "feeling" was deified, and its personification became an ever-fatal and punishing goddess. Therefore, if we would connect Karma with Nemesis, it has to be done in the triple character of the latter, viz., as Nemesis, Adrasteia and Themis. For, while the latter is the goddess of Universal Order and Harmony, who, like Nemesis, is commissioned to repress every excess, and keep man within the limits of Nature and righteousness under severe penalty, *Adrasteia* — "the inevitable" — represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of *Dikē*, is the equitable goddess reserving her wrath for those alone who are maddened with pride, egoism, and impiety. (See Mesomēdes, *Hymns to Nemesis*, verse 2; in Brunck's *Analecta* II, 292. Cf. Decharme, *Mythologie de la Grèce Antique*, *p.* 304) In short, while Nemesis is a mythological, exoteric goddess, or *Power*, personified and anthropomorphised in its various aspects, *Karma* is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call Providence.

Classical quotes on fickle fortune.

Selections from W.M. Francis King. *Classical and Foreign Quotations*: *Law terms and maxims, proverbs, mottoes, phrases, and expressions in French, German, Greek, Italian, Latin, Spanish, and Portuguese, with translations, references, explanatory notes, and indexes*. London: Whitaker & Sons, 1889.

Audentes Fortuna juvat. (*L.*) Virg. A. 10, 284. — **Fortune favours the brave**.

Audentes deus ipse juvat. (*L.*) Ov. M. 10, 586. — **Heaven itself helps the brave**.

> Of boldness in love: *Audendum est*: *fortes adjuvat ipsa Venus.* (*L.*) Tib. 1, 2, 16. — **We must venture it: Venus herself assists the brave**. Also cf. *Audentem Forsque Venusque juvant.* (*L.*) Ov. A. A. 1, 608. — **Fortune and Venus befriend the daring.**

Cada uno es hijo de sus obras. (*S.*) Cervantes, D. Quijote, 2, 32. — **Every man is the son of his own works. Every one is responsible for his own acts. The child is the father of the man.**

Centum doctum hominum consilia sola hæc devincit dea Fortuna, atque hoc verum est: proinde ut quisque fortuna utitur, ita præcellet; atque exinde sapere eum omnes dicimus. (*L.*) Plaut. Ps. 2, 3, 12.

> **To Fortune**
>
> **This goddess Fortune will of herself upset the plans**
> **Of a hundred wiseacres, and that's the truth.**
> **The Man who knows how to use her aright**
> **Excels accordingly; and then we all exclaim**
> **How wise, how clever, what a prudent man!** — ED.

Difficilius est temperare felicitati, qua te non putes din usurum. (*L.*) Tac. H. 2, 37. — **It is a more difficult matter to restrain one's enjoyment of good fortune, when you have reason to think that it will not last long.**

Fabrum esse suæ quemquam fortunæ. (*L.*) App. Claud. ap. Sall. de Rep. ord. 1. — **Each man is the architect of his own fortunes. (You are young, and the world is before you; but all depends upon your exertions)**; *Faber est quisquam fortunæ suær*, **Each man is the architect**, etc.

Fortes fortuna adjuvat. (*L.*) Ter. Phorm. I, 4, 26. — **Fortune helps the brave**. Cf. *Fortibus est fortuna viris data.* Enn. ap. Macr. S. 6, 1. — **Good fortune is given to the brave men**; also, *Fortes enim non modo furtuna juvat, ut est in vetere proverbio, sed multo magis ratio.* Cis. Tusc. 2, 4, 4. — **It is not only fortune that favours the brave, as the old proverb says, but, much more, forethought.**

Fortuna. (*L.*) — **Fortune, personified as the Goddess of Chance, Luck, Fate**.

1 *Fortuna cum blanditur, captatum venit.* Pub. Syr. 167, Rib. — **When Fortune comes fawning, it is to ensnare.**

2 *Fortuna fortes metuit, ignavos premit.* Sen. Med. 159. — **Fortune fears brave, and tramples on the coward.**

3 *Fortunam citius reperies, quam retineas.* Pub. Syr. 168. — **It is easier to meet with Fortune than to keep her.**

4 *Fortuna meliores sequitur.* Sall. H. 1, 48. — **Fortune befriends the better man.** Cf. *Fortuna, ut sæpe alias, virtutem secuta est.* Liv. 4, 37. — **Success, as in many other occasions, attended merit.** (*tr.* C.T. Ramage)

5 *Fortunam reverenter habe, quicunque repente Dives ab exili progrediere loco.* Aus. Ep. 8, 7. — **Be respectful to Fortune, you who have all at once risen to wealth from a humble position.**

6 *Fortuna multis dat nimis, satis nulli.* Mart. 12, 10, 2. — **Fortune gives many too much, enough to none.**

7 *Fortuna obesse nulli contenta est semel.* Pub. Syr., Sent. — **Fortune is never content with doing a man one injury only.**

8 *Fortuna opes, non animum potest.* Sen. Med. 176. — **Fortune may take my wealth, but not my spirit.**

9 *Fortuna paginam utramque facit.* Plin. 2, 7, 5, § 22. — **Fortune fills both sides of the account, *i.e.*, good or bad.**

10 *Fortuna sæve læta negotio, et*
Ludum insolentem Indere pertinax,
Transmutat incertos honores,
Nunc mihi, nunc aliis benigna. Hor. C, 3, 29, 49.

> **Fortune, who loves her cruel game,**
> **Still bent upon some heartless whim,**
> **Shifts her caresses, fickle dame,**
> **Now kind to me, and now to him**. — *Conington.*

11 *Fortuna nunquam sistit in eodem statu:*
Semper movetur: variat et mutat vices,
Et summa in imum vertit, ac versa erigit.

> **Fortune to stay is never known;**
> **She shifts and moves and changes places.**
> **What's uppermost she'll topple down,**
> **And what is underneath she raises.** — ED.

12 *Fortuna vitrea est, tum quum splendet, frangitur.* Pub. Syr. 189, Rib. — **Fortune is of glass; she glitters just at the moment of breaking. "My hour is not come; when it does, I shall break like glass."** Saying of Napoleon III. (See N. Senior's Conversations). Cf. *Et comme elle* [la gloire] *a l'eclat du verre, Elle en a in fragilité.* (*Fr.*) Godeau, Ode to Louis XVIII. — **And as glory has the brilliancy of glass, it also shares its brittleness.**

13 *Iniqua raro maximis virtutibus Fortuna parcit.* (*L.*) Sen. Her. Fur. 325. — **Spiteful Fortune rarely spares those of great name.**

14 *Heu! Fortuna, quis est crudelior in nos*
Te, Deus? ut semper gaudes illudere rebus
Humanis! — Hor. S. 2, 8, 61.

O Fortune! cruellest of heavenly powers,
Why make such game of this poor life of ours? — *Conington.*

Fortunæ cætera mando. (*L.*) Ov. M. 2, 140. — **I leave the rest to fortune. I have exerted all the means in my power to insure success, the rest is in other hands.**

Fortunæ filius. (*L.*) Hor. S. 2, 6, 49. — **A son of fortune. Fortune's favourite. A lucky fellow.** In Greek, *παις της τυχης.*

Cf. Juv. 13, 141: *Quia to gallinæ filius albæ,*
Nos viles pulli, nati infelicibus ovis. — **Because you are "a white hen's chick," we a common brood hatched from unlucky eggs.**
(Born with a silver spoon in his mouth)

Fortuna magna magna domino est servitus. (*L.*) Prov. ?, Pub. Syr. — **A large fortune is a great slavery to its owner.**

Fortuna mea in bello campo. (*L.*) — **The lot has fallen unto me in a fair field**. (Punning motto of Earl Beauchamp)

Fortuna miserrima tuta est. (*L.*) Ov. Ep. 2, 2, 31. — **A poor fortune is the safest**.

Fortuna sequatur. (*L.*) — **Let fortune follow.** (Motto of the Earl of Aberdeen)

Fortunati ambo, si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo. (*L.*) Virg. A. 9, 446.

To Nisus and Euryalus
Blest pair! if aught my verse avail
No day shall make your memory fail
From off the heart of time. — *Covington.*

Fortunato omne solum patria est. (*L.*) — **Every soil is the country of the fortunate. (Prosperity reconciles to any country).** Cf. *Patria est, ubicumque est bene.* Pacuv. ap. Cic. Tusc. 5, 37, 108. — **One's country is wherever one is well**, or shorter, *Ubi bene, ibi patria, i.e.*, **Fatherland is where** [life] **is good.**

Fortunatus et ille deos qui novit agrestes. (*L.*) Virg. G. 2, 493. — **Happy is the man who knows the country gods. (The innocent and healthful habits of a country life)**

Il faut en affrontant l'orage penser, vivre et mourir en roi. (*Fr.*) Frederic II to Volt. — **I must in the fact of the storm think, live, and die as becomes a king.** (Written three days before the battle of Merseburg, when the fate of Prussia was trembling in the balance.)

Il lit au front de ceux qu'un vain luxe environne, que la furtune vend ce qu'on croit qu'elle donne. (*Fr.*) La Font. (Phil. et Baucis).

He reads on the palace where luxury dwells,
That fortune is seeming to give, really sells. — ED.

Cf. Voiture (to the Compte du Guiche): *Pour l'ordinaire la fortune nous vend bien chèrement, et qu'on croit qu'elle nous donne.* **As a rule fortune sells to us very dearly, yet we reckon that she gives it away.** — ED. PHIL.

Nullum numen habes si sit prudentia, nos te nos facimus, Fortuna, deam cæloque locamus. (*L.*) Juv. 10, 365.

To Fortune

No godship hadst thou, Fortune, were we wise,
We make thee god, and raise thee to the skies. — ED.

On est, quand on le veut, le maître de son sort. (*Fr.*) Ferrier, Adraste. — **Man is, when he wishes, his destiny's lord.**

πασιν γαρ ευ φρονουσι συμμαχει τυχη. (*Gr.*) Critias, 13. — **Fortune always fights on the side of those who are prudent.**

Plus et enim fati valet hora benigni, quam si nos Veneris commendet epistola Marti. (*L.*) Juv. 16, 4. — **A single hour of good fortune is no more avail** [to the soldier] **than if he bore a letter of recommendation from Venus to Mars.**

Quo fata trahunt retrahuntque, sequamur; quicquid erit, superanda omnis fortuna ferendo est. (*L.*) Virg. A. 5, 709.

My Chief, let fate cry on or back
'Tis ours to follow, nothing slack:
Whate'er betide, he only cures
The Stroke of Fortune who endures. — *Conington.*

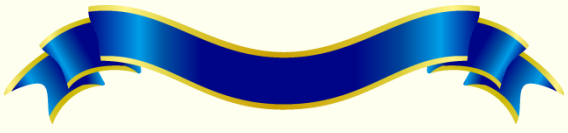
Si fortuna juvat, caveto tolli; Si fortuna tonat, caveto mergi. (*L.*) Auson. Sap. Sent. 4, 6. — **If fortune smiles upon you, be not elated; and if she frowns, be not cast down. (In all circumstance endeavour to preserve an equal mind)** Saying of Periander, one of the Seven [Sages of Greece][1]

[1] [The other six were Thales of Miletus, Chilon of Sparta, Solon of Athens, Pittacus of Mytilene, Bias of Priene, and Cleoboulos of Rhodes. — ED. PHIL.]

Suggested reading for students.[1]

From our Secret Doctrine's Second Proposition Series.

- BLAVATSKY ON KARMA AND REINCARNATION
- BLAVATSKY ON THE MIND IN NATURE
- BLAVATSKY ON THE SECRET CYCLES
- BLAVATSKY ON THE THEORY OF CYCLES
- INSIGHTS TO THE OPERATION OF KARMA IN EUROPEAN HISTORY
- KARMA IS THE UNCREATED LAW OF TRUTH AND JUSTICE
- KARMA OPERATES ONLY WHEN THERE IS A LIVING BEING TO MAKE IT
- KOSMOS IS ETERNAL NOETIC MOTION UNMANIFESTED
- PROPOSITION 2 – COMPASSION: THE SPIRIT OF TRUTH[2]
- PROPOSITION 2 - DIAGRAM.JPG
- PROPOSITION 2 - DIAGRAM NOTES
- PROPOSITION 2 - KARMA NUGGETS
- PROPOSITION 2 - UNKNOWN AND UNKNOWABLE
- RETRIBUTIVE JUSTICE IN THE CAVE OF THE ECHOES
- SERPENTS BRINGING OUT COMPASSION
- THE ELECT SOUL IS PUNISHED THROUGH MARTYRDOM
- THE SECRET DOCTRINE ON KARMA AND REBIRTHS
- THE WHEEL OF EZEKIEL.JPG
- THOUGH FATE COMPREHENDS INFINITE, IT IS FINITE IN ITS OPERATIONS
- WALKER ON REINCARNATION, A FORGOTTEN TRUTH (1888)



[1] Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 1 and 3. — ED. PHIL.

[2] C.A. Bartzokas (*Comp.* & *Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021; 398pp. This is our first Major Work.

Further Reading.

- KARMA AND KRIYA
- KARMA, NEMESIS, ADRASTEIA, THEMIS

— in our Confusing Words Series.