

# The Aquarian Theosophist

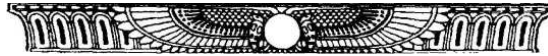


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## REAL ETHICS IN DAILY LIFE

"Men cannot all be Occultists<sup>1</sup>, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his godlike qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also—he who preaches the gospel of good-will teaches Theosophy."

H. P. BLAVATSKY

THERE is great confusion and misunderstanding in the public mind about the beneficent influence of Theosophy. It would be wrong to judge and condemn the great philosophy because of the limitations and weaknesses of its students and votaries. To belittle the teachings of the Buddha because professing Buddhists are not living according to the Panchasila would be an injustice to the Teacher and his pure teachings. Similarly, professing theosophists, being human, often do fail to live up to the very high ideals, the lofty principles and noble precepts of Theosophy;

<sup>1</sup> Note the difference between a true "occultist" and one who simply practices the occult arts. The real meaning of the first is an Adept of the right hand path, whose sole goal is to live for the benefit of suffering man – and one easily sees how that is needed – the other is a renegade who springs open the secrets of Nature without having taken the time to first purify his inner-most motives and indeed, his embodied self. The Theosophical Mahatmas behind the Movement are Adepts of the first type, ones who underwent the initiations and disciplines of "the old and narrow path." Eds

and further, they do err in numerous ways; but that should not deter a justice-loving mind from examining and accepting Theosophy on its own merits.

If one wants to ascertain what the pure and genuine doctrines of Jesus are, one must go, not to the priests and prelates of any church, but to the Sermon on the Mount and his other authentic sayings. Similarly, if anyone desires to find out what Theosophy actually is, he should not just read and listen to those who call themselves theosophists, but must read what the Teacher of Theosophy taught. Let a truth-seeking enquirer or a justice-loving doubter go direct to the writings of H. P. Blavatsky; let him read the simple, straightforward presentation given by her in *The Key to Theosophy*, for instance.

In her very first book, *Isis Unveiled* (II, 124), Madame Blavatsky gave three propositions which constitute the basis and foundation of Theosophic living:

(1) Everything existing, exists from natural causes.

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(2) Virtue brings its own reward, and vice and sin their own punishment.

(3) The state of man in this world is probationary.

Anyone desirous of living the life of the Soul will find in these three propositions all that is necessary. No doubt he will require further knowledge to grasp their implications, but as a starting point, and as a stable foundation for day-to-day living, any person will find these propositions of great practical value.

As Madame Blavatsky herself wrote:

We might add that on these three principles rested the universal foundation of every religious creed: God, and individual immortality for every man—if he could but win it. However puzzling the subsequent theological tenets; however seemingly incomprehensible the metaphysical abstractions which have convulsed the theology of every one of the great religions of mankind as soon as it was placed on a sure footing, the above is found to be the essence of every religious philosophy, with the exception of later Christianity. It was that of Zoroaster, of Pythagoras, of Plato, of Jesus, and even of Moses, albeit the teachings of the Jewish lawgiver have been so piously tampered with.

These three propositions may be examined briefly:

### 1. Everything existing, exists from natural causes.

This is not at all difficult for anyone to accept in this era when modern science is so greatly worshipped, for it only extends the scientific axiom that law governs the whole universe. Modern science asserts that law and order prevail everywhere in visible nature—in the dust below our feet and in the stars above our head.

Theosophy or ancient science accepts this teaching, but extends it to the invisible universe. Moral and mental conditions also are governed by Law, and there is the rhythm, harmony and order of Justice in the realm of human thought, will and feeling. In other words, there is no miracle and everything that happens is the result of Law—eternal, immutable, ever active. So-called miracles are but the results of the operation of natural laws not yet known to the world of ordinary knowledge; but such laws were and are known and their working can be theoretically understood and practically used in human service, just as the modern scientist utilizes the law of gravity, etc.

From this recognition of the entire universe as manifesting and existing under Law, men and women have to admit that their own love and labour, their own thoughts and feelings, their own relationship to others, are also

governed by that Law. There is, therefore, the second proposition:

### 2. Virtue brings its own reward, and vice and sin their own punishment.

Our greatest puzzle when we ourselves experience misery or face the sufferings of others consists in explaining the reasons. **The religious explanation that vices, weaknesses, diseases and evil of all sorts are created by God is a most unreasonable, depressing and blasphemous doctrine.**

How absurd is the notion of an allpowerful God creating weaknesses, an all-wise God creating ignorance, an all-loving God creating hatred, an ever-living immortal God creating disease and death! Even man-made law does not without a trial condemn a person for crimes committed, but an all-just God visits agony upon the bodies of infants who have not had even an opportunity to commit wrong!

Many sophistries are advanced as possible explanations, but none will satisfy our intelligent minds if we persist in our enquiry, and none will bring relief to our hearts troubled by afflictions of a hundred kind. There is one and only one explanation and that is to be found in the **Law of Karma or of Ethical Causation, which is embodied in our second proposition—“Virtue brings its own reward, and vice and sin their own punishment.”**

This Law teaches that each one of us must pay his own debts; that the hands which smite us are our own hands; and that we reap whatever we have sown.

It knows not wrath nor pardon; utter-true  
Its measures mete, its faultless balance weighs;  
Times are as nought, tomorrow it will judge,  
Or after many days.  
By this the slayer's knife did stab himself;  
The unjust judge hath lost his own defender;  
The false tongue dooms its lie; the creeping thief  
And spoiler rob, to render.

But even then, in the final analysis, it is not yet clear to us why we are here and what the purpose of life is. The puzzle and the riddle of life is solved when to the Law of Karma or Justice we add the truth of the third of our propositions:

### 3. The state of man in this world is probationary.

All repeat that this world is a school and that each one of us is here to learn the lessons of life, to know himself as he really is, joined to this universe in which good and evil, light and darkness, continuously alternate. Shall it be ever and ever so? Shall we wake up but to go to sleep and then wake up again—for ever and for ever? Shall we go through the round of pleasure and pain for ever and for ever?

The answer of Theosophy is simple and self-evidently true: **“When the lesson is learnt, the necessity ceases.”** When we have perceived and realized life’s objective, when all the lessons of life are learnt, Liberty and Enlightenment of Soul become ours. Life in this world is probationary—we are on trial; pleasures tempt and pains test us; when the temptations are resisted and overcome and when the tests are faced and passed, the Soul enjoys the Bliss Ananda of its own divinity and its own immortality.

Liberty of Soul springs from the enlightenment of the Soul; we therefore need knowledge of how to free ourselves from every kind of slavery, limitation and weakness. Theosophy is the science which enables us to achieve this illumination and to realize this liberty by making us stand on our own feet, breathe the air of freedom, and accept the responsibility for our own deeds.

A reprint of the article “Theosophy in Daily Life” by William Q Judge, also published in *The Theosophical Movement*, February 2006, and added at the request of a correspondent.

## Chennai Monument to Helena Blavatsky

“The Voice of Russia” Dec 26, 2011 20:44 Moscow Time

A monument to Russian philosopher and the founder of the Theosophical Society Helena Blavatsky is to be set up in India’s southern city Chennai, Russia’s Consul in India Nikolay Listopadov stated on Monday.

The Theosophical Society was founded in New York City 1875 to study Occultism and the Cabala. The International Headquarters was located at Adyar, the suburbs of Chennai.

(TASS) The Voice of Russia <http://english.ruvr.ru/2011/12/26/62940360.html>

## How Gratitude is Good for Your Health

By Good News Network Saturday, November 26, 2011

### Share

On Thanksgiving weekend, we are all taking time to acknowledge what we’re grateful for. It’s a nice gesture, of course, but why do we do it? What good is gratitude?

For more than a decade, researchers have studied the effects of gratitude on physical health, on psychological well-being, and on our relationships with others.

The results have been overwhelming. Studies of more than one thousand people, from ages eight to 80, found that people who practice gratitude consistently report a host of benefits:

### Physical

- Stronger immune systems
- Less bothered by aches and pains
- Lower blood pressure
- Exercise more and take better care of their health
- Sleep longer and feel more refreshed upon waking

### Psychological

- Higher levels of positive emotions
- More alert, alive, and awake
- More joy and pleasure
- More optimism and happiness

### Social

- More helpful, generous, and compassionate
- More forgiving
- More outgoing
- Feel less lonely and isolated.

<http://www.goodnewsnetwork.org/most-popular/how-gratitude-is-good-for-your-health.html>

(These benefits show a curious - identical? – similarity with those experienced in the practice “Buddhist meditation” from the [Theosophical Movement](#) (June 2011, p 6) when dwelling on “Metta” or loving kindness: “One sleeps & wakes at ease, sees no bad dreams... able to concentrate his mind quickly, his features are serene, he dies un-bewildered. Also in [AQ Nov 2011](#).

[http://www.ullindia.org/tm\\_magazine/TMJune2011.pdf](http://www.ullindia.org/tm_magazine/TMJune2011.pdf)

<http://aquariantheosophist.com/2011/08/10/may-2011-aq-supplement/>

# A PROPHECY ON THE ROMAN CHURCH

How a Tale From The Life of  
Apollonius of Tyana May Illustrate  
the Destiny of the Vatican

from an E-Theosophy correspondent



Vatican

Helena P. Blavatsky - the main founder of the modern theosophical movement - made an interesting prophecy with regard to the Catholic Church. The prophecy was also a wish, a hope - perhaps a vow.

While discussing the relation of esoteric philosophy to Western churches, H.P.B. wrote, in 1888:

"A day will come when Oriental Esotericism will render the same service to Christian Europe as Apollonius of Tyana rendered at Corinth to his disciple Menippus. The golden wand will be stretched out towards the Church of Rome, and the ghoul which has vampirized the civilized peoples since Constantine will resume its spectral, demoniacal form of incubus and succubus. So may it be! *Om mani padme hum!*  
H.P. Blavatsky." (1)

A forceful image, indeed, regarding the future of Catholicism. And perhaps a commitment to

be considered and acted upon in the right time by the "Eastern" sector of the esoteric movement. In a few words, H.P.B. said much.

Yet, the issue is rather mysterious and complex and the "prophecy" gives only a hint. What else, then, could one know about the facts mentioned by H.P.B.?

The Corinth episode to which Mrs. Blavatsky refers is narrated in the Book IV, item XXV of "The Life of Apollonius of Tyana", by Philostratus.

Menippus was a Lycian of twenty-five years of age.

Philostratus writes that he "was supposed by most people to be loved by a foreign woman, who was good-looking and extremely dainty, and said that she was rich; although she was really, as it turned out, none of these things, but was only so in semblance."

Referring to Menippus, Philostratus goes on:

"For as he was walking all alone along the roads towards Cenchreae, he met with an apparition, and it was a woman who clasped his hand and declared that she had been long in love with him, and that she was a Phoenician woman and lived in a suburb of Corinth, and she mentioned the name of the particular suburb, and said: 'When you reach the place this evening, you will hear my voice as I sing to you, and you shall have wine such as you never before drank, and there will be no rival to disturb you; and we two beautiful beings will live together'.

The youth consented to this, for although he was in general a strenuous philosopher, he was nevertheless susceptible to the tender passion; and he visited her in the evening, and for the future constantly sought her company as his darling, for he did not yet realise that she was a mere apparition."

The narrative proceeds:

"Then Apollonius looked over Menippus as a sculptor would do, and he sketched an outline of the youth and examined him, and having examined his foibles, he said: 'You are a fine youth and are hunted by fine

women, but in this case you are cherishing a serpent, and a serpent cherishes you'. And when Menippus expressed his surprise, he added: 'For this lady is of a kind you cannot marry. Why should you? Do you think that she loves you?' 'Indeed I do', said the youth, 'since she behaves as if she loves me.' 'And would you then marry her?', said Apollonius. 'Why, yes, for it would be delightful to marry a woman who loves you.'

Thereupon Apollonius asked when the wedding was to be. 'Perhaps tomorrow', said the other, 'for it brooks no delay.' Apollonius therefore waited for the occasion of the wedding breakfast, and then, presenting himself before the guests who had just arrived, he said: 'Where is the dainty lady at whose instance ye are come?'

'Here she is', replied Menippus, and at the same moment he rose slightly from his seat, blushing. 'And to which of you belong the silver and gold and all the rest of the decorations of the banqueting hall?' 'To the lady, replied the youth, 'for this is all I have of my own', pointing to the philosopher's cloak which he wore."

Philostratus concludes his report thus:

"And Apollonius said: 'Have you heard of the gardens of Tantalus, how they exist and yet do not exist?' 'Yes', they answered, 'in the poems of Homer, for we certainly never went down to Hades'. 'As such', replied Apollonius, you must regard this adornment, for it is not reality but the semblance of reality. And that you may realise the truth of what I say, this fine bride is one of the vampires, that is to say of those beings whom the many regard as lamias and hobgoblins. These beings fall in love, and they are devoted to the delights of Aphrodite, but especially to the flesh of human beings, and they decoy with such delights those whom they mean to devour in their feasts.'

And the lady said: 'Cease your ill-omened talk and begone'; and she pretended to be disgusted at what she heard, and no doubt she was inclined to rail at philosophers and say that they always talked nonsense. When,

however, the goblets of gold and the show of silver were proved as light as air and all fluttered away out of their sight, while the wine bearers and the cooks and all the retinue of servants vanished before the rebukes of Apollonius, the phantom pretended to weep, and prayed him not to torture her nor to compel her to confess what she really was.

But Apollonius insisted and would not let her off, and then she admitted that she was a vampire, and was fattening up Menippus with pleasure before devouring his body, for it was her habit to feed upon young and beautiful bodies, because their blood is pure and strong." (2)

This is the story as told by Philostratus.

According to Helena Blavatsky, the "beautiful" Church of Rome is like the "lady" in this story; and Eastern esotericism must play the role of Apollonius. The Vatican is "the ghoul which has vampirized the civilized peoples since Constantine". In the right occasion it "will resume its spectral, demoniacal form of incubus and succubus."

It is also worthwhile to meditate upon the fact that H.P.B. ends her "prophecy" with strong words and a meaningful, powerful Eastern mantra:

***"So may it be! Om mani padme hum!"***

NOTES:

(1) "Collected Writings", Helena P. Blavatsky, Theosophical Publishing House, Adyar, India, volume IX, p. 387, footnote.

(2) "The Life of Apollonius of Tyana", Flavius Philostratus, With an English Translation by F.C. Conybeare, in two volumes, Harvard University Press, MCMXLVIII, The Loeb Classical Library. Printed in Great Britain. See volume I, Book IV, pp. 403-409.



# Homeopathy: Medicine for the 21<sup>st</sup> Century

## Homeopathy's history of success

- At Bristol Homeopathic Hospital 70.7% of 6,500 patients with chronic conditions benefited from homeopathic treatment and had reduced need for conventional medication. (1)
- Other clinical outcome studies indicate similar levels of benefit, and more randomised controlled trials are positive than negative. For more see [www.britishhomeopathic.org](http://www.britishhomeopathic.org).
- In Cuba an integrated approach to healthcare has led to homeopathy being used to enable 2.3 million people, including the elderly, to be cheaply and effectively protected against endemic Leptospirosis. (2)
- About 6 million people in the UK choose homeopathy despite the fact that for the vast majority this means that they have to pay for their treatment. (3)

## Homeopathy offers a caring alternative

- The NHS spends £11 billion annually on conventional drugs out of a budget of £100 billion, and this cost keeps rising, as there is an increasing need to treat long-term conditions. (4)
- Only 0.001% of the NHS drugs budget is spent on homeopathic medicines, but these are mainly used to treat patients with chronic health problems who have not been helped, despite great cost, by conventional means. (5,6)
- The NHS also spends £2 billion annually on treating the adverse side effects of conventional drugs. Homeopathy has no side effects. (7)
- Even a small increase in spending on homeopathy could produce dramatic benefits, reducing care needs and increasing patient quality of life.

## Opposition based on propaganda

- Homeopathy has a growing evidence base, but according to the British Medical Journal, of the 2,500 most commonly used treatments in the NHS, 51% have unknown effectiveness, and only 11% have been shown to be beneficial. (8,9)

## A vision for an economic and effective medical future

### H:MC21 believes

- the NHS should increase the integration of homeopathic practitioners into front-line healthcare whilst monitoring both clinical and cost benefits.
- by sharing clinical experience homeopathic and conventional practitioners can provide the safest, most economic and effective service to patients.
- this will allow the NHS to confirm the benefits of homeopathy in the real world of clinical practice.

- The leading so-called 'expert' and critic of homeopathy, Professor Edzard Ernst, has admitted that he has no qualifications in homeopathy. (10)
- The leading organisation opposing homeopathy, Sense About Science, is funded by pharmaceutical companies and relies on a strategy of propaganda stunts rather than scientific research. (11,12)
- The leading popular book critical of homeopathy (Trick or Treatment?) has been shown to be scientifically unreliable. It was co-authored by Simon Singh (a trustee of Sense About Science) and Professor Ernst. (13)
- The recent Science and Technology Committee report on homeopathy was voted for by only three MPs. Of these only one attended the hearings and he has strong links to Sense About Science (Dr Evan Harris). (14,15,16)



The references and publications are available at: [www.hmc21.org](http://www.hmc21.org)

## Shocking Scenes Exposed

I wanted you to be amongst the first to see the results of our groundbreaking new investigation into factory farming in the USA.

The US produces more broiler chickens than any other country, and our team went undercover in the state of Georgia, which produces more than any other state: **a staggering 1.3 billion birds per year.**

These animals are mostly kept in vast, dimly lit sheds and selectively bred to reach slaughter weight in just 6-8 weeks. So, we were determined to expose the scale of the cruelty hidden in the Georgian countryside. And, once our investigators got access to this secretive industry, the extent of the harm it can cause to people, the environment, and the animals, was clear:

***"It's really difficult to make out individual birds, they all merge into one such is the lack of space in here. But as you move slowly through the sheds, keen eyed workers begin to pick out the dead."***

Yesterday, Compassion and local campaigners launched [Georgians for Pastured Poultry](#). GPP will use evidence from our investigation to make the case for radical changes to Georgia's chicken industry. And it is thanks to people like you that this new campaign has been possible.

Thank you again for your support as we continue to expose the true horror of factory farming. Our undercover footage can be hard to watch, but it can also be instrumental in changing farming for the better. We are so grateful for your support.

Philip Lymbery Chief Executive

Out of Sight, Out of Mind - a Georgian broiler chicken farm hidden away in the countryside.

To view footage and photos from our investigation in Georgia, [click here](#). Please note, some images may be distressing.



## Uranus - a New Start

Posted Friday February 3, 2012 9:45 am (PST)

There is a geometrical change in the subtle influences and dialogues occurring now in the sky of our solar system.

Hours ago, Neptune, the blue giant of tenuous rings, the mysterious "ambassador from the galaxy" who HPB said does not really belong to our solar system, has entered his own sign, Pisces.

He thus changes his tone and his voice.

*Astrology sees the sky from the point of view of our earth.*

The transition from Pisces Age to Aquarius Age, which started around 1793 but was prepared since decades earlier, is now complete.

**Uranus, the regent of the new age Aquarius, recently entered the pioneer sign of Aries and has the command already. Neptune now goes home to Pisces, not to rest, but to inspire the life in our planet from a higher octave, and with more efficiency.**

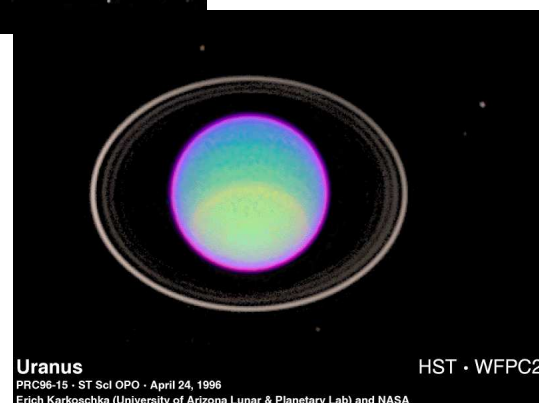
**From February 2012, the noble dream of universal brotherhood is easier to live, to practice, and to organize.** It may bring initial discomfort to many. It will ultimately bring relief to all.

(Posted on E-Theosophy by a member from Brazil. Emphasis added. Eds)



Images of Uranus

... a welcome factor in the new age



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## CORRESPONDENCE

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### Where it goes awry!

(Included here is a snippet of history of the Movement. The letter is from a long time AQ correspondent; because of its interest we have also included some of the email exchange. Eds.)

29 December 2011

Hi Eds

I'm just confused how someone can call themselves a Theosophist and still believe in an anthropomorphic god.

"I was looking for a book about Theosophy for children recently, and I came across one called *Theosophy for Little Children*, by Clara Codd<sup>2</sup>.

I do read the *Eternal Verities* and *Because, for Children Who Ask Why* to my grand-daughter, but the language is so old, she doesn't want to listen for long. I immediately started reading *Theosophy for Little Children* when I received it and was soon very disappointed.

It is full of an anthropomorphic god: "When you love somebody very much, or when you run to help anybody, that is because God whispered it into your heart"; "There is no one who does not belong to Him. They are all His children, and that is why they live in His house; "He always blesses us all the time, but He likes us to talk to Him ... because He loves us. No one loves us so well."

How can one be a Theosophist and a Christian at the same time?

Blavatsky said, in *The Key to Theosophy*, "In such a God we do not believe. We reject the idea of a personal, or an extra-cosmic and anthropomorphic God, who is but the gigantic shadow of man, and not of man at his best, either. **The God of theology, we say – and prove**

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<sup>2</sup> Clara Codd, b. 1876 in England. As a young woman, a strong sense for freedom and justice moved her to work for the enfranchisement of women... enduring heckling, physical abuse, and imprisonment. She joined the Theosophical Society (Adyar) at age 27. Three years later Clara was appointed the first national lecturer for the English Section. Later she served as National Secretary (president) of the Australian and South African Sections.

it – is a bundle of contradictions and a logical impossibility. Therefore, we have nothing to do with him."

And, " ... ***the inner man is the only God we can have cognizance of.***"

I just don't understand how Ms. Codd could have called herself a Theosophist and have written this book!

Sincerely, D

~ ~ ~ ~ ~

Wed, Dec 21, 2011 3:01 pm Subject: Re: book

Dear D

That would be a service to others – it's important to learn from all of that.. and to illustrate how much this sort of thing is not Theosophy - in fact it's its antithesis.

Like you are, let it be fair, balanced and honest, Eds

~ ~ ~ ~ ~

December 21, 2011 10:14 PM

Hi Eds,

That book, by Clara Codd, is pretty much filled with Jesus our savior stuff. Do you want me to write a letter about how disappointed I was? ... as an example of how Theosophy "branched off" after the founders were gone?

D

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## A New Year message from Haiti

Dear Editors

We would want you publish the title chosen from the magazine "The Theosophical Movement" 'Theosophy in Daily Life' at the beginning of 2012 in the Aquarian Theosophist. I'll send it for you with the reference.

We have done the complete French translation, giving a copy to all the theosophists in Jacmel in the first meeting for the new year.

***The global idea for brothers is to remember that Theosophy is a great light in all circumstances of the life.***

Thank you and happy new year 2012,

The Jacmel ULT, Haiti



# WISDOM IN ACTION

## **Mercy and Justice are both reconcilable if Karma is taken as the term to balance the equation**

You have asked me for comment on the questions sent in by our English brother; particularly, as to "Karma being as merciless as the Bible-God." But does he consider that Mercy is not opposed to Justice, and that the fullest justice is the same as the fullest mercy?

Some take the meaning of Mercy to be a permitted escape from the results of wrong-doing; but this would not be Justice, nor would it be merciful to those injured by the wrong-doing.

He should remember the definition of Karma: an undeviating and unerring tendency in the Universe to restore equilibrium, which operates incessantly. Karma is inherent law and its operation must therefore be impersonal. Some might take this to be "merciless," but that would only be because they desire escape from consequences that are unpleasant.

There are just two ways of looking at the question: either the Universe is governed by Law and under Law, or all is Chaos.

Our experience in every department of Nature points to the fact that Law reigns everywhere; nothing is done of any kind or anywhere, except under Law. Our control of the elements, our use of the materials in Nature is possible only because the same thing can always be done when the same conditions are present. Having discovered some of the laws of electricity, for instance, we may direct that fluid or force, and use it for many different purposes.

Now as Law reigns in the material world, it can be seen to rule in the mental and moral world as well. Karma simply means "action" and its consequent "re-action." There is no Karma unless there is a being to make it or feel its effects; unpleasant effects predicate causes that send forth unpleasantness in the world, affecting others, and finding the restoration of equilibrium at the point of disturbance.

**There can be, then, but one consideration, and that is, Justice.** Why should we desire anything but Justice to be done?

The Bible says, "Whatsoever a man sows, that shall he also reap," and "Resist not evil and it will flee from you." What is "evil" but the reaping of effects of wrong done?

If we try to avoid the restoration of equilibrium, the evil will not flee from us, but come again. But if we accept all as just and right, then the "evil" flees. We should apply Karma not merely to what we call good and evil in physical life.

The earth rolls on in its orbit, carried further and further by the Sun in his greater orbit; it grows old through the cycles; it changes its appearance, and comes under states of matter undreamed of by us. Such is the Karma of the earth. Soon or late, even while revolving in its orbit, our planet will slowly move its poles and carry the cold band of ice to where are now summer scenes—the Karma of the earth and its inhabitants.

How, then, shall Karma be restricted in consideration to the details of one life, or judgment passed upon it from that basis? I should say that Karma is Mercy itself, for do I not know that nothing can prevent me nor any other from obtaining what is his by law, exact and unerring?

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FROM "THE FRIENDLY PHILOSOPHER" BY ROBERT CROSBIE

