



\* If the pilgrim's intention is to have a comfortable and pleasant existence, he should know that his higher conscience will be ill at ease in his presence. The interaction between higher and lower self will tend to take place in painful and precarious ways.

For the pilgrim whose goal is to live in harmony with the universe, the path will be *externally unstable*, or *probationary*. While treading the uphill path, he who seeks the most elevated often has no firm ground beneath his feet. Simplicity and detachment are of the essence in having success.

The wise ones remain vigilant and preserve peace: harmony cannot be obtained by force. When we sow it, it comes to us in *secret* ways in due time. It emerges from within, before it can be noticed. It rarely shines out for the world to see.

He who wants inner peace must renounce the world of appearances.

The essential level of life may at times produce external aspects which partially express it. Each small seed unfolds its life in creative ways as it becomes a tree. However, the mere appearance cannot produce anything on the essential plane, just as the bark of a tree will not become a seed.

Small things bring us great lessons: there is a direct relation between renunciation and divine knowledge. Every fact and chain of cause and effect is surrounded by the void. In the *nothing* of silence, one can see the meaning of things.

When the mystery of thoughtless perception takes place with the right kind of intention, it reveals the *All*.

The purpose of words coming from the Wise Ones is to produce the correct sort of silence: in it the soul rises to Light. When there is a deep, peaceful absence of sound or vision, one's immortal self speaks.

## **He Who Is Established in the Law**

### **From Chapter 19 of the *Dhammapada***

**A** man is not righteous who carries out his purpose by force and arbitrarily. He is wise who distinguishes both right and wrong.

He is wise and righteous who guides others not by force and violence but equitably. He is the guardian of the Law.

A man is not a learned pandit simply because he talks much. He is a real pandit who is tranquil, free from hatred, free from fear.

A man is not a pillar of the Law because he talks much. He who even though he has heard little of the Law but himself has discernment, who always considers the Law, he is the Pillar of the Law, he is established in the Law.

A man is not an elder simply because his hair is gray. His age is ripe but he is to be known as “Old-in-vain”.

He is called an elder in whom dwell truth, virtue, non-violence, restraint, and control, and who is free from impurity and is wise.

[Reproduced from chapter 19 of the book “The Dhammapada”, Theosophy Co., Los Angeles, 139 pp.]

## The State of Mind And External Conditions



**H**uman consciousness is not dictated by circumstances.

The influence of external conditions on one’s state of mind is of secondary importance. It is our attitude toward circumstances that determines our state of mind.

Equilibrium is internal, noise is external. Circumstances change all the time: the inner self remains in peace. As long as one’s personality or character is attuned to the spiritual soul every situation - whether pleasant or not - can be used by the soul as a source of spiritual learning.

Naive people believe that controlling circumstances is more important than controlling oneself. In fact, self-control through self-knowledge is more important than having a strong influence over external aspects of life. And the best way to change a situation for the better is to properly control oneself in the first place. Circumstances tend to slowly adapt themselves to our state of mind, as long as such state is true, and stable, and noble.

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**“From behind the Future I saw** multitudes worshipping on the bosom of Nature, their faces turned toward the East and awaiting the inundation of the morning light - the morning of Truth.”

(Kahlil Gibran, in the article “A Glance at the Future”.)

## Taking a Rest from Outward Perception



Yoga is often defined as Patanjali has it - “the inhibition, or hindering (*nirodhah*) of the modifications (*vrtti*) of the mind”. It would be false, however, to believe that stopping mental operations is always a decision pertaining to the lower self and of an entirely voluntary nature.

The “hindering of mental operations” will more legitimately come from within - from the highest aspects of the soul -, and not from the lower voluntary mind. In a contemplative individual, the lower self can sometimes gravely realize that “there has been a stoppage and a vast wordless, soundless insight and an absence of chronological time”.

It is not up to the personality to produce a transition or shift to higher states of mind. However, it can humbly and diligently pave the way for them to occur, in the present lifetime or in some future incarnation.

Right effort produces right insight.

## Beyond Wishful Thinking

In the Mahatma Letters we see the statement that short term public opinion is based mainly on falsity and make-believe.[1] The fact can be easily confirmed by citizens who look at the present events with a degree of personal detachment.

The deeper observer must examine social facts from the point of view of ethics, and within the long-term lines of evolution. Commercial media, however, sells its contents in exchange for money and power, and Truth is not their top priority. Wishful thinking dominates the world of politics, left and right.

Unfortunately, even the theosophical movement must still expand its degree of unconditional respect for Truth, before it can be thoroughly able to point out to other sectors of society the way that leads to justice and harmony.

NOTE:

[1] Read for instance letter 30 in “The Mahatma Letters”. The book is available in our websites.



or analyze them with profit to your understanding. Cosmology is the physiology of the universe spiritualized, for there is but one law. [1]

\* In Cosmogony and the work of nature the positive and the negative or the active and passive forces correspond to the male and female principles. Your spiritual efflux comes not from “behind the veil” but is the male seed falling *into* the veil of cosmic matter. The active is attracted by the passive principle and the Great Nag, the serpent emblem of the eternity, attracts its tail to its mouth forming thereby a circle (cycles in the eternity) in that incessant pursuit of the negative by the positive. Hence the emblem of the *lingam* the *phallus* and the *eteis*. The one and chief attribute of the universal spiritual principle - the unconscious but ever active life-giver - is to expand and shed; that of the universal material principle to gather in and fecundate. Unconscious and non-existing when separated, they become consciousness and life when brought together. Hence again - Brahma, from the root “brih” the Sanskrit for “to expand, grow or to fructify”, [2] Brahma being but the vivifying *expansive* force of nature in its eternal evolution.

\* The worlds of effects are not lokas or localities. They are the shadow of the world of causes their *souls*-worlds having like men their seven principles which develop and grow simultaneously with the body. Thus the *body* of man is wedded to and remains for ever within the body of his planet; his individual *jivatma* life principle that which is called in physiology *animal spirits* returns after death to its source - *Fohat*; his *linga shariram* will be drawn into *Akasha* [3]; his *Kamarupa* will recombine with the Universal *Sakti* - the Will-Force, or universal energy; his “animal soul” borrowed from the breath of *Universal Mind* will return to the Dhyana Chohans; his sixth principle - whether drawn into or ejected from the matrix of the Great Passive Principle must remain in its own sphere - either as part of the crude material or as an individualized entity to be reborn in a higher world of causes. The seventh will carry it from the *Devachan* and follow the new *Ego* to its place of re-birth .....

\* The evolution of the worlds cannot be considered apart from the evolution of everything created or having being on these worlds. Your accepted conceptions of cosmogony - whether from the theological or scientific standpoints - do not enable you to solve a single anthropological, or even ethnical problem and they stand in your way whenever you attempt to solve the problem of the races on this planet. When a man begins to talk about creation and the origin of man, he is butting against the facts incessantly. Go on saying: “Our planet and man were created” - and you will be fighting against *hard facts* for ever, analyzing and losing time over trifling details - unable to ever grasp the whole. But once admit that our planet and ourselves are no more *creations* than the iceberg now before me (in our K.H.’s home) but that both planet and man are - *states* for a given time; that their present appearance - geological and anthropological - is transitory and but a condition concomitant of that stage of evolution at which they have arrived in the descending cycle - and all will become plain. You will easily understand what is meant by the “one and only” element or principle in the universe and that *androgynous*; the seven-headed serpent *Ananda* of Vishnu, the *Nag* around Buddha - the great dragon eternity biting with its *active* head its *passive* tail, from the emanations of which spring worlds, beings and things. You will comprehend the reason why the first philosopher proclaimed ALL - Maya - but that one principle, which rests during the *maha-pralayas* only - the “nights of Brahm”. ...

\* Now think: the *Nag* awakes. He heaves a heavy breath and the latter is sent like an electric shock all along the wire encircling *Space*. Go to your fortepiano and execute upon the lower register of keys the *seven* notes of the lower octave - up and down. Begin *pianissimo*;

*crescendo* from the first key and having struck *fortissimo* on the last *lower* note go back *diminuendo*,<sup>[4]</sup> getting out of your last note a hardly perceptible sound - “*morendo pianissimo*” (as I luckily for my illustration find it printed in one of the musick pieces in K.H.’s old portmanteau). The first and the last notes will represent to you the first and last spheres in the cycle of evolution - the highest! the one you strike *once* is our planet. Remember you have to reverse the order on the fortepiano: begin with the seventh note, not with the first. The seven vowels chanted by the Egyptian priests to the seven rays of the rising sun to which Memnon responded, meant but that. The one *Life-principle* when in action runs in *circuits* even as known in physical science. It runs the round in human body, where the head represents, and is to the Microcosmos (the physical world of matter) what the summit of the cycle is to the Macrocosmos (the world of universal spiritual Forces); and so with the formation of worlds and the great descending and ascending “circle of necessity”. All is one Law. Man has his seven principles, the germs of which he brings with him at his birth. So has a planet or a world. From first to last every sphere has its world of effects, the passing through which will afford a place of final rest to each of the human principles - the seventh principle excepted. The world No. A is born; and with it, clinging like barnacles to the bottom of a ship in motion - evolute from its first breath of life, the living beings of its atmosphere, from the germs hitherto inert, now awakening to life with the first motion of the sphere. With sphere A, begins the mineral kingdom and runs the round of mineral evolution. By the time it is completed sphere B comes into objectivity and draws to itself the *life* which has completed its round on sphere A, and has become a *surplus*. (The fount of life being inexhaustible, for it is the true Arachnea doomed to spin out its web eternally - save the periods of *pralaya*). Then comes vegetable life on sphere A, and the same process takes place. On its downward course “life” becomes with every state coarser, more material; on its upward more shadowy. No - there is, nor can there be any responsibility until the time when matter and spirit are properly equilibrated. Up to *man* “life” has no responsibility in whatever form; no more than has the foetus who in his mother’s womb passes through all the forms of life - as a mineral, a vegetable, an animal to become finally *Man*.

## NOTES:

[1] In transcribing this fragment we follow its complete version as reconstituted and published in “The Mahatma Letters”, third and revised edition, Adyar, 1979, see pp. 70-71. In the Chronological edition (Philippines, 1993), see letter 44, p. 118. (CCA)

[2] Following the TPH editions, we have added the closing quotation mark which is not in the previous ones, and have put a comma instead of period. The content of the sentence clearly indicates the intention was putting a comma. (CCA)

[3] In the original, “Akasa”. We use “Akasha” for phonetic reasons. (CCA)

[4] Following the TPH editions, we have added the comma at this point. (CCA)

[The above text selects fragments from Letter XIII in “**The Mahatma Letters**”, A. Trevor Barker (ed.), 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pp., pp. 70-74. The whole book is available in PDF at our websites. The pages are the same in the TUP edition. In the Chronological edition of the compilation, Letter XIII or 13 is published as Letter 44.]

## Examining An Ancient Legend **Storks, Babies and the Phoenix**



Self-delusion is often pessimistic. As a result, many a truth-seeker may be led to believe that “life is too painful” and “the law of impermanence is sad”.

Esoteric victimization is useless at best. Blaming “Kali Yuga” for human mistakes is particularly unintelligent. The universe is regulated by the law of renewal and rebirth. Instead of complaining, one should remember Epictetus and not lose energy with facts outside our field of action, but do our duty with regard to that which depends on us.

Bliss, not pain, is the center of life. We can expand our connection to such center. Old forms are of course abandoned in due time so that rebirth can take place. To each end corresponds a new beginning. Decay prepares renewal, and every night of time has a mission: its duty is to prepare the new morning.

Old myths are true in their own ways. The law of karma, for instance, confirms the legendary fact that storks bring new babies from celestial regions and deliver them to families. The stork is the popular variety of Phoenix. In Egyptian mythology, the reincarnating soul of a person was represented by a stork. Every 1,000 or 2,000 years - and sometimes 3,000 years, the Mahatma Letters say -, the sacred stork or immortal soul gives us a new baby as a vehicle to use in material life. Incarnations take place according to the evolutionary need of spirit.

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**“Deep repose of the soul** cannot be artificially sought. If the pilgrim makes the right kind of effort while aiming at no personal reward, the higher forms of rest will be gradually deserved by him. In due time, they will take place.”

(From the article “**Right Action and Proper Rest**”, available in our websites.)



# The Breathing Of the Forests and Our Breathing



**H**umanity is in an interesting situation in the present century. Helena Blavatsky wrote that the destruction of nations follows the destruction of forests as surely as night follows day.[1]

The level of worldwide forest destruction is now very high, just like the amount of carbon dioxide (CO<sub>2</sub>) in the atmosphere. This makes the risk of fires grow every day. As forest fires and deforestation go on, the CO<sub>2</sub> expands. As the CO<sub>2</sub> increases, fires are harder to avoid.

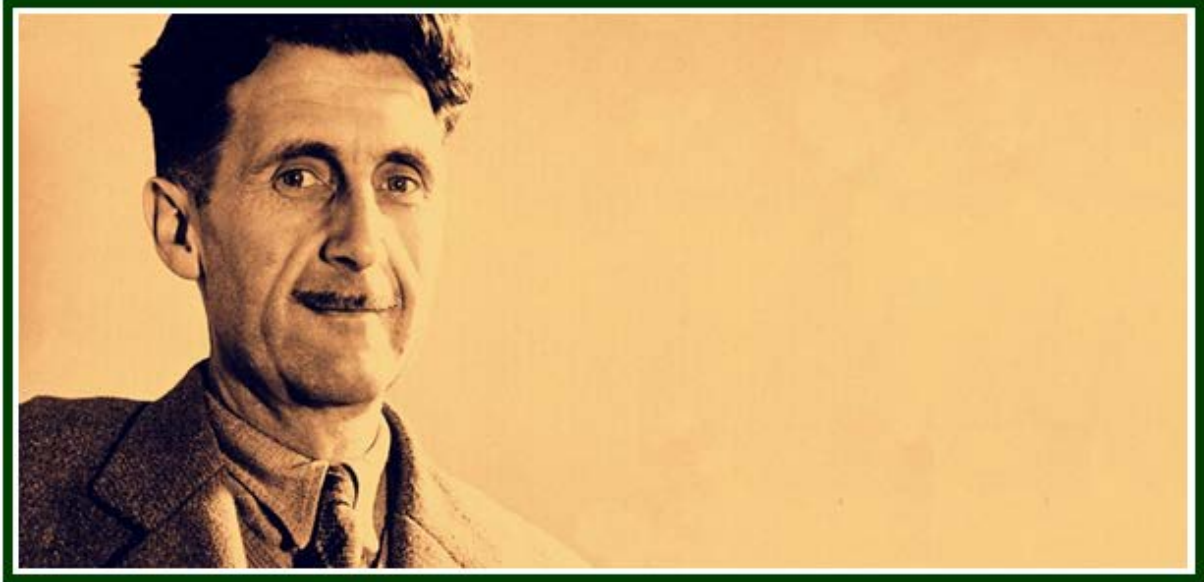
Geological events get quicker in many ways and there is an invisible relation between the souls of human beings and the degradation of physical environment.

Peace is internal. This is the right moment to sow the seeds of a better civilization, but not to expect a great improvement in the short term. It is not in a cycle of ethical decay that a civilization will flourish in harmony.

## NOTE:

[1] See the text “Original Theosophy And the Life of Forests”, in the August 2016 edition of “The Aquarian Theosophist”, p. 03.

# The Power of Caring for the Others



**A generous self-sacrifice was the natural thing to do according to George Orwell (1903-1950)**

Living examples of altruism should be cherished and kept visible. Practical lessons can be taken from them.

The whole life of Eric Blair, or George Orwell, was an exercise in selflessness and idealism.

Writing about how George Orwell barely survived the Second World War, while his wife didn't, Tom Hopkinson said:

“In the last year of the war, Orwell’s wife died, collapsing after a quite minor operation. To a friend who visited him, he remarked that this was probably due to lack of strength: both of them, he said, had consistently gone without their rations, or part of their rations, ‘so that there should be more for other people’.” [1]

That was no isolated fact in Orwell’s life.

And even today millions of people are invisibly altruistic in many places.

## NOTE:

[1] “George Orwell”, a 40-pp. pamphlet by Tom Hopkinson, published by Longmans, Green & Co. for the National Book League, 1953. See p. 29.

# Theosophy or Divine Wisdom in the Epistle of James



Who is wise and understanding among you? Let him show by his good life his works in meekness of wisdom.

But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.

This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish.

For where jealousy and faction are, there is confusion and every vile deed.

But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

And the fruit of righteousness is sown in peace for them that make peace.

[These are verses 13 through 18 in the chapter III of the Epistle of James, in the New Testament, Chapter III of James is mentioned in “The Secret Doctrine”, by H.P. Blavatsky, Theosophy Co., volume I, p. 197.]

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**“The Letters shed a glorious** illumination on the Theosophical writings and career of H.P.B., and W.Q.J. More these Letters are conned, more their contents and implications are used as a searchlight, more and more clearly will stand out the unique consistency and authenticity of the great Messenger and her Colleague.”

(John Garrigues, in the article “On the Mahatma Letters”, which is available in our websites.)

# The Art of Studying Blavatsky



“The Secret Doctrine”, the masterpiece of Helena Blavatsky, is described by some as “exceedingly abstract” and “of little practical use in the 21st century”.

In fact, mental superficiality is worse than useless in our century, while the study of “The Secret Doctrine” - alongside with other classic works of philosophy - has a decisive and practical effect in daily life. It elevates the mind of the student from the narrow horizons of spiritual ignorance to a direct understanding of the cosmos and of his own heart. [1]

Its beneficial consequences include more than one lifetime.

There is an impersonal universal wisdom flowing around that immortal poem about Infinite Duration and limitless Space. Its thoughtful reading liberates human minds from the painful myopia of small personal events and leads them to the wide nameless field of eternal bliss.

## NOTE:

[1] Of course, mental laziness must be defeated, and mere memorization helps no one: only active and responsible minds can profoundly benefit from the study of esoteric philosophy.

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**“Theosophy says that if the desire** or aspiration is unselfish, noble, universal, then the force which flows through the individual is grand, noble, universal in its character. Further, that every human being has in him the same elements, the same possibilities, as any other, even the noblest and highest beings in this or any solar system.” (Robert Crosbie, in the article “The Creative Will”.)

# Thoughts Along the Road

## There Can Be No Firmness in One's Steps, in the Absence of Self-Discipline



\* **T**here is a sharp difference between peace and stagnation. In communities, as in individual life, harmony does not include indulgence.

\* Cooperation is preserved through the combination of self-responsibility, right action and the shared pursuit of legitimate goals.

\* A true understanding of life is beyond words and cannot be verbally communicated. Being acquainted with an accurate description of reality is not the same as knowing the facts. Far from it.

\* Before finishing the process of observation, the observer must be one with the facts examined. Happiness is secret, in part, because there is no way for it to be expressed in words. Purely mental thoughts, separated from the other levels of consciousness, are obstacles to a correct view of things.

\* There is a time for the pilgrim to perceive little by little his future duty, and to slowly get ready to it. And then there's a time to act accordingly. There is an occasion to prepare to work, and a time to work indeed. A time to sleep amidst beautiful concepts and ideas, and a time to wake up and walk along the uphill path.

\* He who does not want to listen to his own conscience has no real interest in wisdom. A constant dialogue with the voice of his soul is an essential part of the "guiding system" for students of classic philosophy, Eastern and Western.

- \* According to your system of values, you build your own system of ethics. That which one considers right or wrong depends on what one defines as being of supreme value.
- \* True ethics is based on real values, which belong to the soul, while the love of material possession creates a fake ethics. Every permanent value relates to the higher self. Eternal wisdom and right action expand and inspire one another.
- \* There can be no firmness in one's steps, in the absence of self-discipline. Every day one must challenge and defeat laziness, the search for superficial change, love of comfort, personal hopes and fears. These and other feelings do not come from the spiritual soul. And even while strengthening the will and having firm decisions one must also keep the mind open, and preserve humbleness in the heart, in order to be able to see truth, little by little.
- \* Each action we perform in life, each project we unfold, and each idea we nurture, tend to expand one or two aspects of our character. Right actions create a correct character, expanding and strengthening it, while keeping negative tendencies at a distance. Therefore, the revolutionary question is: "*Am I doing my best right now?*"
- \* True peace results from the right kind of interaction between mind and heart. An inner silence is necessary for thoughts to be *heard* in the emotional world. An absence of noise makes it possible for the feelings to be understood on the realm of thought. A detachment from short-term outward situations allows one's heart and mind to look at the world from the point of view of the "ladder" to the sky, antahkarana.
- \* An abstract will to do something may be enough to make a decision. Then one must put denser energies into motion so as to create the desired effects. The distance and contrast between intention and action should be observed. Within oneself, different levels of consciousness tend to obey to varied interests. A directness of view is rarely absolute and can be improved every day.
- \* Calm concentration results from one-pointedness, which means leaving secondary issues aside. Slow movements gather magnetism. Anxiety is the unfortunate mother of modern acceleration. Slow is the growth of a tree and a forest. Quick is their destruction. Unhurried is the breathing in Yoga; superficial inhalation denotes nervousness. The right kind of calm can be as quick as the lightning, while hurry seems to make strong movements, but leads nowhere.
- \* The question to be faced by each one is not whether an ethical improvement and a growth in wisdom are possible in human community. For the answer is "yes", for those who make an honest effort in that direction; and "no", for those who don't. Fear, laziness and despondency prefer to think negatively of human future. One must have real contact with one's spiritual soul, to see that the future is bright, and to work for it to take place sooner than later. The real question before us, then, is whether we are aware of our personal responsibility for the fate of mankind, and are able to act accordingly.
- \* Sweet hypocrisy, well-intentioned falsehood and pious frauds degrade truth by making it look like rude and unbearable. Thus the words cease to serve communication and start hiding truth more than they express it. When this is done, violence and fanaticism can spread in every department of life, for honest persons will be seen as intolerant, and liars, as spiritual souls. The power then belongs to whited sepulchres - until that moment when Karma brings Justice back.

\* The various forms of nonsense that one finds in today's society are humble expressions of the universal law. For the eternal Law of Equilibrium states something about decadence that can be expressed in many ways, and whose main idea remains the same: *“Whenever human behaviour gets separated from a sense of honesty and truth, of moral beauty and ethical goodness, then thoughtless, irresponsible actions spread in the community, until common sense is once more recovered and the occult bridge to celestial consciousness is born again.”*

\* While blind instincts and unguided emotions promote painful ups and downs in life, energy is necessary to keep one's focus in that which is right, to ignore the illusions of short-term pleasure and pain, and to discharge one's duty. When pleasure is not a goal in itself, one attains to common sense. Universal wisdom is similar to pure water in natural conditions: it is colourless, odourless, tasteless, and has no rigid external form.

\* In the 19th century just as in the 21st, many ask to be accepted in theosophical circles without ever asking themselves how they would like to help the altruistic project. The phenomenon can be seen in the “Mahatma Letters”. It is easy to detect today. Many who search for “initiations” are entirely enthusiastic about themselves, and utterly indifferent, in their hearts, as to the future of mankind. They are blind. Someone must tell them there is no theosophy whatsoever in the territory of selfish and neurotic intentions. Theosophy can only exist in honest minds and universal hearts.

\* Sincerity and good will are widely accepted in theory. Everyone seems to like them, as long as they do not question one's personal opinions, mental routine and emotional comfort. Hypocrisy, on the other hand, is elegant, superficially beautiful to look at, and above all - politically correct.

\* Although the fruits of hypocrisy are bitter and bring about disaster, their short-term results are often sweet, especially for people who are foolish enough to live on appearances, and lazy enough not to think by themselves. For these and other reasons the way to truth is long, narrow, uphill, uncertain. It is also the only path available to real life.

\* The search for political-correctness forms a living web of illusions, interconnected by their common support to the absence of realism. Thus organized ignorance emerges. How can one abandon the blind ways of life? A degree of indifference to pain and pleasure allows an individual to listen to his soul and perform right action regardless of applause or boycott.

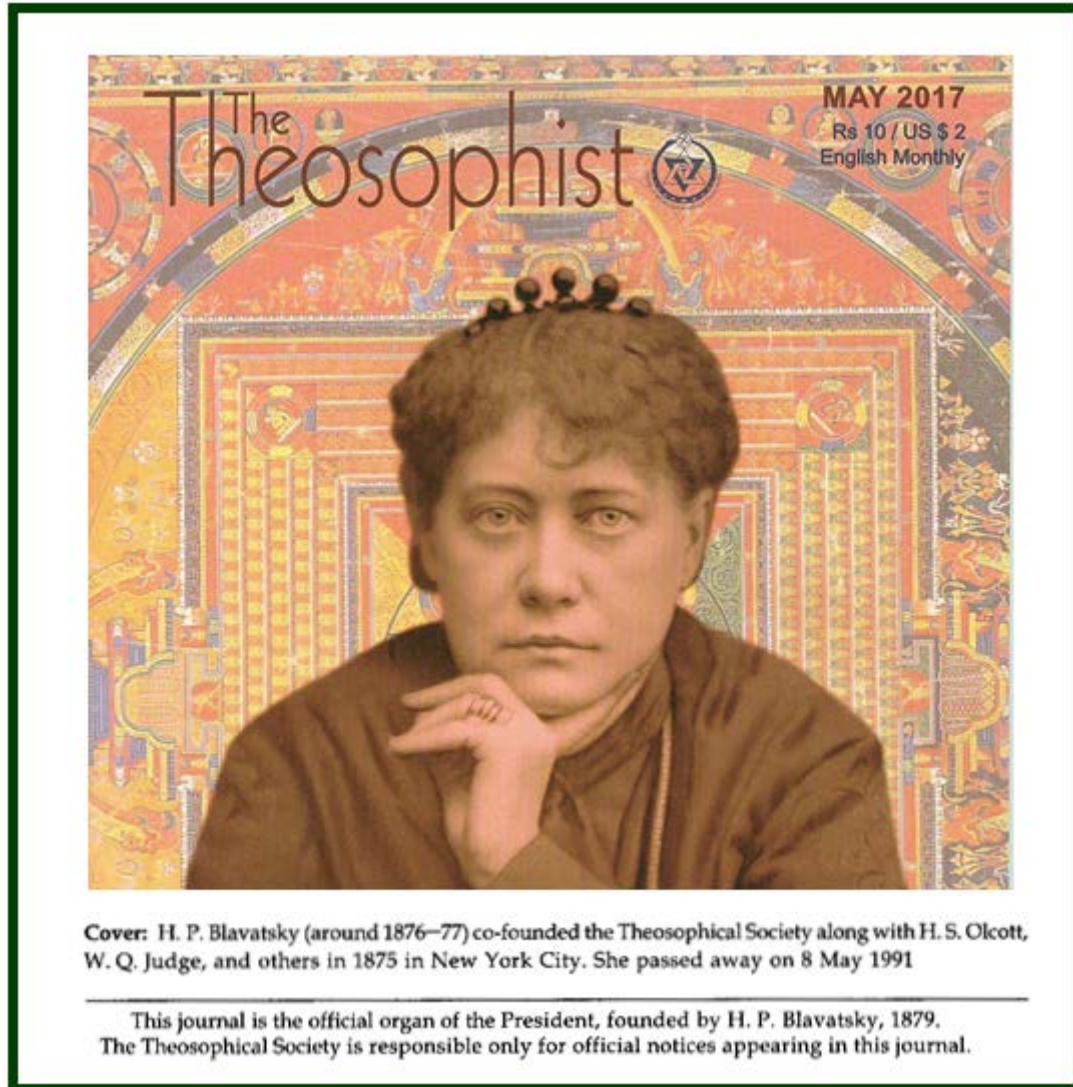
\* One's spiritual soul is friendly to all beings: at the same time, it rejects the thousand and one forms of ignorance and selfishness, regardless of time and place. As each soul awakens, collective ignorance becomes weaker.

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**“The world we inhabit** is dominated by Order. The apparent disorder is almost always implanted by men. However, it represents the chaos that precedes selection and knowledge, and these are the direct fruits of the evolution of Life through form. The greatest of the discoveries of Science is that the world exists under the rule of laws, unchanging laws which are exact in their expression and must be the immediate result of the Cosmic Order presiding over the manifestation and evolution of Life.”

(Translated from the article “O Que a Teosofia Ensina”, by **Aleixo Alves de Souza**. First published in Brazil in 1942, the text is now available in our associated websites. Mr. Aleixo Alves de Souza was one of the main theosophists in Brazil during the 20th century.)

## Ernest Pelletier Writes to the Editors: **Adyar Society Makes Progress**



**Above, the upper half of the front cover of “The Theosophist”, May 2017,  
and the description of the front cover, as published on page 03 of the magazine**

Dear Carlos,

10 June 2017

In the May issue of *The Theosophist* you may have noticed that the cover of the magazine has a photo of H.P. Blavatsky which was nicely done. On the inside of the magazine they describe the Cover as:

“H.P. Blavatsky (around 1876-77) co-founded the Theosophical Society along with H.S. Olcott, W.Q. Judge, and others in 1875 in New York City. She passed away on 8 May 1991.”



Yes, I typed it correctly **1991** and not 1891, as it should be.

The important fact is that they have finally included W. Q. Judge as a co-founder of the Theosophical Society in their journal.

Perhaps all the “**Letters to Adyar: On Justice to William Q. Judge**”[1] have finally sunk in with those who could no longer fight their unwinnable fight. I want to thank you personally for the good fight and to all your readership and supporters for finally making this a reality.

Sincerely,  
Ernest Pelletier

## NOTE:

[1] A reference to the yearly letters sent to Adyar from different parts of the world between 2006 and 2013, on the need for the Adyar Society to recognize the importance of William Judge as one of its main founders. Readers are invited to see in our associated websites the article “Justice to Judge, 2013”, by *The Aquarian Theosophist*, whose subtitle is “The Report of the Eighth and Last Celebration, and its Chain of Letters to India”. In the same websites, read also the article “FOHAT and An Appeal for Justice”, among other texts available in the section [Letters to Adyar: On Justice to William Judge](#).

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Ernest Pelletier is a member of the Edmonton Theosophical Society in Canada. He wrote the book “**The Judge Case**” (2004).

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## The Invisibility of Essential Factors

**D**ue to the law of equilibrium, each step in the multiplication of selfishness and ignorance across the world is compensated by an equal amount of growth in wisdom; which, however, may remain “invisible” for some time.

Those who seem to see more ignorance than wisdom today should remember that the universe is governed by Law and human affairs are no exception. However, that which is essential usually remains invisible in the world of passing illusions. It can be perceived by those who have the necessary degree of discernment.

The timing of justice is not the timing of error; yet Justice is powerful and error is not. Justice is symmetry, and it expresses itself through the law of sowing and harvesting. Life consists of wave motions: Justice is a dynamic process. The re-establishment of equilibrium takes place in the right moments of each cycle.

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