

wisdom, and through the conservation of energy—virtue, strength, if you will—re-acquire the knowledge we have lost while we strayed from the Path. For Karma points the Path, the Way of Duty, the line of least resistance; and ever when we stray from that narrow way, to one side or another, we are forced back by a reaction that carries us across the middle line, and thus we oscillate until we learn to be wise, and choose to walk in the Path of the easy yoke.

And the Law of Love dwells also in Karma. It is *Agape*, or *Yoga* or Union. It is that which suffers long and is kind; it envieth not, nor vaunts itself; it seeks not its own, and is not provoked; it rejoices with the truth, and endures all things, and it never fails. It provides for the Unity of all things, and it acts for the Universe and not for self. And when men realize their citizenship in the Cosmos, and their own Divinity, they accept that freedom from sin which the Saviours of old announced to their hearers, and they repent and turn away from the cramping selfishness of separation; they set themselves free with the knowledge of the Universal Law. The old evils have to be remedied and the old liabilities discharged, but the freedman is an honest man, and he goes forth to justify his faith by works of restitution. Herein is the forgiveness, the "setting free," and the remission of sin.

One life may not accomplish all the debt, but Karma presses none unduly. "As thy days so shall thy strength be," and seven incarnations, seven short and fleeting lives, may see the end of the wages of sin, even as sin itself was ended by turning again to the Divine. The forces of the Supreme are with the man who seeks to obey the Law.

There are Those who have passed along this Way before us. And such an One has said of him that overcomes, that he need go no more out into fleshly bodies of short duration; and again: "He that overcomes, to him will I give to sit with me in my throne; as I have also overcome, and have sat down with my Father in His throne."

May we learn of Karma, and abandon all our actions to the Supreme.

FIVE MINUTES ON TIME AND SPACE.

One of the initial difficulties of those who have not thought much about the realities underlying the appearances of things, is the necessity of being able to separate oneself from all ordinary or preconceived standards. This is readily seen by a slight consideration of one's point of view in realizing the various phenomena we observed last month in connection with the Wheel of Life. When you speak of a wheel to a man, he thinks of an object outside himself. You speak of the centre—he pictures that centre in the object external to himself. You speak of the circumference, and he sees it surrounding the space enclosed and related to its centre, but altogether as a thing foreign to and apart from himself. Now, in order to appreciate properly what is meant by a wheel, you have to place your consciousness within that object. You have mentally to stand at the centre and see its spokes radiating away from you towards the rim, you have to see the rim lying around you like a horizon, the boundary and limit of all that goes to make the wheel. To properly appreciate the image of the Wheel of Life we must assume this attitude.

Just as soon as we get to the centre of our wheel we will begin to realize what is meant when it is said that there is no such thing as Time or Space. Of course by Time and Space we mean something quite different from what we say. Space, for instance, is rarely thought of by the average man, except as the distance between objects. When he says space he really means distance or extension. Time simply means to him the succession of events, or the period that elapses between events. Time is really nothing more, therefore, than an attribute of motion. Discontinue motion and measured time would be impossible. Destroy the manifestation of form, and space becomes unthinkable to the brain-intellect, since there would be no means of realizing distance. For anyone who has never thought along this line of the most elementary metaphysics there can be no better plan than to endeavour to be-