

MAN and the WORLD

**PRACTICAL PHILOSOPHY
AND LAW OF NATURE**

BY A. THANGAL KUNJU MUSALIAR

Vignana Poshini Press, Quilon.

Translated from

Malayalam

By

S. Sathyavageswara Iyer

MAN AND THE WORLD

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Introduction

Throughout the Orient, even today, a Book of Modern Knowledge is an extraordinary event. And that is why Musaliar's "Man and the World" became the sensation of the month, the talk of the hour, when it recently appeared in the State of Travancore. Written simply and clearly in the Malayalam dialect, and designed to be read by, or read aloud to, the average typical villager and townsman, it was not judged as an imitator or competitor of western Outlines of History, Science, or Sociology. Rather it was hailed as a noble, daring pioneer work blazing the trail of modern mass education, for bringing life up to date, outside formal schools and colleges. In fact, it was accepted and discussed on its own merits, as an historical event. And the excitement was quite justified.

Casting his net far and wide over the multiplicity of modern knowledge, Musaliar compares and contrasts such apparently diverse, but really linked subjects as astronomy and astrology; domestic pets and family duties; the nature of human consciousness and the structure of the sidereal system; war and peace; hospitality and health, and other aspects of living, mental and physical, that are woven into the very fabric of everyone's existence. Nor does Musaliar limit his description to any one province, nation, or continent. Rather he analyses humanity as one and indivisible, sundered only by artificial barriers that may

be broken down by the application of intelligence and mutual sympathetic understanding.

As the necessary prelude to more positive teaching, Musaliar first clears the ground of outworn taboos, fetishes, rituals, superstitions, and other 'hangovers' of ancient and medieval periods. Then he proceeds to the most practical counsel and advice about the daily use and custom of modern sociology and science — all of which must lead to a contented, wise and prosperous round of years for the average man and woman.

Musaliar's book does fling open door after door upon panoramas and horizons instructive to the mind, and very stirring to the heart.

Donald Douglas.

August, 1949

Preface by the Translator

The original book in Malayalam of which this is a free rendering proved quite an exciting literary event in Kerala, and was welcomed by the Malayalam-reading public, the scholar as well as the general reader, as a unique publication. Janab A. Thangal Kunju Musaliar is a reputable business magnate of Travancore, but until the publication in 1946 of the slim little volume bearing his name, none except a few intimates suspected his literary talents.

Naturally the book awakened public curiosity, and many who opened its pages expecting to see moral commonplaces and ponderous platitudes were struck by the freshness of mind and the happy informality with which the author approaches ethical and social problems. The present translator, too, along with hundreds of others, was charmed both by the logic and language of the author and the English rendering of this provocative little volume has given him hours of unalloyed pleasure, with what results it is for the public to judge.

The translator most readily agreed to the desire of the publishers that he should undertake this task, but it must be confessed that in actual execution it was not half so easy as it had been alluring in contemplation. He found it exceedingly difficult to distil in his rendering even a part of the racy homeliness, the intimacy and warmth of tone, the precision and skill with which Janab Musaliar handles his theme. The translator is aware that this English rendering, with its slightly

academic tone, gives the reader no idea of these qualities of the original. The translator feels that any attempt on his part to transmit these virtues of the original by dressing up its ideas in colloquial or conversational English would have irretrievably ruined the earnestness and sincerity which mark every page of the original volume.

The translator was also handicapped, to some extent, by the method which Janab Musaliar adopts in discussing his theme. Precision, compactness, homely illustration and brief reasoning are the instruments employed to drive home the points. These give little elbow-room for the translator to spread himself out, or to give free vent to his reactions to the original by a free and frank adoption of the infinite riches of the English language. The translator was compelled every now and then to exercise restraint lest he should falsify or distort the charm and naivete of the original.

Even so, however, within limits, the translator has taken some liberty, which is his prerogative, to be both faithful and free. But he confesses at the same time that in no page of this book has he consciously departed from the truthful presentation of ideas as conceived by the author.

S. Sathyavageeswara Iyer, M. A.

H. H. The Maharaja's University College,

Trivandrum,

November 10, 1948

Author's Preface to the First Edition

The subjects dealt with in this book are based on the broad principles of the Law of Nature. The views expressed have been copied solely from the Book of Nature by observation of the affairs of the world. And an attempt has been made to convince the reader by a philosophic and scientific approach to the subjects, which are, for the most part, useful and extensive in their scope and character.

In the first few pages are outlined some of the benefits that may be derived from a careful perusal. Whilst emphasizing that no violation of religious doctrines should be made by any one, great stress has been laid on their strict observance. In this age in which justice and truth are declining, and injustice, untruth, and deceit seem to triumph, the happiness of life, and the deliverance from evil, are possible only if man understands the real state and nature of the world. These convictions prompted me to write the book.

Real benefit, I believe, can be derived if one carefully reads and understands the topics delineated, and acts accordingly. If I succeed in this object of mine, I shall be gratified.

Quilon,

February 2, 1946

KNOWLEDGE FOR THE MASSES

MAN AND THE WORLD, by A. Thangal Kunju Musaliar
San Vicente Foundation, \$5.

This book is an attempt to present to the Indian villager a complete picture of modern knowledge—scientific, social and ethical. Practically every subject under the sun is dealt with—astronomy, astrology, domestic pets, family duties, instincts, the solar system, habit, exercise, thought and action. The material is arranged under five heads—1. God and the World. 2. Precept and Practice. 3. Behaviour and Understanding. 4. Cooperation and the State and 5. Nature and her Laws. As is to be expected in a popular work of this type running into only 122 pages, too many details are not given, but only broad outlines. Facts are fitted into a general philosophy of life which the author calls the law of nature, the characteristic features of which can be summed up in the words—“Good begets good, evil begets evil.” Such a philosophy is approached not from the point of view of superstition and taboo familiar to the villager, but from the point of view of a scientific sequence of cause and effect.

In presenting the panorama of modern knowledge to the unsophisticated villager it is inevitable that not only detail but accuracy has to be sacrificed to a certain extent. Perhaps this is the reason why what the author says looks somewhat

fanciful at times. For example — “when the mind begins to experience the sensation of physical comfort, joy or satisfied desire, the intelligence has to act as judge with consciousness as mediator. To this moral dock the sensations come as criminals — to be convicted or acquitted as guilty or innocent, spurious or genuine, momentary or lasting.” The psychologist may hold up his hand in horror at this, but then the author is not speaking to psychologist but to the villager. His aim is not to summarise facts, but to interpret them and it is the mark of a good interpreter that he descends to the level of his audience.

“The modern man has explored and laid bare many hitherto virgin lands of knowledge. Many are the wonderful acts he has found out and communicated to others and so today we are no longer surprised or wonder-struck. Instead we are thrilled at the prospect of greater achievements. And it is man’s peculiar distinction that whatever art he learns or knowledge he acquires, he has the capacity to retain, preserve and develop. For the educational process suffers no break. It is continuous and ever progressive.” It is Mr. Musaliar’s aim to make the bulk of the villagers not only interested in the process, but active participants, as well. He sets about his task with a genuine understanding of the mind of the masses.

Originally written in Malayalam, the book received considerable attention in Kerala. The English translation is by Mr. S. Sathyavageeswara Iyer of the Maharajah’s University College, Trivandrum. There is an introduction by Donald

Duglas, who remarks that the work is designed "to be read by or read aloud to, the average typical villager or townsman" and hails it as a "noble, daring pioneering work."

Mr. Musaliar is to be congratulated on producing this excellent ally for adult education, and it is to be hoped that his example will prove contagious and similar books will be forthcoming in other languages of the State. The only thing that puzzles us a little is the need for producing an exquisite five-dollar edition of a book that is primarily intended for the Indian villager.

From the Madras Mail dated April 2, 1950

Man and the World: *By A. Thangal Kunju Musaliar*
(*Sante Fe. San Vicente Foundation Inc. U. S. A. \$5*).

The place of a man in the world is determinable only by knowing the nature of the world and the nature of the individual. A philosophy or rather, in modern language, science of Nature and a science of the individual are important. We might have to make a draft on the knowledge of the principles of integration and co-operation at work in their commerce. An individual and his world are inseparable. A practical philosophy of life will have to reckon with the growing volume of knowledge in respect of the universe that modern science has granted. The increasing knowledge of nature has provided increasing complexity for his operation. It is a world which he has been building that demands his adjustment to its new patterns. The author of the book under notice, which is a translation of his original Malayalam work by Sri S. Sathyavageeswara Iyer, attempts to place before his readers a simple and charming popular account of the nature of the world and the nature of man as would be suitable for meeting the complex relations emerging within the same, so as to yield happiness and beauty and love for all.

A deep religious feeling informs the book. To illustrate this, I can do no better than quote the eloquent conclusion: "The miracle of life, the marvels of Nature, all that was, is and shall be, are but expressions of the Divine Force that permeates everything, and are controlled by the Supreme Force

existing within it. Man can make a robot, but he cannot give it life, the principle that holds matter together. For all living things have emanated from the power of God through God's own dispensation..... We have no need at all to view the affairs of life as if they were too heavy to be borne. We are not in any way responsible to anybody, nor have we taken any liability upon us. We are not sinners. Therefore we need only worship God, and do all that is needful to eke out our livelihood and other facilities by just and fair means, and so pass our days pleasantly, happily and rejoicingly." It is not to be concluded that this is easy, but to surrender everything to God and live by devotion and faith in Him is easier by far than any other path.

The translator has given us a very readable translation.

From the Hindu dated April 9, 1950.

Man and the World: *By A. Thangal Kunju Musaliar;*
Sante Fe: San Vicente Foundation, Inc.; U.S.A.; Pp. 122; \$ 5.

Few books have caused as much of a sensation as did *Man and the World* when it first appeared in Malayalam in the State of Travancore. Expressed in simple language and homely precept it contains the keen observances of Sri Thangal Kunju Musaliar on the laws of Nature and their relation to the world around us. Here is clear evidence that "in this age in which justice and truth are declining, and injustice, untruth and deceit seem to triumph, the happiness of life, and the deliverance from evil, are possible only if man understands the real state and nature of the world." Many and varied subjects are discussed, each of which bears on the customs and habits of every-day living—not merely of one community but of all humanity. The author is distinctly a man of religion and emphasises throughout the entire work the need for the strict observance of moral laws and precepts. No brief is held for any particular religion, but stress is laid on good habits in both physical and mental life, the results consequent on our own actions, and the merits of real devotion, prayer and religious customs, not useless superstitions, fetishes and taboos.

Hailed as an outstanding literary event, this volume has aroused great enthusiasm through its probable value and use for mass education. Its appeal lies mainly in its simple explanation of various natural and scientific phenomena which should open many doors of knowledge to the literate rural

and urban worker, who is otherwise denied access to such understanding, besides providing a storehouse of "most practical counsel and advice about the daily use and custom of modern sociology and science—all of which must lead to a contented, wise and prosperous round of years for the average man and woman."

From the Hindustan Times dated April 23, 1950.

I. God and the World

• THE LAW OF NATURE

Good begets good. Evil begets evil. Good deeds alone ensure God's love and therefore the righteous go to Heaven. Evil deeds draw God's wrath, and therefore the wicked suffer the torments of Hell. Thus, for ages, we have been admonished into love of good and avoidance of evil. But what God is, and in what manner He exists and functions, are mysteries outside the grasp of ordinary mankind.

In India we have our own special taboos. We are forbidden to walk over the cow's tow-rope, or to sit on a door-step or sill, for thereby we incur God's displeasure. Even for such trifles man is threatened with Divine anger! True enough, if you cross over the tow-rope, a quick movement of the cow might stretch it out, and you will come a cropper. So if you are reasonably warned, you will either refrain from crossing it, or simply walk over it at urgent need. In like manner, if you are told that if you sit on a door-step, you may be obstructing the passage, will you not act on reason rather than on taboo?

Unfortunately, if man is warned of such elementary acts by appeals to his primitive fear of God's anger, two consequences ensue. Either he refuses to act when there is clear

need, or else he breaks the ban occasionally. So we must seek the rationale that lies behind interdicts, and not be content with mere unintelligent conformity. Hence I shall attempt to explore, and, if possible, explain the true principles underlying certain vital matters.

The results of our actions. God and the world. The relationship between man and his environment. The motions of the sun, the moon, the stars, and other spheres. These are some of the subjects I propose to dwell on by means of brief discussions, and random reflections, that are explanatory rather than formally systematic. Indeed, what has urged me to a consideration of the cause-and-effect sequence of the daily phenomena we encounter is our inescapable need to isolate and identify the true principles lying behind all actions. For if we establish correct notions of the principles motivating our actions, we are sure to derive real benefit. Similarly a timely understanding of the dangers attendant upon a particular course of conduct helps us to forestall and avoid such dangers.

The willing reader is likely to find in these pages occasions for a bit of mental stock-taking, and for preparing a balance sheet of his life; that is, the moral losses and spiritual gains presented in terms of a superior category of auditing. So I trust this little book will serve to remove some common misconceptions; help a few to discern the right aspect of things, and guide them along the proper path in all circumstances.

Perhaps my book may teach the reader to rise superior to those panic terrors and mental complexes, to stealthily creeping

old age, and to such mortal diseases as paralyse our will. The courage that challenges Fate, and the happiness independent of circumstance, might well be yours!

• THE COSMIC PROCESS

Science is advancing by leaps and bounds. The relentless struggle for existence results in the deaths of thousands and the wanton waste of means of subsistence. For it is the immutable law of life that all things grow, develop, reach their climax, and then die away—to resume their original state.

Ants, termites, and other ephemeral creatures come into being, develop wings, and begin to fly. Then, all of a sudden, they drop their wings, fall to the ground, and die. Seeds fall on the ground, sprout into plants, and—growing under favourable conditions of water, weather and manure—yield a rich crop of seeds. Then, having fulfilled its purpose, the plant perishes.

The sun rises. As it ascends higher and higher, the hotter and hotter it becomes. At mid-day it attains its full power. Toward evening it declines, and by degrees loses its heat and its light until it sets—to rise again the next morning. And in like manner the child grows into a boy shaping his dreams, and then into a youth fitting his actions into business, love or strife. From there he emerges into the ripe splendour of manhood, but inevitably he sinks down into palsied age that is itself but a return to childhood.

These three illustrative stages may be observed in the case of every object on earth — the beginning, the middle, and the end. The present condition of the world seems to represent the middle stage.

Will the earth come to its end? Yes, for it too, is subject to birth, growth and death. Undoubtedly the universe will dissolve into the cool glow of radiation diffused through space. When all things born on earth grow and perish, is there any chance of earth itself escaping this law?

There are evidences that at one time the earth was a sprouting, red-hot globe of molten rock and metals. After countless ages, the crust of the earth cooled and hardened. May it not again split up, disintegrate and scatter across the vast interstellar stretches of space? For in the sky we sometimes observe the forms of "shooting stars" or meteors. These — so the astronomers tell us — are parts of some spheroid split up from the parent mass and scattered across space until they are attracted to other globes by gravitational pull.

All men and animals, all trees and plants, living on earth die. All things that come into being are for that very reason destined to perish in obedience to the law of birth, growth and death. And just as all substances forming the infinite variety of the universe are the result of internuclear impacts, so too the very same impacts will break and disintegrate these particles. The lightning that flashes, the thunder that roars in the sky, as well as the process of earthly procreation in men and animals — all are the outcome of that impact. And that

is why it is quite likely that this earth shall break, disintegrate, and scatter into the infinity of space.

Spheres and other bōdies may be distinguished from one another. The components of the atmosphere, as well as water and soil, may be separated and classified under categories. Trees and plants feed upon the mineral content drawn from the soft soil and manure of the earth. Animals eat plants and absorb the food into their system. In this way the soil is converted into vegetable and animal matter—a process of constant change, of continual flow urged by the directive power of the *elan vital*, the Life-force. What is converted into vegetable and animal matter from the mineral content of the soil is again associated into a living unity by the cohesive power of the life-stream, and assumes such forms as plants, animals and human beings. But when the cohesive principle of life breaks down, the living things are once again reduced to their rudimentary constituents. They decay and decompose into soil, water, air and other things.

If trees, plants and flesh are burnt in fire, a certain portion is diffused into the atmosphere as smoke and other matters. The residue is ashes. If it be used as manure for trees and plants, it helps them to grow. And if these are again consumed in fire, a portion is absorbed into the atmosphere as gases. And a repetition of this process makes the original soil decompose and completely merge into the atmosphere. Indeed, it is the atmosphere which reabsorbs water that is heated and converted into vapour, as well as any combustible substance

burnt in fire. And why? Because all these things are formed from the atmosphere which is permeated by the same intra-cosmic and immanent Force, and so they merge into the atmosphere again.

What we see as different objects in our experience are only one and the same thing manifesting itself in a protean variety of forms. For example, inasmuch as one cubic inch of wood bars air from entering into one cubic inch of space occupied by that block of wood, it requires one cubic inch of space wheresoever it may be removed. Whether it is immersed in water, or buried under the earth, or even if it is cut into many pieces and kept in different places, or even if it is destroyed by fire—it requires the same space for it to exist. In the case of fire, one portion falls to the ground as ashes, whilst the other components mingle with water and air. For there is only as much space as exists in the whole universe, and this space can neither increase nor decrease.

This being so, it is not possible to introduce any foreign substance from without space so long as space is incapable of alteration in extent. The *only* possibility is that existing bodies are transformed into many different aspects, but remain in the existing space. Such bodies can not have transfer to any other space, or be annihilated. They merely undergo further modifications. In short, nothing especially new comes into existence; nor does anything go out of existence.

It has been said that the earth's original molten condition cooled and then solidified through the ages. How does that

explain the production of soil? Well, a hard rock is highly heated by the sun. Then suddenly rain falls. The rock gets cooled, later to crumble and become soil. We see how blocks of rocks on mountains exposed to the alternating effects of the sun and rain, disrupt, pulverise, and break into thin, gritty soil that, in time, becomes soft slush. And the colour of the soil thus formed is seen to be the same as that of the rock. In many places, soil is either brought or carried away by the agency of water or wind. Here and there, large quantities of sand are deposited by currents of water, and the clay below hardens by reason of the weight of the layers above that transmit heat.

Shooting-stars or meteors have already been described as the remnants of the dissipated particles torn off from some heavenly body during its motion, and thence falling on other planets. How do these particles become luminous?

As the distance from the surface of the earth increases, the air becomes less and less dense. If any body falls through a very tenuous medium, it falls very fast by reason of the reduced resistance. In its headlong passage through the atmosphere, sufficient heat is generated by friction to make it white-hot. So it shines. In some cases, it melts away. But when it comes into the denser atmosphere we breathe in, it slackens in speed, and the brightness goes out.

Why do some meteors seem to fall on earth, and others not? Well, the split-up portions emanating from some revolving body in the heavenly system float in space. A few are attracted

to the earth by gravitation. Others come within the gravitational range of other bodies, and fall on them.

On a clear, cloudless night we see millions of small fire-balls twinkling in the immense stretch of the sky. These we call stars. Each is a globe like our earth. If we could alight on one of these starry globes, and look about, our earth would appear only as a star in a world of stars.

Why is it that the stars, the sun, the moon and the other heavenly bodies seem to lie in the same plane? Well, in the dense atmosphere surrounding the earth there are hundreds of thousands of tiny specks of dust moving to and fro. If we look through a powerful microscope, or at the sun's rays passing through a small hole in a dark room, these dust particles become visible. It is when the light-rays from the stars and other heavenly bodies strike against these dust particles that we are able to see them. Whatever be the distances of the various bodies from the earth, their visibility is the result of the impact of light-rays proceeding from them on the atmospheric dust in the upper layers of air.

What causes the stars to shine? The moon has no illuminating power of its own, and so it shines only from reflected sunlight. Similarly, some self-luminous stars reflect their light on other stars which hence become luminous. In turn, the phases of the moon are merely caused by the different positions from which we on earth view the lunar illuminated portion. Each day the moon moves in the same direction as

the earth, rotating on its axis, but with a retardation of 48 minutes a day. Because the sun and the moon set at the same time on a New Moon day, we are unable to see the sun's light falling on the side of the moon away from us. And because there is an interval of nearly 48 minutes between the setting of the sun and the moon on the next day, we are able to see only those parts of the moon illuminated by the sun. This illuminated portion grows night by night until, ultimately, the whole of the hemisphere turned toward us is illuminated. *Then* the moon is said to be "full." Thereafter it begins to wane.

What causes the eclipses? By reason of difference in size, each heavenly body moves with a greater or less velocity. They approach and recede from one another. By reason of the variations in distance between them, and their changes in position with regard to one another, the sun, earth and moon—seldom lying in an exactly straight line—now and again happen to come into the same plane. And then the moon passes through the long shadow cast by the earth in space. *This* shadow is the eclipse.

The solar eclipse takes place when the moon comes between the sun and the earth; the lunar eclipse when the earth moves between the sun and the moon in the same plane. We can predict the occurrence of eclipses from calculations based on the movements of these planets.

• ORIGIN OF LIVING THINGS

The same force resides both inside and outside every object. It is this Force, called the Divine Force, or the Immanent Being, which alone brought everything into existence. Everywhere exist the *monads*, or ultimate units, inspired by this self-same Force. Its offshoots, known as atoms, are the nuclei and ultimate constituents out of which every sphere is formed, and with more being formed according to the circumstances of each. And as the same Force pervades the whole universe, the atoms too are but manifestations of the Immanent Being.

Man himself has all the constituent elements of a sphere, and thus may be called a sphere in himself. In the human body are millions and millions of atoms called protoplasmic or life-giving atoms, and cosmic or mighty atoms. In a drop of blood alone may be detected, under microscope, millions and millions of particles. Even a gangrenous spot, or the pus formed in a festering wound, is only a nexus of white particles filling the space. Man, therefore, is but one among the protoplasmic atoms found in a drop of his blood. And as he grows out of the original protoplasmic *monad*, crores and crores of protoplasmic and cosmic particles enter his body, thus defining man as only a particle like these crores.

Plants and trees are likewise formed of innumerable particles, with each species growing where climatic or soil conditions favour the growth, so that tropical trees and plants do not thrive in cold regions, or subarctic growths in the tropics. If we dig a tank where there can be no channels to

convey fresh supplies of water, a kind of mossy overgrowth gradually invades and covers the stagnant pool. If we build a wall and plaster it with lime where there are no other walls anywhere near, then that wall becomes covered with a kind of lichen, or green mold, wherever it lies exposed to rain or trickle of water from overhanging trees.

Where, then, is proof for the contention that seeds and other things have been brought from other spheres into our own planet—when there is such clear evidence that our world was once molten, and then cooled and hardened, so that soil was later formed on its surface owing to the alternating effects of heat and cold?

The inference is therefore warranted that it is the self-same Force said to exist inside and outside every material object that brings into being the multitudinous forms of life, with each growing in obedience to the inner law of its being, and fostered by its peculiar environment and climatic conditions.

• MOVEMENTS OF THE SPHERES

The sun, the moon, the earth and other spheres exist in the space of the Universe that is ever the same. They have no props or stays, and no walls offer any obstacles to their free movements. And the bigger ones attract the smaller ones.

When a ship speeds along, it leaves a furrow in its wake. Any ball or floating object dropped into this furrow will follow the ship, rotating as it moves. In a similar manner, the

earth, moon and other planets travel along with the sun that exceeds any one of them in size. Outside the solar system there are many other bodies with an independent motion of their own.

The sun burns as it travels owing to its tremendous speed. Its satellites follow it quietly without burning, rotating as they follow. The cardinal points, up and down directions, alterations of day and night, depend on this rotation of the earth and movement of the spheres. Those that inhabit the antipodes of the earth to us determine the cardinal points and procession of day and night exactly as we do. To them our nights are days, and our days nights. If the spheres are stationary, how then can we ever conceive of the four directions, of the upward and downward, of day and night?

On what basis is it said that the earth, the moon, and other planets follow the sun owing to its attraction? And why is it that they do not burn as the sun does?

Well, then, if a stone is thrown up, it comes back to earth owing to the latter's attraction. The earth does not go to the stone. In the same way, the bigger spheres draw the smaller spheres by force of gravitation. Owing to their difference in size, they move with greater or less speed. Also, in the interspaces between these spheres, differences in wind-direction and other factors stand as impediments to spherical approach. And many spheres attract one another owing to the different materials contained in them, just as a magnet attracts iron. But some globes are repelled from one another just as any object coming near a machine, fan or top turning with great speed

is driven away. Thus there are many factors involving both attraction and repulsion.

If the sun remains stationary, how can the other planets revolve around it? Is it not enough for these satellites to remain in balance and equipoise by reason of their mutual attractions? And is there any likelihood of the earth's rotating, and also of its receiving light and heat only on one side? Then how can there be day and night; days of the week and the year? And is the sun, with its attracted planets, supported by any prop?

Actually, the sun and the other planets travel in the same direction for any length of time in space extending without any break, support, prop, or stop, and so there is no necessity of their coming back to their place of departure, and no possibility of their ever coming to a stop anywhere. Hence the attracted satellites can not refrain from following the sun in the same direction.

How is it, as we asked once before, that the earth and the other planets do not burn as the sun burns? Well, a portion of the atmosphere around the earth follows the earth's course. Therefore the earth has not the same speed as the sun. It has only the speed with which it rotates. The air immediately behind the sun alone has the same speed as the sun. There is thus no need for the generation of heat and fire in that air. Therefore it becomes cold by degrees. And the earth, which was once hot and molten, might have become cold, as it is today, when it came within attraction of the sun and lagged

behind. It might have cooled off because it parted from the burning sun.

When the earth rotates, the atmosphere around it also does so. The moon, which is not far from the earth, moves in the same direction as the earth, with an intervening space of time of 48 minutes. Thus the moon goes round the earth, just as many planets revolve around other planets. The earth rotates on its axis once a day, and turns round in a circle once a year.

It was once supposed that the sun stood stationary while the earth revolved round it once a year. But now we know that the sun, as well as the other planets, travel at a tremendous speed. And the least distance between the sun and earth is about ninety million miles. If, then, the earth revolves about the burning sun at such a great distance, and with such terrific speed, how many times this speed should it have? Surely, an almost incredible speed for the earth to complete its circle! Therefore it can not be said that the sun remains stationary while the earth revolves round the sun, and the moon goes round the earth.

It is not possible for all the heavenly bodies to remain fixed while they rotate. Imagine, for a moment, a force strong enough to arrest the movements of all the moving spheres to keep them rotating in a fixed place. If that were so, we should have to imagine another force, bigger and stronger, to hold in check and regulate, or counteract the first. The number and strength of this ascending gamut of forces would have to go on *ad infinitum*. Therefore it is not possible for these globes to remain fixed and rotate separately in a universe that has no limit, partition, or obstacles.

Actually, in this limitless stretch of space, the spheres move eternally, one caught in the attraction of the other like the ball following in the wake of a moving ship. Motion, and not fixity; the rhythms of a cosmic flow, and not dead inertia: these are the law of the universe. In a space where there is nothing to impede, it is easier and more natural to think of moving rather than stationary spheres.

• PAST, PRESENT AND FUTURE.

The days of the week, month and year are caused by the movements of the sun and earth, for if these did not move there would be no past or future. The cardinal points, however, as well as the upward and downward directions, can not be ascertained, nor can man's past, present and future affairs.

It is enough to take only man's present into consideration. For only when the blood circulates and the heart beats, and only when consciousness attends these functions, can there be that sensory-motor response to external stimuli which makes it possible for a man to know, see and hear events outside himself. Separate man's functions from one another, and he could not perceive these outside events. Years might elapse, and numberless hours merge into the dark abyss of the past, but consciousness and bodily functions will return only when the heart pulses and the living streams of blood circulate afresh. And that consciousness will be of *present* events, regulated now as before by the existing conditions of life.

Between his loss and his regaining of consciousness, man does not know anything of the elapsed time, no matter what its length, no matter if it was only a second's duration. Consequently a man sees, hears and knows the happenings about him in the present. So far as his own experiences go, there is no past or future of any kind. Hence there is no need for him to fear the change called death. For we are the architects of our own life, our greatness and smallness, our happiness or misery, the good and evil we endure. And these depend on our mental state and our deeds. Here is no commonplace, but the truth accepted by reason and approved by experience.

Man, as said before, is but a replica of one particle among the innumerable particles composing his body. And this is equally true of every living thing on earth as well as of beings coming into existence on other spheres. Whether the latter have a body or float about as bodiless presences, whether they are elves or gnomes, spirits or ghosts, devils or angels, they are but mutations of the nuclear particles, and come into being in their respective spheres conditioned by their particular climatic and other conditions.

Just as man, as described above, can live only in the present, so too the ultimate particle, the living *monad*. No doubt the past, the present and the future exist. But of these it is enough to bring the conscious present into consideration, inasmuch as man is conscious of events before he was born, and before his mind was developed. And nothing can be known of what is yet to come. Therefore it is of the utmost importance that we put the present

to the best use by acting in the most proper and right manner.

By keeping clear of pitfalls and other dangers, it is the man at the steering wheel who drives us along to safety. Likewise it is the mind or intellect of man that is his pilot or driver. And just as the driver is expected to keep off drugs or intoxicants that might upset his balance of mind, or affect his technical skill, so too the mind must hold itself serene and poised if it is to take man safely through the journey of life.

No one is exempt from the immutable, iron law of cause and effect. If one wallows in the mire of low thoughts, and grovels in the dust of unclean deeds, he shall experience only mire and dust. If, on the contrary, our thoughts are pure as the spring air, and our deeds are like the living water from the fountain, then shall our experiences be pure and clean and shining. And all this is equally true of experiences of the beings on other globes.

If a man is trapped amid flames, or caught in flood water, he suffers torment for a while, but soon he loses consciousness, and the pain ceases. Why then fear death when its sting is lost to the ego that has ceased to be conscious? If through long use, or by capsizing over an obstacle, or toppling down a steep incline, a conveyance goes to pieces, it is unfit for further use, and is discarded or destroyed. Similarly, a man's body perishes by reason of old age, or other causes. And after it has fulfilled its appointed role, every object in this world shall break into its constituents, and rejoin the original elements. For there is no possibility of anything disappearing altogether from the universe.

• GOOD DEEDS AND PRAYER

It is a common saying that good deeds meet with rewards, evil deeds beget only evil, and the fruits are proportioned to the labour. What is the law behind it?

If a ball is thrown against a hard surface, it rebounds with a force proportional to the original imparted motion. When we shout inside a building, we hear an echo corresponding to the pitch of our voice. Whatever actions we do are reflected back in their totality to us as reactions. And what is true of the physical world is also true of the moral. In particular, this is true of prayer.

When a dynamo is turned, there is generated a current of electricity in the form of a number of rapid pulsations—a current that we use to drive our machinery or light our lamps. Similarly, a recording machine faithfully transcribes our tones and reproduces the sounds exactly as given. So too the words and thoughts of prayer we send forth into the etheric medium come back to us as occasion arises, for this universe around us is a gigantic recording machine that records, in its space, what we speak and think. Thus the prayer poured forth is never wasted, but recorded to our credit in the grand Ledger Book of the Universe—there forever to yield us its rich harvest of joy. And so every action is bound to have its reaction.

A piece of hard stone struck across a rod of iron produces a spark of fire. That is, force or energy is formed by friction or impact. Thereby we will a certain end and do an act to realise that end. The will propels the deed, and the result

follows inevitably. And so every good deed and word of ours, urged by the will of the doer and speaker, will set up currents of energy that are sure to bear a relationship to the original wish or motive that prompted them.

Just like the turning dynamo, the recording plate, or the fire-producing stone, the mind—that great spiritual dynamo—releases a current of energy that performs inevitably all the tasks assigned to it. The great law of nature is also the law of the moral world. A prayer is never wasted. It is a grand spiritual investment that declares handsome dividends.

• WHAT IS DIVINITY

In Malayalam, Divinity is termed "Daivam." In Tamil, "Kadavul." In English, "God". In Arabic, "Allahu." It has many other terms in other tongues.

Some believe that God manifests Himself in the Church, Mosque, or Synagogue. Others, that He is in the Temple. Some say He is in the world above. Others, that He is in the blue empyrean of the sky. There are some who deny His existence. But to suppose that God dwells in a particular Heaven is the same as saying there is no God.

Our conceptions of things beyond our experience are related back to our conception of things within it. Things near us are seen life-size. Things at a distance are diminished to the size of the understanding. For we measure the universe by ourselves. One who has never seen the mighty Ganges, or the Amazon, can but think of these as similar to or bigger than

the tiny stream trickling past his village. He can form but a feeble conception of a vast spread of water deep enough for navigation, and apparently with no farther bank. Likewise he can attain only a conception of God that is but an extension of the human figure: an anthropomorphic being on a huge scale, with human organs like hands, feet, and so on, and acting and speaking like any human being.

Some describe God as that which is heard with the deep power of hearing; seen with the deep power of sight, and known with the deep power of knowing. Still others conceive of Him as an omnipresent, eternal Being manifesting Himself in things significant and insignificant; in a huge column, or in a blade of grass.

Let us, however, bear this in mind. The power that pervades everything is one and the same, and existing in every object, both within and without. Whatever we see or sense is but its manifestation. We are ourselves of it. And we, too, by our inventions, perceive more and more the unity of our world. The radio transmits the human voice pulsing across miles and miles of etheric waves. The teleprinter flashes out instantaneously the photo-picture of any object from one country to another. And television enables two persons to see and talk to each other across vast distances. When two countries, thousands of miles apart, transmit relays of news, neither trees nor hills, neither men nor beasts, or the curve of space seem to obstruct such transmission. So we know the unifying power is there, girdling the globe.

Men and beasts inhale the same air. It is thus not difficult to grasp that, whether in this sphere, or in others, or in spaces where spheres are not, anywhere and everywhere, one mighty Power prevails and functions. For there are no barriers that obstruct, or partitions that isolate, no ceilings above, or flooring below, in the vast spaces of this universe. And so one Force pervades the infinity of space, just as it fills and animates the human body. Nothing can escape it, or get away from it.

Each object transforms itself into diverse objects. It discovers itself through its mutations. It experiences its own self through the gamut of its changes. For a common principle runs through all the permutations and combinations of conditioned existence. And this principle, this pervasive Power, may be called Divine Power. It is the uniqueness, the Master Presence of this Divine Power that we know as God, or the Supreme Lord. And this should be the object of our adoration. Existing in this manner, God has no individual or personal form.

God is therefore to be understood as the supreme urge of this Force, and at the same time is not an entity separate from it, and with the correlation like that of life and consciousness. For both in men and animals, life pervades the whole body. In the living, consciousness acts and causes to act. It acts in one way while we are awake, and in a different way when we are asleep. It acts differently yet when we assume unconsciousness or are made unconscious, and still differently when we become unconscious under the influence of drugs, with each drug acting according to its own power. Likewise, consciousness causes our

mind or intellect to act — sometimes with an intelligent grasp, at other times feebly or blunderingly.

In sleep we have experiences we call dreams; experiences as much of the body as of the mind. For with his senses in a state of suspended animation, the sleeping man behaves and acts as if he were awake. Yet no one has seen a man in sleep do any such things as walking, or performing any kind of work. Nonetheless the man's dream experiences do not differ in character, or in the logic of events, from those of his experiences when he is awake. Does not this prove that there is a consciousness which pervades the body and functions independently of ourselves?

In such ways we learn to understand the difference between the Divine Power that permeates everything — and God, the Master Presence that urges, inspires, and regulates that Power. The Lord of that Divine Power which works and causes to work, acts and causes to act, is like the consciousness in the human body that works and causes to work, acts and causes to act. And such a God knows and appraises the mind and actions of all beings, and rewards them accordingly in the same kind and measure. It is, therefore, God who watches, understands and judges every word, thought and deed of all living things, and each meets with its appropriate return or reward. Simultaneously, He pervades and resides in the Universe, and regulates the cosmic phenomena.

It is consciousness in man that makes him work in accordance with a sense of duty, generates desires, and prompts the

mind or intellect to function in various ways. Thereby it establishes relationships between us and the outer world. Without it there can be no logic, and no interrelation between our various deeds and words. For consciousness prompts and precedes inevitably all our actions.

When, for example, edibles—sweet, sour, pungent, and bitter—are placed without stint in a place, we make our choice of one or the other. And when we have thus made our choice, consciousness helps us to go ahead with our future choices. It differentiates and distinguishes, eliminates and appropriates, and in other ways guides us in establishing our relations with that particular object of life. And as we advance in life, so too does our consciousness. Whether it be to sink into the deepest wells of misery, or to rise to the highest ecstasies of joy, there always is consciousness to govern and help our choice. And just as consciousness directs impulses, and regulates the relationships between what we will and do, so God acts toward us.

Our ideas of God, the world, and the relations between God and the world are largely a matter of inferences drawn from analogies. And yet these are not drawn from thin air, or emptiness, but from the deepest wells of experience. For when a man sleeps, his dreams are composed of thoughts he had held mediately or immediately before, or of thoughts held many days previously, or from those he might have reasonably felt at any time in his life. Upon these past, present, or probable experiences his consciousness impinges, and resurrects them into activity in accordance with the man's bodily condition, and the

natural, climatic, and other environments to which he is exposed.

As consciousness is able to make a man direct and experience the results of his actions and thoughts, so the all-pervasive one and only God is able to understand the thoughts and actions of every living creature, and make them enjoy or suffer their consequences in conformity to a stern logic unerring in its justice, even if to us its cause-and-effect sequence may not be at once obvious.

All the different phenomena of this world are but manifestations of the Supreme Force. It is auto-active. It needs no urging outside it. Without any intimation to our conscious Ego, it can work on our body without our knowledge. And when we speak of God as the Master Presence of this Force, we but refer to the Supreme Excellence; the conscious presence that is the urge behind this all-pervasive Divine Power. For God is but a term to denote a concept that baffles location or particularisation. It is a mnemonic symbol, not a precise definition. It is an aid to comprehension, not a final summing-up. It is a sign-post, and not journey's end.

This Supreme consciousness behind this One Force pervading the universe is eternal; a stream that is without beginning or end. It has existed always, and will continue to exist without break or stop. And so it is a great mistake to think that God is a separate unity existing in a particular place whence He created us and the universe. For then the question arises, "Who created that localised God?" For reckoning in that manner, the number of gods will be continuously increas-

ing. The number can never end. One supposition involves a presupposition, and we are led to the fallacy of *rigorous ad infinitum*. Therefore we are driven to the concept of one universal Force, eternal, and without beginning or end. The urge, the conscious principle behind that Force, we call God.

Now though we attempted to realise the concept of God on the analogy of the consciousness that motivates human life, God can not be compared to anything. He is unique and incomparable. Consciousness was cited merely as an illustration. And it is God who functions behind consciousness, motivates every expression or activity in life, and fills the whole universe with the Supreme Power.

We often experience many things which are outside the area of our consciousness or volition. It is therefore obvious that though the Power dwells in us, it surpasses us. So it is called the Power Transcendental, and is termed God. And it is because that Force is outside our control, and because our births and deaths and our other experiences take place without our knowledge or intention, but at the volition of that Supreme Force, that this Power has been rightly described here as God the Universal Force Supreme.

Everything that happens in this world is God's doing. There are some things that we know, and many that we do not know. A good many are mysteries inscrutable, and beyond man's comprehension. So it is of the utmost importance that we should strive to have a true idea of God lest we should err grievously, and suffer.

• DIVINE POWER

Divine Power (the active principle) is felt directly as well as individually. When something is about to fall into our eye, or hit it with force, the eye automatically closes even before the mind thinks of it. Likewise when the body comes into contact with anything suspiciously soft or slimy, it reacts with a sudden, involuntary start. As soon as the new-born calf enters the world, it instinctively seeks the teats of the maternal udder, finds it, and greedily sucks in the liquid.

Thus, in many matters, we see the Divine Power manifesting itself. In addition, the same Power is behind every act of each one of us, following our thoughts and deeds, and directing us according to how we think and act. If the tail of a lizard snaps off, the lizard runs away, while the discarded tail throbs where it lies. When the tremor stops, if somebody touches or moves it, it begins to wriggle again. The same thing is seen in many other creatures.

If we take cuttings from trees and plant them, they begin to sprout. Twigs from one tree grow in many trees. If branches from varieties of trees of the same species are grafted on to a tree, they grow as one. If a tuberous root is planted as one whole, it shoots out. If the same root is sliced into pieces, and separately planted, each piece grows separately into a plant. Therefore we understand that the same thing can transform itself into many things, and likewise many things can combine into one. Now a tree has only one life, because it withers wholly when its tap-root decays. How is it, then, that the thing

having one life can transform itself into many, and the cuttings of a tree grow into many trees, each with a life of its own? The inference is natural that all things are different transformations of the same thing.

Millions and millions of the protoplasmic atoms exist in the human body. As the twig bears the same life as the parent tree, as different twigs with separate lives can merge into one life by means of grafting, so too the separate protoplasmic cells have individual and collective existence. Because one man carries myriads of protoplasmic atoms, the good and evil, joy and sorrow, pleasure and pain he goes through are all collectively experienced by the constituent atoms that compose the living entity of the man. In like manner, the tree exposed to one set of conditions such as manure, water and heat grows as one whole. And when many young plants obtained from other trees by grafting are sent to different countries, to be planted, manured and watered in suitable manner, each of them undergoes different experiences.

Thus individual unit-existences combine into one existence, and one unified existence breaks into separate existences. The same life disperses into many lives, and many lives fuse into one.

One Light kindles the universe. That One remains, though the many change and pass.

II. Precept and Practice

• MAN AND THE WORLD

Man may be considered only as a separate individual existence, and all the rest as his surroundings. Like the snail or cockle or shellfish whose shells move with them, man and his environment go together. His loss of consciousness means the loss of his awareness of surroundings. So far as he is concerned, these did not exist when he did not consciously exist. In the absence of a conscious Ego, man can not know whether other men, or even a world, exist. He must see and know alone for himself. Then how can the fact of existence be intimated to him? Can he acquire such knowledge by proxy, and how can he choose his proxy? So it seems obvious that man and his surroundings are but passing phases. What endures, what survives, is the Divine Force behind these temporary manifestations.

In as much as one Force pervades the whole universe, man must of necessity be included in that Force. Even in Death he can not disentangle himself, and have an independent existence. If other living things, or the world itself, survive his death, then he too shall survive. By and for himself he sees, knows and experiences. No one else can do this for him in his place. Therefore the world and everything in it exist for his sake and on his behalf.

A lamp is lit, gives light, and then is put out. The next day you light it, and put it out as before, or else you do so several times in the course of one day, or at intervals of several days. Yet to the man who sees only the lighted lamp nothing of these events can be known unless he is told by someone else. Likewise a man can not know how many times he has died, or whether any such change or delay took place. He is like a spectator who sees no more than the lamp burning, but does not know how many times it has been extinguished. True enough, the caretaker can tell him about the lamp, but no one can tell him how many times he died, or enjoyed conscious existence. He must suppose himself continuously alive like a lamp perpetually aflame. Even if time passed, or his form changed after death, and he saw and knew it, he himself and he alone can do so.

Man, therefore, can be aware of himself only as a living, sentient being. He can not know the change called death ever occurs. For since the reality of existence is apprehensible only to the conscious self, the individual man always survives, and what is called death never happens to a man from his own standpoint. Death is a blotting out of consciousness, and so it can never be personally experienced. Man lives always.

What an inspiring thought to sustain us in our moments of despair and dejection! Yet it does impose certain responsibilities. For if death is an incident outside the sphere of our consciousness, there is little excuse to let it hag-ride us in the world. And it is equally important that we should put the

period of our conscious existence to highest advantage. In order to enjoy good, should not a man strive constantly to do good? Truly, the reward is in exact proportion to the character of our actions and the motives prompting those actions.

• MAN'S THREE STATES

Walking, sleeping, dreaming: these are the three states experienced by man. Of these, sleep passes away without our knowledge, and so leads to no fruitful or vital event. Rather it is the waking and the dreaming states that impinge directly or indirectly upon the consciousness, penetrate the texture of our being, and result in active and passive response. For it is man's exclusive prerogative that he alone, of all living things, enjoys waking, conscious, critical awareness of himself and his surroundings.

Rooted and stationary in one particular spot, trees and plants yield fruits and flowers, and break out into buds and leaves according to their share of water, manure, and sunlight. Under their shade a weary man stretches out, falls asleep, and dreams. Does he realise that the plants and trees have a similar experience? In fact, vegetative life is only a state of continuous dreaming. The leaves, flowers and fruits are the events of that dream.

Animals, on the contrary, sleep and wake; move about walking, flying, or creeping. Some burrow for shelter, others build nests, and a few store up victuals against a rainy day. Yet even these creatures, apparently so intelligent, act only in

obedience to a blind, unreasoning instinct that is behaviourist rather than rational, and performed only in a particular manner. Even if circumstances compel a change, they are incapable of changing the pattern of their conduct. Man alone has the faculty of *deliberately* adapting himself to surroundings, or changing those surroundings to his needs. He alone has invented clothes to cover his nakedness, for animals have not developed the feeling of shame, or the capacity to conceal that shame. Nor do they invent scripts, or means of artificial locomotion.

In the dream-state, some men encounter terrors so real that, as they sleep, they weep or cry out in fear, and, as they wake, find a trickle of tears salting their tongue. Likewise the pleasurable effects of good dreams accompany our waking. But the dreams of animals appear to us as no more than the dream-state of vegetables, or as the motor responses of our own veins and limbs when we dream. And why? Because, for all their activities, the bodies of animals lack the capacity for thoughtful action, and also the discriminative power peculiar to man. How then can animals distinguish between the dreaming and the waking states—even if man is still unsure whether human existence is a dream, or a wakeful reality? And it is only by his powers of discernment that man *can* distinguish the waking from the dreaming state.

In man's dream-experiences, he suffers from a numbing of his active consciousness, and from lack of cooperation of all his faculties. His body reacts mechanically to the dictate of

some drugged condition of the mind, and so he can not do or refrain from doing a thing. An exact parallel to the experiences of animals in their waking state, where they nourish a blind life within the brain; a blind life that breaks and scatters in the air and makes no real impression!

Now since it is the same force that governs all states of existence, it is easy for man to pass from the waking to the dream state. And *there*, failing to exercise his noble faculty of reason and discrimination, he will be no better than animals which act blindly under the stimulus of a dumb, driven instinct. His whole life, like the animal's, will be only a long spell in which he does not know what he does, or why. His thoughts and acts will not be his own, without deliberate purpose or conscious aim. And therefore it is of the greatest importance that we shape our waking conduct according to the dictates of reason and discernment. For let us remember that only animals can at best but enjoy the sensuous warmth of life. Only man can be cheerful through the higher senses.

Cheerful, and that means laughter! One of the privileges of reason, and confined to the human species! For the physical sensation of laughter is reached by a process whose starting point is the mind . . . And even as laughter lights the human mind, others see its reflection illumining the features on the face. But in the minds of animals—if indeed they have one—there is no such thing as a comprehended joy. Nor do their features indicate the change expressive of a sense of laughter. Even possessed as they are of teeth, lips and nose like man,

they do not break out into cheery laughter, nor do they shed tears. Man does. He weeps from sympathy with real and necessary distress, and bursts into laughter from a perception of the absurd or the incongruous. But animals do neither, for they have neither the gift of feeling distress, nor of perceiving the ridiculous. True enough, when they do not see their young ones or their mates, or when they receive blows, they give vent to an inarticulate sound that is their cry of pain, their signal of distress. But it is only a blind reaction of the physical body. They have not those inner resources, either for laughter or tears, which provoke changes in man's appearance.

Thus denied man's inner discernment, his power to laugh or cry, how can animals be expected to distinguish between the waking and the dreaming states? Now when, in *our* sleep, we are confronted with situations that lead to fear or sorrow, we experience a feeling of helplessness or frustration. Chilled and frozen, transfixed and spell-bound, we lack all power of volition to withdraw ourselves from the dream situation, and passively undergo an ordeal from which no escape seems possible. Now in their waking state, animals are exposed to similar situations. Yet they meekly submit to their ordeal, and seem utterly incapable of a deliberate, calculated effort to avoid a danger, or anticipate a menace to their safety.

True enough, animals have a defensive mechanism of self-help. They kick, bite or butt, but it is no more than a blind physical reaction, lacking plan or calculation. Considered among the most sagacious of animals, the dog stands at bay

in front of a running car, but seems little aware of the certain fate following such conduct. We teach the parrot and other birds to articulate a few useful words, but when a cat pounces on them, they fail to give any sensible warning of their danger. All they do is to revert to their normal condition, and break out into the only form of primitive speech known to them—a loud, shrill scream of pain or fear! All in all, animals and birds can at best do only whatever we train them to do, and even then they act only as machines work.

Thus all the actions of animals for self-defence are only the various means of self-preservation provided by Nature, each kind of animal adapting particular methods. For just as the human eye closes of itself, without any effort of mind, when a thing is about to hit it, so too animals are instinctively on their defence in the face of danger. And this is only the expression of Divine Power functioning in them naturally and normally. So if man falls into the behaviour pattern of animals, he can only be reckoned as living in a dream world; a mere round of physical gratifications; a succession of blind, instinctive pains and pleasures, fading out like the events in a dream, and, like the animals, lacking the prudence to provide *rationaly* for the future, and to secure the knowledge for leading a comfortable and easy life.

Therefore it is absolutely necessary that man ought to conduct himself man-like, with a sense of reality and with discernment. It behooves him to consider that he and all the rest are but transformations in various guises of the self-same

Force. For when he arrives at this broad and spacious outlook of mind, then alone does he achieve the noble dignity of the true, waking state of man.

It is beyond question that man alone, among living creatures, possesses the unique faculty of self-control, self-regulation, and critical discernment of the true nature of things within his range of consciousness. Is it not, therefore, his duty and his pleasure to strive to see, know and understand the things of this world, and not to let his conscious Ego slip from the active, waking state to the helpless passivity of the dream-state?

• RESULTS OF ACTIONS

It has already been said that every action has its reaction, and that the force produced by an act is recorded and reflected back to the doer, even as the turning of the dynamo generates a current of electricity, and the throwing of a ball results in its rebound. You can not escape the consequences of your action.

If a man gives a smart rap with one hand to the other, the pain—proportioned to the strength of the blow—is endured by himself. If he fondles or caresses one hand with the other, he himself experiences the sensation of pleasure. The two actions, dissimilar in nature, but similar in origin, proceed from the same doer, and that is why the same person undergoes two different kinds of experiences. For man and

the world are expressions of the self-same Force. So if one man hurts another, it is inevitable that he who hurts shares the pain of the one hurt, even as a man experiences pain when one of his hands strikes the other. And what applies to pain applies equally well to pleasure. In the final reckoning, the communication of pleasure to another is the imparting of pleasure to oneself, for both are parts of the same, and every action meets with its appropriate return.

There can be no greater folly than to imagine that all one has to do is to mind one's own business, and have no concern with other people and their joys and sorrows. Of course, a consideration for others on the ground that all are part and parcel of the self-same Force, and expressions of it, is no doubt a testimony to our true human status. Nonetheless it is not necessary to carry this attitude to a quixotic extreme, like the man in the fable trying to take an ant that bit him to its nest in safety. For thereby he exposed himself to attack from the whole swarm of ants, and in sheer defence had to kill whole numbers.

Suppose a man enjoyed pleasure for a long time, and then had to endure pain and sorrow. Would the previous pleasure be of avail to him now? Should he not surrender himself to the present sorrow? Better for him to seek the right thing, whatever may come of happiness or sorrow, and then the results will always be beneficial. For no matter where a man lives, peace of mind alone can give him happiness.

• DISSIMILARITIES AMONG MEN

Between man and man there are differences and variations in size, colour, skill, strength, stature and intelligence. By way of comparison, let us take the plantain tree on which the stems and leaves of various types are more or less uniform in appearance, but with the fruits varying in size, shape, colour and taste, and with the number and size in a bunch of one tree varying according to the proportion of water and manure. And all this applies to human beings.

These differences and variations in human beings are, among other things, to be traced to the particular climatic conditions of various countries, where they vary much as plants vary. All in all, differences among mankind are the outcome of nature and nurture, of heredity and environment. Some are sharp, and some dull. Nevertheless, many apparently dull persons can be restored to normal intelligence by proper education, constant exercise of the mind, and facilities for wholesome association. On the contrary, one should not belittle oneself by thinking that others are great, and he is small, others clever, and he dull, for this is tantamount to making oneself insignificant and purposeless by a self-imposed and voluntary choice.

Rather should man say to himself, "I am equal to any task, inferior to no one, and more advantageously placed than others. For I alone—the conscious ego in me—can ultimately see and grasp and assess the world around me. It is

only my awareness of things, my own conscious apprehension of the life around me, that is of moment so far as I am concerned. And as such from my own point of view, am I not greater than everything around me?" So if, in that conviction and that courage, you forge your way ahead, there is nothing that can bar your progress, or stand in the way of your ultimate victory.

Hence the way to progress lies in a ceaseless effort to develop our knowledge and intelligence. Such development is possible only when the mind is kept steady and well poised. And nothing that upsets our mental balance should be allowed to invade the sanctuary of the mind, or its temple, the human body. Use of drugs and fiery intoxicants is not only woeful indulgence, but also gross abuse of the body, and what is worse, ruinous corruption of the mind, barring the way to all mental and moral progress! For thereby we shall lose all power of control, or sense of direction. We shall cease to be masters of ourselves, and ignominiously succumb to a ghastly round of self-indulgence. Our concept of right and wrong, our faculty of discrimination and perception of the true nature of things, will be taken away, reducing us to the level of beasts. We would do things we ought not to do, and not do those things we should do. We would become "passion's slaves."

An evil habit and neglect of our own growth in grace lead to too much liberty in everything. We come to do all things by fits and starts, with neither central direction or self-regulation in our conduct. For the man who has become

a drug or drink addict knows not what he does; or fails to do, and behaves cruelly at some times, and gently at other times. There is no steadiness, no true discernment of values in his speech and action. His words can not be depended on; his actions become irregular, erratic and incalculable. He is a nuisance to others, and a menace to himself. And eventually he lands himself in all manner of miseries and sorrows that could have been reasonably avoided.

What is even more lamentable is the great and irreparable injury that will have been done to that deep power of insight, and to the deterioration of all those faculties which help a man to distinguish between the external and the internal aspects of many things.

It is therefore of the highest importance that we keep our mind clear of all upsetting influences.

• RELIGION AND MAN

Religion is a system introduced to reform man spiritually, physically, and mentally, to afford convenience, and to help order life both internally and externally in the right manner. It enjoins man to regulate procreation on a plane distinct from that of beasts, and has its own part to play in eugenics. For example, if a dwarf marries outside his own size, he begets, under certain conditions, a child of medium build, and this prevents the perpetuation of peculiar physical traits and abnormalities. So the commandments of religion in regard to

marriages are often based on genetical laws and eugenical principles.

The association, moreover, of marriages with religious sacraments and injunctions gives wide publicity to marital relationships. And when a man dies, the sacred injunctions prove helpful in the matter of his last rites. Then, by prescribing certain forms of worship, religion makes it convenient for us to offer our prayers, and tells us what to do and what not by a series of insistences and interdicts. A man therefore obtains from religion all the comforts and conveniences he needs, and should observe all the rules and regulations, inasmuch as a violation brings in its wake serious inconveniences. For if one transgresses the laws, many will follow suit, particularly if the transgressor occupies a respectable place. And when many begin to disobey, the laws lose their meaning and sanction, and ultimately become useless. Those related to the transgressor will come in his wake, and the transgressor himself will ultimately suffer unbearable difficulties and hardships.

Religion is made for man, and not man for religion. For if we act on the notion that man is made for religion, we shall soon undergo all sorts of calamities. So we must learn to observe the laws of religion without hindrance to the normal affairs of daily life.

If the chief member of a family becomes wholly and exclusively involved in rites and ceremonies, and comes to regard the rites and ceremonies, the prayers and the formulas

of worship as things for the good of himself alone, there can be one result of such an abdication of normal patriarchal functions. And this is especially true if the other members of the family have neither the capacity nor the experience to protect the family interests, for then the family wealth might dwindle to nothing, and all would be deprived of even the means of subsistence. Also the younger members committed to the watchful guardianship of the head are neglected, and fail to make good the effects of the general disaster. Nor is even the head of the family exempt, for he will fail to "carry on" owing to his illusion that prayer and worship alone are enough for him, and that he need not look for his family's needs of livelihood. And the other members will think that the sooner he departs from this world the better, and thus relieve them of a burden.

We ought to try our best, therefore, to maintain ourselves comfortably, and rightly observe the laws of religion without hindering the means of our livelihood.

• RITES, PRAYERS, PILGRIMAGES

Essential daily rites are more important even than food, for they fill the mind of the worshipper with Divine thoughts, and their repetition discourages any tendency to entertain evil thoughts, or cherish gross fancies during the ritual intervals. Usually preceded by a complete bath, the ceremonial washing of hands and feet, and the wearing of clean clothes, likewise constitute a valuable discipline in hygienic habits. One set

of people performs these rites five times a day. In a similar manner, chanting — which is the repeated utterance or recital of sentences relating to the name of God — centers and strengthens the mind in the thought of God, and invokes aid for the removal of a particular affliction. Each sentence records its message. And as it comes not from the roof of the mouth, but from the root of the heart, it goes adventuring forth into the unfound infinite, has a peculiar telepathic effect, and returns in full measure. For there is such a thing as psycho-physical interaction. And full alleviation follows through faith.

Repentance is "heart's sorrow and a clear life ensuing." For if we have done evil, and feel sincerely sorry about the unhappy consequences, every tear is of a cleansing virtue, and the heart overflows in a stream of penitential prayer. We condemn ourselves in unmeasured terms for our folly and wickedness, and ask pardon and forbearance from God, solemnly promising never more to repeat such conduct. The words and prayers so summoned from the depths of the heart have their natural effect, and act as an antidote to the force of evil already done. For repentance is accepted remorse, and the voluntarily imposed chastisement for past wicked actions. It is therefore an inevitable penalty, but also an insurance against future violations of the moral law.

The observance of fasts helps to fill the mind with thoughts of God, and creates a feeling of security and equipoise. No less does it neutralise the effects of an over-pampered stomach,

and allow the bowels to evacuate undigested food. Then, too, a present fever subsides if we go without meals once a day and during convalescence we assist digestion by resorting to light food. Otherwise we dig our grave with our teeth by excessive overloading of the stomach, for then the organs fail to send the necessary quantity of gastric and pancreatic juices. It is fasting which reduces the work-load and gives undigested food a chance to be chymed, emulsified, and converted into the necessary factors for body building. When this is followed by a regimen of light diet, the digestive process is restored to its normal functioning, and all fevers and gastric troubles consequent upon over-eating disappear.

Thus fasting is not only a means of attaining perfect physical health, but also it centers our thoughts on God, and helps to awaken the deeper springs of humanity in us, and stir the wells of pity slumbering in the depths of our being. For in the condition of mind engendered by fasting, we feel the pinch of hunger, and so our pity is awakened for the thousands suffering hunger and privation.

By travelling from place to place—not for pleasure and sight-seeing, but under conditions and restrictions imposed by a solemn vow—we encounter and personally experience hardships of all kinds in the pilgrimages that are a recognised part of most religious institutions. And such submission has a profound educative value, inasmuch as it fortifies the mind, stabilises the emotions, and more and more engenders greater Godliness. It can not be said, however, that shrines, holy

places, and memorials erected over the graves of saints and distinguished persons have, for the pilgrim, a special virtue or sanctity. Nor can we assert that the dead men there buried exercise any conceivable influence over the body, for the reason that one Divine Power pervades everywhere. Nonetheless, some claim there is a subtle, intangible power that exercises a profoundly beneficial influence, but this can be regarded as no more than a purely subjective experience. For it is a self-engendered and inbred feeling that sees and feels just what one wants to see and feel by the power of auto-suggestion. In so far, the dynamic power of mind of a living man is far greater even than the power generated by the loftiest waterfall.

As an illustration, take the case of a military commander coolly issuing orders to his colonels, captains and troops. By signalling a word, or flashing out a message, he sends fleets to the bottom of the sea, or sacrifices whole columns of men. The fruits of the labour of numberless persons, houses and bridges, railway lines and public buildings — all are blown to smithereens. For the mind of a living man has conceived the fatal scheme, and it goes forth killing and burning everything in savage fury.

Does the heart of these men who can be numbered at the fingers' ends ever really relent? Well — sorrow and happiness produced in the mind of one man are likely to be reflected on the mind of another. Ultimately, and in essence, all hearts are alike, being the emanation of the self-same Force.

If, in pilgrimages, we consider a dead man a saint by reason of his virtuous life and deeds, and offer praises in his name, read his life history, sing hymns, and give charity, others will be persuaded to take his actions as an example and imitate them. Such influence lies not in the sanctity of the place, but in the inspiration of example.

• GOOD AND EVIL RESULTS

A man continuously does good to others, but, judged by results, he is for the time being rewarded with evil, whilst the man who does evil gets good in return. Is this not contrary to popular belief which ought to be so? Nonetheless, we do find in experience that for a man's actions, though not directly and at once, he does reap good for good and evil for evil, if we go through his whole history. Moreover, these results do not stop with the man alone, but sometimes affect his descendants. If he perseveres with mind and body, any sort of adversities can be surmounted and made useful. Only he who is capable of understanding, can understand, even if it be not understood straightway.

Cause and effect, means and end, seed and fruit can not be severed, for "the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed." For example, having spared no effort to secure a sound education, a man succeeds in securing a suitable position. Thereby his education serves him well in ordering the course and character of his life, lightening the load of his difficulties, and

gaining the means of a happy, well-satisfied existence. His education has come back in a rich field of legitimate and desirable satisfaction. And this applies to all kinds of endeavours, positive or negative, right or wrong.

The confirmed, habitual thief begins his career with petty acts, and then gradually devotes all his ingenuity and strength to such easy means of acquisition, of use to him temporarily for food and other comforts. Even here, where evil seems to triumph, it is short-lived, and can never conquer, for in his career in the course of time, the thief's misdeeds come to the light of day. Hounded out of decent society, he finds himself stranded, with no means of subsistence, or even remote prospects of it. He suffers the inevitable consequence.

Our actions leave their trails behind. The man who performs wicked actions, and fails to exercise control over his passions, and allows his mind to dwell on cheap charms and sinister streets, realises, all too late, he has succumbed to his gross fancies, and has not only stained his mind, but poisoned his body. The taint has marked him for its own, enters the blood-stream, betrays its presence in a hundred ways, and, what is worse, is transmitted to the man's descendants.

We do not often see how the moral law of Nature operates, but there are enough examples to show that it functions with an obvious fairness and justice, and with the benefits there always, and entered to the good man's credit as his investment and bank balance on which he can freely draw. For a man has the right to enjoy the fruits of his

labours so long as the reserve lasts. Indeed, in life we see hundreds of persons straining mind and body to attain adequate means of subsistence. Later they retire to a well-earned rest, and a calm enjoyment of their possessions, and all this is not wrong or ignoble, but morally right.

To the doer, according to his deed. If a man has laboured hard, sweated in the vineyard, and carefully saved his wages, he is entitled to the respect, love and trust of his fellow beings. He is happy in their love, and proud in their trust. And rightly he spends the autumnal years of his life in ease and comfort. Old age comes upon him gracefully. Cares do not wrinkle his brow. Hardships are lightened by an assured competence, and so he lives happily, rich in the nurture and wisdom acquired by the savings of honest labour.

• MAN AND FOOD

A man should eat to live, and not live to eat, consuming the right kind of food in the right manner if he is to keep himself healthy. Otherwise, through lack of a balanced diet, his health is impaired. For good food of proper caloric value and vitamin content yields not only perfect health of body, but also cheerfulness of mind, and sustained capacity for work. If, however, a man eats more food than is necessary, the nutritive value of the excess quantity can not be absorbed into the system. It deposits itself far in the adipose tissue, and leads to all kinds of diseases. Thus we must resist

the temptation to eat anything tasty or delicious after a full meal, for such loading of the stomach upsets the digestive process, causes flatulence that dulls the brain, and weakens the body. Moderation in eating, as well as in drinking, is best and safest.

There is, on the contrary, no excuse for an unhealthy man to ignore the vital importance of food. There are, for instance, some anaemic people with a strong tendency to eat earth, pieces of burnt brick, stone and chalk. Even after they have become dropsical through anaemia, they can not resist this habit, no matter if they are warned that the continued habit will hasten their deaths. But we should know better than these unhappy victims, and keep a watchful control over our habitual tendency to lapse into immoderate eating and drinking.

• GUARDIANS AND WARDS

We bring up children by feeding them on milk and similar protective foods in the early days as an insurance of maximum health. Just as butter—a source of vitamin A—is contained in milk, so in every food there must be an adequate admixture of *ghee*, oil or animal fats. A regimen of such diet keeps the bowels moving freely, and so there is no constipation, and little risk of many common ailments.

Since he needs help, advice and opportunity, the adolescent's knowledge of himself and the world must be enlarged

by his social environment, by his parents, his guardians, and his teachers. Thus alone can we develop in him a rich, constructive personality that will take its proper part in the building of a better world. So, from the first day onwards, the guardian or the mother should carefully handle the child with a definite routine that creates a pattern not easily changed. Now children do need the emotional outlet provided by movement. They run, jump, leap and naturally dirty or soil their feet and legs, and therefore they should be educated in habits of cleanliness, such as a daily plunge-bath, and such as being washed and made clean before they go to bed. It is not a question of keeping the child fussily clean, but of developing a hygienic, definite sequence of those functions and attitudes so essential to health.

Though infants need a lot of sleep, they sleep less and less as they grow older, and by adolescence they need only a third part of the day for sleep. So, by the time their bodies have hardened, they should be allowed to express themselves in types of play best suited to their characters. For play is not just diversion, but the means of acquiring the foundations of action, control, emotional release, and social sensitiveness. It is an expansive activity, keeping the mind lively and cheerful, and should have its place into the instructions given at school.

No parent can afford to keep the growing child under his leading-strings, for conscious maturity asserts itself, and the developing adolescent begins to take life into his own

hands, and thereby shows the first signs of determination to develop a design for living. Hence too much devotion is as bad as a lack of affection, inasmuch as the jealous watchfulness of a strict and overbearing parent represses normal instincts, and reduces the child to the unenviable plight of a caged bird, with a sense of insecurity and helpless dependence. Nonetheless, freedom does not mean pampering, but rather an unobtrusive supervision that alters wrong attitudes, and saves the child from the risks of bad company and evil living, all the while laying the foundations of a happy and harmonious development.

Parental supervision and a guardian's duty cover a wide range of activities, such as having children taught how to cook food, or providing facilities for wards to go to foreign lands, where they have a kind of freedom without the special supervision of a guardian.

All in all, then, no true parent can ever abdicate his proper function as the guide and moral censor of youth, simultaneously letting the child grow normally and naturally, without undue restraints, and with enough freedom to commit mistakes, and rectify them in time. And the result is a constructive maturity in any normally sound child.

• EDUCATION, DISCRETION, ASSOCIATION

A child's education begins from the moment it is born. By degrees it learns the language its parents speak. Where there are no schools, or even literate parents capable of

imparting the very rudiments of learning, the child is obliged to learn all he can by association, by seeing, hearing and imitating other people. But, fortunately, in our modern days the facilities for education in most places are adequate enough. Many go to high schools for secondary education, and some to colleges for higher education. In addition there are experts and specialists of all kinds from whom large numbers learn the mysteries of many arts and crafts.

In our days, the educational process has made such tremendous progress that traditional lore and hereditary skill of all sorts are far more easily imparted than ever before. No more is the laboriously gathered knowledge of the ages a closed preserve, or sealed book, but accessible to all. Formerly, tricks of magic and feats of mesmerism astonished people, and took their breath away, because they did not know the secret behind these mysteries, but today all the secrecy that wrapped these and similar provinces of knowledge is being removed.

The modern man has explored and laid bare many hitherto virgin lands of knowledge. Many are the wonderful arts he has found out, and communicated to others, and so today we are no longer surprised and wonder-struck. Instead, we are thrilled at the prospect of greater achievements. And it is man's peculiar distinction that whatever art he learns, or knowledge he acquires, he has the capacity to retain, preserve and develop. For the educational process suffers no break. It is continuous and ever progressive.

From the nature of his association, or company, a man constantly learns both the good and the bad, the desirable and the undesirable: Thus to choose what is good, and reject what is bad, a man needs his power of discretion as his guide to all the duties of life, as the perfection of reason. For there is no limit to the extent of man's progress, provided only he sets himself the task of pursuing what is obviously noble, and constantly meditating on excellence, which is never granted as the automatic reward of labour. Similarly, if a man feeds his mind on bad and ignoble things, and practises them alone, he too will be corrupted, for as the mind directs the body, so the body follows the mind, both in suffering and joy.

The theory called psycho-physical interaction argues that body and mind have interconnection, and condition one another. And so it is a matter of great importance that we properly regulate our thoughts and highest aspirations in the right direction toward right actions and noble ideas. How sadly often a man is pleased with a rattle, and tickled with a straw! Buying a moment's pleasure, he pays for it by a whole life-time of suffering and unhappiness. So it is but common sense and prudence for us to take warning betimes, and exercise the gift of discrimination to make the best use of what company gives us, as we reject the bad, and grapple the good with hoops of steel.

Seek in the heart the source of evil, and expunge it. Fail to do so, and you will gradually lose control of yourself. With every day, you grow weaker and weaker of will. Diffi-

culties and troubles multiply until there is no end to them except in a total and irretrievable ruin.

• DEVOTION, DETERMINATION AND HABIT

As the development of personality is a subtle, delicate, and complex process, it should be in judicious accordance with a plan. A scheduled method in our daily work, a feeling of compulsion in conforming to the schedule, and acquiring useful habits form a necessary part of the technique of success, for a strict observance is the secret of both mentally and bodily health, giving immunity from many ills.

One who acquires the habit of early rising, and attending regularly to the calls of nature, is a better economist of his time than others who dawdle in bed and postpone the body's normal functions. Only the methodical man finds more time for the pursuit of his trade, and greater interest and vigour in the performance of his work. In fact, failure to evacuate the bowels in time results in the fermentation and chemical decomposition of accumulated matter waiting to be discharged through peristaltic action of the colon muscles, and leading to the risks of auto-intoxication, and the formation of rheum in the eyes.

Those who, by the temporary failure of the proper organization of their time, or for other reasons, work late into the night are naturally obliged to sleep until late in the morning. Let them return to their usual habit of early rising! Let

them learn from the systematic man who is never haphazard, for he knows that the more conscious the action, and the more systematically it is undertaken and maintained, the more efficiently it is done. But mere paper planning is not enough. So plan wisely, fitting your work to your schedule, and see it is carried out as a moral obligation of honour.

Excuses are but subtle, insidious ways of evasion, born of self-deception, or lack of clear aim or purpose. Laziness is fatal, for indolence breeds indolence, the man becomes enslaved to the habit, and will be forever postponing and never doing. He will fail to accomplish even those things necessary to his existence. So a man must be careful not to become a slave to evil habits, for in the course of time they lead to hardships, diseases and miseries, and even death. Let him cultivate only good habits!

All living things, including plants and trees, live and grow in obedience to the laws of nature—the laws to which man too is subject. He stands, therefore, in need of games and health-giving exercises, of pure water and fresh air. By exposing his body to some extent to the sun, he absorbs those ultra-violet rays which contain great health-giving properties, and cure many diseases. And food habits should engage our attention equally with such health habits as sun-bathing, sleep, exercise and apparel.

Underneath our skin is a network of tiny blood-vessels to which blood is rushed when we are hot after heavy work, thus radiating away the excess heat in the system. Simul-

taneously, sweat exudes from the innumerable sweat glands of the skin, and has a cooling effect as it evaporates. Hence the pores of the skin must be kept open to allow free perspiration, and it is a healthful habit to rub or wash away all sweat from the body to prevent the pores from being blocked with dirt. That will help too to ward off diseases, and preserve general physical fitness.

The habit of correct breathing is equally important. Breathe through the nose, even in sleep, and with the mouth closed, for thus you allow the incoming air to be warmed, moistened and disinfected in the nasal passages. But the mouth, especially during sleep, secretes a kind of liquid that gets infected with the bacteria active in the gums, tonsils, and the crevices of the teeth, and so the air that is inhaled leads to many injurious complaints. For if we analyze from the constitution of a thing to its purpose, there can be but one conclusion. The nose is obviously meant for respiration, and so if, by long habit, we all breathe automatically and unconsciously through the nose, every breath right up to the last one is but a fulfilment of the law of Nature.

What greater model or better teacher is there than Nature? The sun, the moon, and the spheres travel on with not the slightest deviation from their fixed role. The days, months and years succeed one another in a never-failing cycle with an unerring and immutable regularity. Is not this rhythmic movement the highest testimony to the perfection of Nature's organisation? So if men observe Nature's phenomena

observe her laws, they too can attain the same perfection of harmony, the same complete integration between the inner and the outer states of existence, and with the derivation of the greatest benefit, comfort and happiness.

Nature has a way of revenging herself upon us if we violate or disobey her laws, and so we must cultivate the habit of living according to Nature if we seek easy, smooth progress in life. For the path of life is an open highway to the man who follows the laws of Nature. It is a "hurdles" to one who challenges her authority.

• EXERCISE

Exercise causes perspiration, which aids the business of controlling heat, getting rid of waste matter, and above all of assisting circulation and purification of the blood. It does not allow the muscles to become limp and saggy, but puts them into active play. Since the muscular system is always on the alert because of constant nervous stimulation, a bout of exercise relaxes the nerves, speeds up the blood circulation, whips up the sagging muscles, stimulates the blood vessels, and awakens the sluggish appetite, creating a healthy need for food, and giving food a better taste in the mouth. After exercise you feel pleasantly warm, go to bed relaxed and refreshed, and sink into a sound, undisturbed sleep.

The man of sedentary habits, however, never gives the limbs and muscles a chance to perform their natural, legiti-

mate functions. So when a sudden emergency compels him to walk a long distance, his legs begin to wobble, his body aches all over, and he sinks down helpless and groaning in sheer weariness, and all from nerves and muscles rigid for lack of free activity. But the man who has habituated himself to a daily long-distance walk finds this exercise a welcome relief and relaxation to the body, looking forward to it as a constant delight, and returning home cool, refreshed and mildly excited in body and mind. It is only the lazy, sluggish person, who remains screwed to his seat, who finds *any* kind of exercise a bugbear that leaves him utterly exhausted.

A body healthy through exercise means a healthy mind. In particular, exercise causes the heart to tone up and pump out the blood, enriched and purified, into all the arterial lines. And only when the blood is circulated and purified does the mind also become fitted for sustained intellectual exercise, and operates sharply, alertly, and flexibly. When the mind, like the body, is allowed to rust through long disuse, it is not kept sharpened by being engaged in the learning of the arts and crafts, or in reading and analysing the contents of books, and so too, like the unexercised body, it grows flabby, and remains stagnant, undeveloped and inert. It can not mature by the labour of literary composition, or in the making of machines, or in other keen mental work. And, no less than these mental exertions, do prayer and the rituals of worship give a profound satisfaction as well as some training of the mind. All in all,

then, a regular course of mental and physical exercise is most helpful to body and mind, and secures a happy and prosperous life.

Sudden atmospheric changes; impurities arising from unwholesome water, air and food; irregularities in the matter of food and drink; work unsuited to the body; exposure to infection; the entrance of poisonous bodies into the system; septic infection from cuts, wounds, or abrasions, and from germs and bacteria—these are some of the various sources which disturb normal health and cause ailments, fevers, and diseases of various kinds.

In addition, the excess of the humour called phlegm upsets the normal metabolism, and produces a condition of obesity. Certain glands stop secreting the necessary hormones, the tissues can not take up the glucose manufactured in the liver, and so, becoming undernourished, they are unable to function properly. The man grows weak from inability to utilise the carbohydrates in his food. His organs refuse to absorb into his system the essence of salt, sweet, sour and other stuffs, and suffer from a condition known as diabetes mellitus. And all this from a want of regular physical exercise!

Diseases are also brought about by irregularities in, or hindrances to, such necessary functions as sleep and daily bathing. Constipation and imperfect functioning of the kidneys are responsible for a number of major and minor ailments. A sudden onset of fright, sorrow, anger, excessive joy, or the

shock caused by unpleasant news likewise injures the nervous and glandular system.

The human body is a unique and complicated affair; a living thing that breathes, feeds, and moves. Chemical analysis, however, suggests that its structure is composed of various minerals and salts, and particles of various substances such as iron, copper, silver and lead—and also carbon, lime, common salt, iodine, phosphorus, sulphur, and various acidic and bitter stuffs. And if there is a deficiency of metallic salts, then metals like iron, copper and lead must be taken into the system in the form of easily assimilable medicines containing the necessary substances scientifically dissolved in appropriate solutions. Or if there is an excess of any of these minerals and salts, they should be eliminated from the body much as we get rid of zinc by dissolving it in acid. Thus we regulate the substances in the body, and keep them in a state of well-coordinated harmony.

The transport of oxygen by the regular circulation of the blood is the key to the success of the whole performance. And when *that* is achieved, everything else follows—fitness, freedom from diseases, and healthy appetite, all ensuring perfect physical health. Finally, if we do not wreck our body by excesses of any kind, or by foolish gratification of our physical appetites, we can train the body to resist intruding germs, immunise itself from infections of all kinds, and remain free of disease until death. Thus life becomes a pleasure as long as it lasts!

• FEAR, SUFFERING, AND JOY

When we experience fear, sorrow and suffering, the *will* should abate their fierce intensity. Thus their hardships become really lightened, and we can pass over them almost unawares.

When the mind begins to experience the sensation of physical comfort, joy or satisfied desire, the intelligence has to act as judge with consciousness as mediator. To this moral dock the sensations come as criminals—to be convicted or acquitted as guilty or innocent, spurious or genuine, momentary or lasting. If the power of intelligence is greater than the weak, yielding mind, it will rise superior to false or deceptive circumstances, and help the mind to discriminate; to control natural impulses and preferences, and to choose and enjoy what is just, and rightful and enduring happiness. But if the intelligence is weak, and yields to the counsels of a deluded mind, the latter—unillumined and unassisted—is forced to undergo ordeals.

All acknowledge love's nobility, supreme passion, and empire, and submit to its spell—whether it is the love of children for parents, or parents for children; the love between man and woman, or between brothers and sisters; the love toward friends and associates, or love of pets, trees and flowers; the love of country, or the love of possessions acquired through one's own efforts.

The intensity of this passion varies, and is conditioned in different persons by their different experiences, and by the

varying nature of their environments. So admitting that love is either transient or permanent, we should always concern ourselves with the love that is enduring, fruitful and beneficial, and that stirs our deeper nature. And to this kind of love we should cling throughout life.

Since one self-same Force pervades the whole universe, and the eternal and unchanging law of action is followed by its inevitable results, love is, or ought to be, the natural law of life. If only everyone will realise this simple and profound truth, and learn to love his neighbour as himself, and on top of this pour forth his heart in prayer and worship to God who is the Lord of all—what need is there to doubt that good, happiness and comfort will follow.

III. Behaviour and Understanding

• FREEDOM OF OPINION

Freedom of opinion is every man's indefeasible right, and most valued asset, but it must be claimed and properly exercised, or else it runs the risk of being lost forever. And since our actions are controlled by the immediate circumstances of our environment, we should take proper notice of these factors as we deeply ponder over everything we do, observe things for ourselves, or else consult others in order to qualify ourselves for the proper exercise of our freedom to act.

Self-dependence or self-reliance is the root of all genuine growth in a man, for it helps us not only to make a success of our own life, but also to be of use in shaping the lives of others. True enough, man can and does learn from others, but ultimately he has to choose his own action, consult his own judgment, and be directed by his own views and opinions of things. On the contrary, the man inclined to be guided by others finds himself reduced to a state of helplessness, perplexed in the extreme, and paralysed into a coma by every crisis when he is confronted with a situation where no outside help is available or accessible.

The only solid, true instruction is that which the pupil brings from his own depths for use in practical conduct or matured ideas. Otherwise he drifts into ease and self-indulgence, and becomes a futile, helpless creature like the flock of cattle needing a shepherd to guide them to pasture land lest they move about aimless, hungry, abandoned, and impotent. Surely man has a higher destiny!

In our right to express our opinions freely, we have, however, to observe certain decencies and proprieties. It is good to be frank if we have something to say, and if it is worth saying, but we can soften the asperities of conversation by avoiding or toning down what is likely to be displeasing to the hearer. Better leave things unsaid than tread on other people's corns, or wound people's susceptibilities, for opinions too violently or indiscreetly uttered are apt to foster hostility, rip open old sores, and breed unavoidable unpleasantness. Even so, we must often speak out, for we live in this world, and must reckon with its realities. Otherwise too much "golden silence" will eat away our hearts, and leave us impotent and helpless.

Thus conversation is both a fine art and a school of discipline exacting in its requirements, so that we need to make a study of its different effects, which are agreeably effective if discreetly handled, but unpleasant indeed if clumsily or unwisely managed. And this is particularly true of the man who habitually takes liberties with facts. For occasions arise in life when we can convey to others the urgency of a

matter of personal concern only by solemn declaration, and not by direct evidence. And it is *then* that the habitually untruthful man is so eager to convince others whose help he is seeking that he can not brook denial, or wait for confirmatory proof. And yet no one is inclined to believe his solemn protestations, for he has already put himself out the court of truth, so that the more violently he protests the more skeptical is the listener. The liar is most distrusted when he is most anxious to be believed. So it is only practical wisdom not to speak lies even in fun.

No less than lies, back-biting, tale-bearing, irresponsible gossip, or words spoken in a frivolous mood may cause trouble and distress. For example —

Once upon a time there was a man who could hardly contain his spite and jealousy at the sight of two bosom friends all compact of mutual trust and affectionate intimacy. Biding his time to discover the ripe moment for breaking this fine friendship, he waited until he met the two friends walking along, hand on shoulder. At once he hailed one of them, took him apart, and whispered into his ear some story or other, ending with the words, "Now, mind you, don't tell anyone. On your honour, please!" And then, when the two friends were again alone, the one asked the other, "What is all this hush-hushing and ear-biting about? It's pardonable curiosity on my part, or am I to be out of it?"

Naturally the friend was on the defense, exclaiming, "How can I repeat what he said? I've been warned not to tell any-

of base ingratitude and gross betrayal of trust! Moreover, in the long run such conduct is sure to be suicidal to his own interests.

So we should be on our guard of renewing friendly relations with a man of this sort, for it is just possible he may be at his old game again, and feign penitence in order to lure us to ruin a second time. For all that, it is not necessary to reject churlishly his offer of renewed friendship, and thus create a permanent barrier, and ruin all future chances of mutual service. Particularly in the case of near relatives, it is folly to create a *permanent* enemy, for there are many matters in which common action is obligatory. Better to avoid free and intimate social intercourse for a period until the tide of mutual resentment ebbs or fades.

And—in the case of a non-relative—even if he be graceless and unworthy of the amenities of social cooperation, it is good to maintain an attitude of neutrality; of being neither openly inimical nor effusively friendly. For we need all the blessings and advantages of social fellowship.

Indeed, in all matters of business, as well as in personal transactions, we must consider well so that our actions may be free from the follies of haste and impulsiveness. Do not the amenities of life demand that our affairs be faultless? Does not the responsibility to be so devolve upon ourselves? And this being so, people ought to behave toward one another with love, and without enmity, so that life will reward us with ease and felicity.

DECEIT, BREACH OF PROMISE, BETRAYAL

Any act secretly contrived without our knowledge or expectation, and intended to cause trouble, serious loss, or even complete ruin, may be called a deceitful act. It matters not whether the effects are felt at once, or only gradually and after a passage of time. When it affects us, or is felt or understood by us, the deceiver suffers the force of retribution in greater proportion than the benefits received. And so it is simple common sense not to venture on any action that leads to no gain and ultimate loss, or else to severe retributory effects, inasmuch as the object of any endeavour is, of course, to secure some advantage, or gain profit.

Since the Force that permeates the universe is one and the same, the evil doer, and not the guiltless man, must suffer the consequences. If this fundamental principle is borne in mind, and the victim of deceit does not upset the operation of the natural law of cause and effect by any retaliatory act on his part, then he can not really experience any adverse effect. If he should meet with sudden death, we see at once that it is the deceiver who suffers. And even if the deceived undergoes mental or physical pain, it may be the outcome of wicked deeds of a like nature he has done previously, or his present suffering is but a preliminary to later happiness. For if we labour hard, and do nothing bad, we are sure to enjoy happiness, whereas if we enjoy comfort and happiness obtained without any effort on our part, we shall surely suffer sorrow and misery in the future.

Just as the ball thrown against a hard surface returns to the thrower with a force corresponding to the original impulse, so too the act we do, or the experience we suffer now, will be followed by its necessary and inevitable sequel in terms of the immutable law of action and reaction. And so the wise man should constantly strive to do good actions that he may enjoy their fruits, and avoid bad actions that he may escape their evil consequences. Even if, at times, we experience joys and sorrows we can not trace to any discoverable cause, we should nonetheless presume that the law of cause and effect still operates.

In such cases, therefore, we should take the greatest care not to be unduly cast down by present evil, or unduly exalted by the enjoyment of ease, comfort and happiness. Instead, we should persist in good actions, with our mind, as ever, centered on God. For the deceiver never really triumphs, but loses in the last, decisive battle. And since the injury or damage caused by deceit is of a grievous nature, and its effect in the shape of suffering, sorrow and acute mental distress lingers for a long while, we ourselves should in no way practice deceit, but remember that returns and rewards obey only the subtle arithmetic and the orderly processes of Natural laws.

There is no limit to man's progress, but if we break our word, we arrest progress and set a limit to it. We deny to ourselves the practical advantages of combined, cooperative action, create difficulties, and make the business of living a much harder thing than it need be. For no one offers help to the perjurer and breaker of faith. Shunned and suspected by

everybody, he finds himself untrusted and unworthy of consideration. Tempted by the prospect of immediate gain, and misled by want of thought and common prudence, he soon discovers the initial small gains as much less than the later deprivations. So the wise person gives his word, or enters into a contract, only after careful consideration of its terms and his capacity to carry it out. Promises easily given, and too often given to please, may secure friends—it is performance that must nurse and keep them.

Betrayal of trust, or simply treachery, consists in not returning money, property or articles entrusted to one, or else returning any one of these after wrongly appropriating for one's use a part thereof, or failing to fulfil any undertaking after a solemn assurance. No doubt one party secures possession, or unfair use, of the valuable article, but his advantage is short-lived. It lasts only so long as he wears it out by use, or spends it, or parts with it. Not so with the serious difficulties and mental distress undergone by the betrayed man, which are far greater than the temporary advantage and the joy of triumph experienced by the betrayer. Lingered longer in the betrayed man's mind, the memory of injustice leads to a final state of panic and nervous excitement.

Imagine a person who has invited a large number of friends and relations to dinner in connection with an auspicious event or important ceremony in the family. All the arrangements have been made, a large company is expected, and the moment for dinner has nearly arrived. Yet the friend who

undertook to provide the vessels and the like has failed to turn up, nor has he made suitable alternate arrangements. What an awkward situation, filled with panic and frantic hurry, and with shame and disgrace staring the host in the face!

From this illustration we can well understand how grave are the consequences resulting from the non-fulfilment of a promise even in such a trifling matter as supplying vessels for dinner. And when a man does not keep his promise in such grave matters as marriage alliances the distressing consequence is sure to be very serious. So whatever undertakings or agreements we enter into must be carried out with a due sense of responsibility, and after particular consideration of the various difficulties involved, and our own resources and capacity to fulfil the engagement.

Excuses are but evasions, and explanations unconvincing, for it is futile to explain away damage or misuse or misappropriation of articles or money entrusted to one's custody with the clearest expectation that they will be returned intact. And so it is a signal advantage to have the reputation of being a dependable person, and a grave handicap to have the opposite kind of reputation. For there is a current proverb that: "If what is received is not returned, there can be no more receiving and returning." How can a man risk his money a second time, having once burnt his fingers?

Punctual and prompt repayment of loans, as well as the punctual recall of a loan; are essential practical virtues. It is only then that we can manage the affairs and transactions of

life with smooth and precise regularity. If, however, by reason of circumstances beyond his control, a man finds it difficult to repay a loan on the due date, even then he must not offer excuses if he cares for an unblemished reputation. If need be, he must raise a fresh loan in time, and repay the first without postponement. Thereby he acts not only honourably and sensibly, but also rises in the estimation of others, so that the very man who recalled the first loan will be prepared to accommodate him in further transactions.

Financial transactions, however, can not be turned into an eternal round of loans raised on credit, and credit maintained by further loans, for credit is built on character and industry. Unless one stabilises his finances by accumulating a capital fund of his own, he can not always manage to keep his word, or maintain punctuality, and he can not always be chasing dollars. Perseverance, combined with self-reliance and energetic action, alone can keep honour bright, and pave the way to success in business and in life.

Ascetics who have abandoned the world and whose wants are few need not incur any obligation. The majority of mankind, however, is obliged to raise loans, or seek accommodation of some kind or other according to circumstances. Even the governments of Kings and Emperors often have to raise loans in the interests of the country. In like manner, individuals are obliged to raise loans from banks or financial corporations in order to expand their business, or begin useful or profitable lines of activity. So it is perfectly legitimate for anyone to raise

loans, provided he repays them in time. Even if he has no money in his possession, he can regard the money of others as his own, and use it as such. Then he will have no difficulties.

If, on the contrary, he is slovenly in his business habits, and irregular in discharging his business obligations, he ruins his credit, generates distrust and suspicion, sacrifices the future for the present, the enduring for the temporary, and the substance for the shadow. For human society is a fellowship based upon the principles of mutual service and cooperation, and so mutual help—particularly in monetary dealings—is possible only when there is honour and honesty in the matter of reciprocal obligations.

Then since truth, as we have seen, is simple and gives little trouble, and since we reap as we sow, let us achieve happiness by good actions, and avoid misery by a stern refusal to practise falsehoods, betrayals, and injuries to others.

• SELF-RESPECT, DISGRACE, SCORN, REVERENCE

Everyone should have self-respect, but false notions about it do more harm than good. Suppose we refuse to engage in a trade or occupation merely on a false sense of dignity and prestige, or from fear of fancied injury to our self-respect and our honour. Thereby we raise obstacles, and deny ourselves facilities for the normal conduct of our affairs. For except in actions involving theft and deceit; in vices that corrupt body and mind; in coveting the fruits of other peoples' labours—*all*

work of the body and mind, whatever its nature, is truly honourable. And provided we maintain the essential decencies of life by engaging in occupations yielding honest means of livelihood, we win the approbation and the willing cooperation of all the self-respecting men. For self-respect consists in not being an idle parasite, but in the sense of self-dependence born of honest industry.

Slander—in distinction to self-respect—is a poison which extinguishes charity both in the slanderer and the listener. And so we owe it to ourselves to try and put down the calumniator, and neutralise the effects of his words of evil import. Of course, if good things are spoken of any person, we may publish these to others so long as we do not thereby cause injury to ourselves. Indeed, our transmission of good things might win us the active good will of the man so reported, or at least he might return the courtesy by refraining from doing any harm to us at present, or in the future.

Egoism, pride, vanity, and scornful contempt—these are correlated qualities. When egoism becomes excessive preoccupation with self, it is then pure selfishness. When, however, egoism gives an impetus to noble actions, it becomes the root of such virtues as decisiveness of purpose; resolute determination to do a good action; contempt of difficulties; and a natural pride in our freedom from the follies and vices of the majority. Nonetheless, only *noble* pride remains lofty, calm, and immovable, whereas false or vain pride is capricious and unjust. And when false pride assumes the colour of vanity,

contempt, and bullying words or actions, it awakens disgust and dislike in others, and pushes us into self-centered isolation—cut off from the benefits of social fellowship and mutual cooperation.

Irreverence, too, may be included in the four correlated qualities of egoism, pride, vanity and scornful contempt, inasmuch as there is a Malayalam proverb to the effect that wherever there is an iota of scorn, there you cannot find even a small part of reverence. For the contempt born of cynicism is a gangrene of the mind, which, if it seizes one part, corrupts all the rest by degrees.

Indeed, a spirit of reverence is necessary for the successful management of all our transactions, and the proper maintenance of all our relations. It implies a native courtesy of conduct; an inborn dignity in speech and action; and a natural respect for the sanctities of life and the obligations of social fellowship.

Reverence is due to teachers, parents and elders; to those who have taught us the arts and crafts, and those who have helped us in money and other ways. No less should we treat our business or profession with due regard and seriousness.

The irreverent cynic, on the contrary, brings upon himself the disgust and the dislike of others, loses where he should gain, and meets with defeat where he should expect success. Then, too, a man may be entrusted with some responsible work. If he fails to honour the engagement, through lack of respect or friendly feeling for his employer, or through lack of

proper consideration for the work entrusted, or the institution in whose interests the work is given, *then* should he fail, his negligence or failure in duty also involves irreverence and disregard of the essential values of things.

A reverent attitude, therefore, is an indispensable condition for the right management of things to which we attach importance.

• GRATITUDE

Inasmuch as life can progress smoothly only if society is founded on a fellowship of reciprocal relations sustained by feelings of gratitude and love, the man who receives a favour or benefit feels bound by a strong and lively sense of obligation to do something in return. Gratitude, then, is an essential virtue.

Right from its moment of birth, the child receives the unstinted love and attention of its parents, that being both their pleasure and their duty. But if the growing child fails to respond to that love and gratitude, how keenly the parents feel the sting! Likewise, ingratitude to a benefactor is not only a violence to our nature, but also a needless infliction of pain on a generous giver.

Gratitude is a feeling found even in animals. Gently treated and generously fed, they respond with gratitude. To be sure, they *do* react kindly to our petting from fear of blows or kicks if they do not respond. If they are treated cruelly, they

bide their time until they fancy they can injure us. Still, it is rare to find an animal that bites the hand that feeds it.

It is only in respect to these two feelings—gratitude and fear—that animals can be supposed to possess the quality of discrimination, and not all animals can be so credited. For there are wild beasts of prey which are hard to tame or domesticate, and can not be won over fully by any kind of treatment. The serpent, for example—that proverbial creature of deceit. However much we love them or however gently we treat them, serpents can not be depended on to abandon their inherent nature. Biting the hand that feeds them is their habit—deep-rooted and ineradicable. And alas, there are persons whose behaviour puts them in the same class as serpents and ferocious beasts of prey.

If a man shows ingratitude, the force of the distressing feeling produced in the victim's mind will surely break the heart of the ingrate. And no wonder—because the hearts of the two are of the same Force which pervades both. Naturally what happens to one is reflected back in the other, just as the voice transmitted across the ether of space is received and reproduced with the same force in the receiving set. Thus the memory of the act of ingratitude returns again and again to the guilty mind, fills it with self-loathing, and awakens the slings and arrows of an outraged conscience.

It is not, therefore, a degradation of man's high status, and a violation of the sanctity of his personality, if he displays

gratitude. He who claims superior discerning power for himself can not afford to behave worse than animals.

Finally, we must be immensely grateful to that Supreme Force that exists in us, guides us, and is beyond our control. For when we realise the need for reverent gratefulness to God who is all-pervading, and whose writ runs everywhere, we also realise the need to show gratitude to all who deserve it.

• PROPRIETY

Necessity knows no law. And so, in an emergency, we need not worry too much about the conventions, and should feel quite free to ask for and get whatever things or money we badly need. None-the-less, a regard for the proprieties is not ruled out.

Now decency may be the least of all laws, and yet it is one deserving a strict observance. If the article you want from another is something you can obtain without offending the proprieties, or which he can conveniently spare, then there is nothing improper in such a request. But it is grossly unfair and improper to ask for a thing when you know the other man will not and can not refuse it, even though its lack might cause him great inconvenience. Soon enough his mental distress is reflected back upon the borrower, for such an enforced gift is doubly cursed: it pleaseth neither the giver nor the receiver.

It is just as improper for one who for long has asked freely and obtained regularly some object or other to set up a precedent in such a practice. *That* argues selfishness, inconsiderateness, and trading upon the good nature and generosity of others. It may even tire out the patience of the giver, and ruin the sweetness of mutual relations. Far better to bestow some thought on the matter before you ask!

Worst of all is when a friend or well-wisher places a sum of money at our disposal for our free use, and we indulge ourselves in wanton waste by going on a spree. By such conduct we not only rouse feelings of disgust in the generous giver; we also make impossible a repetition of such favours and gifts of good will.

In addition, in nothing are decorum and propriety so important as the way in which we treat a guest by considerate attention to his tastes and feelings. And in the pursuit of one's trade and occupation is propriety equally important, for it can not be sundered from what is honourable, and is not an idle virtue, but the fruit of a loyal nature and a noble mind.

Propriety, all in all, gives charm and grace to our actions, adorns knowledge, wins friends, and smooths the way to all the advantages of a comfortable, decorous, and well-satisfied life.

• PREDICTIONS

Since men are commonly inclined to disregard the good things of life, and fear or exaggerate minor calamities, they are easily disposed toward predictions of disasters or bereave-

ments based on the date of birth, the position of stars in the life-chart or horoscope, the meeting of asterisms, and similar forms employed by the practitioners of astrology. Consequently, if the assumption behind these predictions is correct, the events in our life are predetermined by the position and movements of stars and planets.

In actuality, however, such positions and movements follow certain laws, and for the most part are inalterable. Likewise, the day and exact time of the eclipses will on no account change, and can not be changed. Nevertheless it is common belief that the fates of people on earth are supposedly affected by the influences proceeding from Saturn, Caput, Daconis and other planets in conjunction with the influence of the star under which a person is born. Yet we find that different effects are produced on those born under the same star and at the same time!

Thus, astronomical events and the events in a man's life are dissimilar things. The first can be ascertained by calculation. The second can not be, for each man's experiences are individual to himself. Even as between Siamese twins, these diverge. Born at the same time, the twins are joined from birth by a cartilaginous band, and yet their fortunes vary. One may even survive the other.

In the calendar of existence there are but twenty-seven stars. Hundreds of thousands of human beings are born every minute of every day. Yet it is difficult to prove that simultaneity of birth is followed by identity or similarity in fortunes,

for the very good reason that each man has a separate identity and so his experiences must differ from those of others.

The prince and the pauper may be born under the same star, and yet their following experiences are governed largely by their stations in life and by the surroundings that control them. In modern warfare, thousands are killed or shot or shelled by aerial raids every day in a particular area. Among the victims are young and old, women and children. Are the dates of birth, the stars under which they are born, the planetary conjunctions and appositions, the same for all these? Can astrology devise a formula to cover *all* of these, presumably so different in the matter of planetary dispositions in their life-charts?

No! It is nature and nurture, heredity and environment, our circumstances and the character of our actions—these regulate our experience. What happens, then, if we place a blind reliance on astrological predictions? An indolent resignation and a barren fatalism! We imagine certain events as destined to occur, and make no efforts to resist or nullify them because it is futile to fight against forces set up by stellar influences. We fancy ourselves forewarned by Fate, and yet are defeated in advance, inasmuch as fear of an expected and certain danger is more paralysing than the danger itself. We lament our lot, faint in despair, rage, moralise, and trouble deaf Heaven with our bootless prayers. Surely we suffer even before the event, and die before death! We are bound through life by the psychological complex known as obsession.

Now if a person knows beforehand the time of his death, he has met his foe in advance, with the dread of death as the continuous tyrant of his imagination. Yet had he been kept in blissful ignorance, death might have taken him almost unawares. He might have died even before knowing he was dying. For death—as before pointed out—is an event of which we can have no complete, conscious experience. Only others can see us die, and pronounce us dead. The consciousness of the dead man himself goes out earlier, so that awareness of the condition known as extinction is impossible. And therefore it is safest and wisest not to burden our mind with predictions that determine beforehand the nature and sequence of coming events.

No less are people eager to know in advance their coming *good* fortune—a pardonable, but very inconvenient sort of curiosity. For even as they hug the good tidings to their bosom, a prognostication of *evil* tidings arises to poison with venom their joyous cup of life. Instead of taking the predicted joy with zest, they brood over the predicted disaster until they make themselves completely miserable. And suppose the prediction be falsified by later events? How needless all these intervening days of melancholy brooding and killing anxiety! For a problematical hope is better than a certain and inescapable defeat.

In the same way, to put our faith in omens, signs and premonitions is to weaken our resolve, dishearten our mind, and make us falter and vacillate where courage and prompt-

ness in action are required. If, for example, we postpone a journey, or put off an undertaking where the time factor is important, we may suffer inconveniences and losses.

Even if a chain of calamities appears to pursue us throughout life, what good is there in fretting ourselves with vain lamentations and talking of stars, omens and premonitions? They help nothing except to add to our troubles.

All events and all phenomena are but the expressions of Nature and her laws. And so happiness of mind can not be secured by watching stars, and looking for signs and omens, but by a sturdy faith that good things will come to us. Not a faith that is idle self-deception, but rather an inward willingness, a world of strength with which to front a world of difficulty, the disbelief of a lesser fact in favour of a greater.

So perform the right work in the right way. Hope for the best, but spare not your labour, for as the proverb goes, "Water may flow over your head, but there is the boat above it." For if hopes were dupes, fears may be liars. Both, indeed, may be ill founded, but the former provides an incentive to action. The latter only paralyses all efforts. If only we continue to do good actions, and remain undeterred by hardships, and unworried by gloomy speculations about coming events—good results will be forthcoming!

• TERROR AND COURAGE

Fear of unexpected dangers, fear of change, fear of insecurity, fear of tradition, and many nameless kinds of terror are

natural and instinctive, but we must not let them hamper our progress. Else we shall be held back from making bold use of our growing material and intellectual resources.

Most irrational of fears are the primitive and elemental. How some people dread to walk across graveyards, cremation grounds, or places reputed to be the scene of violent and unnatural deaths lest they be possessed by the demons or ghosts that haunt such spots! Indeed, the sudden appearance of strange lights, or unexpected flashes of nocturnal illumination have terrified or even unhinged the minds of those who can not control their imagination.

Now the modern art of healing, or treatment of diseases, consists in the use of medicines, or the employment of surgery according to the nature of the diseases. Then how did the use of charms, spells and incantations find a place in primitive medicine? Well, it was the ancient method of treatment of mental cases, just as today we use psychoanalysis for neuroses and mental ill-health. For in ancient and medieval times doctors were confronted with the problem of adopting remedies for mental cases not amenable to drugs, pills and decoctions as in physical ills. So the witch doctors of those days used magic charms and spells as suited to the ignorant, superstitious mind of the patient.

In the infant periods of medical science, it was not possible, as it is today, to diagnose diseases by means of a long experience in observation of recurring, systematic symptoms in similar cases. So the healers assumed that in certain diseases

the patient was possessed by devils. The evil spirit supposed to afflict a man at noontide had the name of Noon Devil, and others had other names. And for the injurious, irrational, sterilising fears of this kind, two sorts of remedies were prescribed—drugs and pills for physical ailments; spells and magical practices for the ailing mind. When the practitioner was in doubt, he resorted to *both* kinds of remedies for the same kind of disease. Even today, snake bites and the like are treated by this dual mode in the hope of ridding the patient of his paralysing obsession that he is past all cure.

Irrational beliefs, mistaken notions, self-deceptions—these are responsible for our unexplained fears and terrors, being the result of a man's failure to understand reality, or else stemming from simple ignorance and mental indolence. For fear grows by what it feeds on. Why, the mere notion that demoniac possession is possible prepares the ground for fear by the process known as auto-suggestion, in which you suggest yourself into a state of ill-health. And when fear enters the mind, there is a disturbance of the inner harmony.

Now according to Ayurveda—the Indian theory of medical science—the body is the seat of three humours—Tridosha—namely, rheum, bile, and phlegm. So when their balance is disturbed, we become subject to all manner of ailments. And just as physical ills can cause mental and physical disturbances, so too inner conflicts can result in apparent physical ills—facts well-established by modern psychology. So when a patient is 'possessed' of an evil spirit, the medicine-man puts him

through all the stages of 'mental treatment', which consists of certain rituals, incantations, chanting of hymns, symbolic waving of hands, and other legerdemain. Relieved of the mental complex or obsession that had disturbed the emotional centre of his being, the patient is apparently cured.

Surely this and other "mental cures" establish the pre-eminence of the mind that can be taught through the will to resist yielding to irrational fears and obsessions. For example, when, not long ago, Gandhiji undertook a fast, the doctors, from the clinical point of view, agreed he had all the morbid symptoms preceding death, advised him to break the fast at once, and when he did not do so, they abandoned all hope. Yet Gandhiji broke his fast long after the time limit, and so the doctors were obliged to confess he survived by the sheer "will to live."

Now all this mental force is not to be confused with mental ability, or high intellectual superiority. Rather it consists in the clear grasp of situations, in a reasonable anticipation of difficulties, and, above all, in the driving power of will and emotion, So the courage thus displayed is not recklessness, but a calm circumspection; deliberate action and a decision to look before one leaps.

Courage, therefore, means an infinite capacity for patience. When, for example, a person starts on an undertaking, he should seek the advice of duly qualified people, if the matter admits of such consultation, or he should ponder over the natural and legitimate consequence of his step before he

actually carries a plan into execution. Thereby his will minimises the risk of blind haste, strengthens his resolve for later difficulties, and avoids all loss and defeat.

In a similar manner, if we keep a tight hand over our temper, and refuse to fly into action as a result of quick provocation, we have a chance to review the occasion, and if necessary mend or amend our conduct. For it is so easy to fly into a temper, but not so easy to come out of it.

"Patience is strength," which is the same as "think before you act." Both these homely proverbs recommend prevention as better than cure. And our daily experience only confirms the salutary wisdom of proverbial philosophy.

• INDEPENDENT THINKING AND ACTION

Freedom of opinion and judgment is the birthright of everyone. It is not merely a matter of voluntary choice, but part of his duty as a free man for everyone to exercise his unimpeded judgment both in his convictions and in matters that seem to him right and proper, and without being hampered or intimidated by others. Else he is often nose-led and obliged to share in undertakings, superstitious beliefs, practices and opinions to which he is by nature disinclined. And here—through laziness and self-distrust—he fails to enjoy freedom of opinion and action not because it is denied, but because it is not accepted.

He fails because he does not realise that in the assurance of strength there *is* strength, and that they are weakest, how-

ever strong, who have no faith in their powers. So a man ought to accept, experience and do, and persuade others to do all the things which his conscience, which is the same as his freedom of opinion, approves. Then alone has he fulfilled human dignity and the law of his being.

If he does not do so, he joins the thousands pushed on like dumb, driven creatures behaving like mechanical robots. Indeed, universal history thus sums up the majority of mankind: "They are born, have a few elementary wants satisfied, and then they die." Man — who considers himself superior to other animals — too often gets out of life only such satisfactions as those he may enjoy in common with animals, which can do no more than walk, run or fly in the manner in which they are designed to carry out these simple functions. On the contrary man — owing to his superior intelligence — has invented speedy, mechanical means of transport such as the railway train, the automobile, the airplane. For all that, such large numbers of people are willing to be mere slaves to instincts, just like animals, and thereby refuse to exercise the human gift of reason and discrimination.

Why is this? Because — as stated above — through laziness and self-distrust, too many millions, past and present, make a voluntary and unforgivable abdication of the normal human right to follow one's own reason, and form one's own judgment.

All men desire the freedom to enjoy life as they like, but such freedom exists in proportion to wholesome restraint both moral and legal, for liberty may be endangered as much by the abuse of liberty as by the abuse of power. Even if the

extent to which liberty can be enjoyed is to be prescribed by every individual for himself, nonetheless it has no actual rights not grafted upon justice. And so in the daily affairs of life we find that liberty consists in the right of doing whatever the laws permit.

Too often, those granted freedom are tempted to exceed limits, and go in for the flesh-pots with a vengeance. Such men we can only compare to dogs that—even as they feed on milk and human food—can not resist the temptation to have a taste of offal and refuse. There are even people, usually anaemic, who have an irresistible longing to eat earth and burnt clay. But why? Because the human body contains particles of earth, water, and air. That is, such things as are found on our globe. So each of these components has a natural affinity to combine with the corresponding original substance. Nonetheless, the human mind, being endowed with reason, is generally able to resist such tendencies.

Inevitably, then, it is our duty, as it can be found our pleasure, to use always this beautiful, noble gift of discretion and discrimination, and thereby teach ourselves to abandon all those things that can not be enjoyed lastingly; things that are unworthy, harmful, and disapproved of by our inner monitor. Rather we should choose only things worthy of our regard, which produce lasting benefit, and do not cause trouble or injury to others.

Thus alone can we enjoy enduring happiness and continuing benefits.

IV. Cooperation and the State

• MUTUAL HELP AND INVENTION

Mutuality is the basis of existence, and interdependence the law of life.

The hoarder tills the soil, sows the corn, reaps the harvest, and stores the yield in his granary, intending to reserve it for his personal, private use. How little he realises that all this selfishly hoarded, gleaming wealth could hardly have been gathered without the help of others who laboured in the field, or made the implements for cultivation. For it is only when iron is dug from the mine, melted and shaped into implements suitable for husbandry, and transported by rail or truck to the landholder that the latter is able to plough the field and then gather the harvest. And also he must have the necessary cooking utensils for his food — where again he must seek the aid of others.

The matter does not end here. You need a cook to flavour the dishes, another to serve, and still others to sweep the leavings, and keep the dining room clean. You also need clothes that involve the labours of hundreds. Indeed, so dependent is man upon man, that even if we go on a distant journey, we can do so only with the help of conveyances made

or run by others. So complicated an affair is modern transport and the technique of its manipulation involves such expert knowledge, that if it be disorganised even to a small extent, business is at a standstill, prices shoot up, and even riots and famines follow.

Therefore, it is but right that, in our turn, we should help others by supplying what they want. This alone is "co-prosperity"! For there should be no pause from work at the production front of more and more useful articles, not only to raise the living standards of the average man, but also to maintain the present standards, and provide the minimum comforts and ordinary amenities. If, on the contrary, we think it enough to produce just what *we* need and want, there is the certainty of deterioration of both materials and mutual or reciprocal help, and there can be no all-round progress. For there *is* progress by reason of the advances men have made in the study of various arts and branches of science.

This progress has not come from a sudden leap, but from the inventions and the discoveries resulting from the labours of different generations belonging to various countries and various periods. Otherwise we should be no better than savages roaming naked and half-clothed in the hills and forests. For what distinguishes civilised man from the wild folk is his ability to contact and acquire the means of culture and the instruments of civilised living which modern education, discoveries and inventions have provided. But civilised existence is possible only if civilised standards of life are maintained.

Today, under improved conditions, population is growing at a rapid rate. And so if the majority are not to suffer distress, the amenities of life ought to be enhanced and facilitated at a rate equally rapid. And for this we have various scientific societies, research organisations, and planning and investigating committees, with a good record of beneficial work, which are engaging in forcing the pace of progress, and stimulating production of food and consumer goods.

Engaged in these institutions are small bands of specialists forming only a small minority of the world's population. So if, by accident or luck, the others outside the institutions should learn new arts, or make new inventions, they can scarcely bring these to success through lack of facilities, and of opportunities in publicity that would push their achievements and make them commercially profitable. Therefore institutions for scientific research and investigation must be adequately financed, and be built in thickly populated areas, so that if untrained laymen chance upon and then report some suggestive discovery or invention, they may take these plans to duly qualified experts, who, in turn, will supply them with the necessary money and equipment, and help them to complete their work. In this way it will be possible to discover new drugs and medicines, design new machines, find out fresh materials for the manufacture of paper and newsprint, introduce new methods of cultivation, launch new industries, and tap all possible sources of unexploited wealth from land, air and water.

Indeed, what a world of talent lies unrecognised among

the millions! Have not many of the world's inventions and discoveries come by the lucky accident or the chance hit of an "amateur"? Professional research workers, on the contrary generally set forth — with all the advantages of a well-equipped laboratory — to make a *particular* discovery pursued in a *particular* line of inquiry. Often enough they succeed, but now and then one of their fellows 'plays' at research, and by mere accident chances upon a startling discovery or invention.

The modern accent, then, is on that mutual help and concerted action that alone can lead to progress and prosperity. Nevertheless, man is invariably directed by two primary impulses — hunger and the satisfaction of his wishes. So there must be legitimate personal freedom for the individual to regulate his life as he chooses, and also facilities for preserving the fruits of his endeavours. Thereby man learns the arts, struggles and labours, faces calamities, conquers difficulties, and persists in doing work — so that the world can go on progressing.

• DIFFERENCES OF OPINION

Religious feuds are a sad feature of our times. Ranged into opposite camps, the Hindu sects hold diverse opinions about Rama and Ravana; the Christian sects about the epistles and the apostles, while the Muslims have divided themselves into Shiah and Sunnis over the controversy regarding the four followers of the Prophet.

Rancorous debates, however, do not settle disputes, but only

embitter the heart, and inflame the passions. So in matters regarding his own welfare, every man must be guided by his own judgment, and his own sense of the rightness of things. For as the saying goes, "If the father eats sour grapes, it is not the teeth of the son that are set on edge." And in addition to having right judgment, we should be ready to perform good deeds, unselfishly, for are we not the tools of the Lord of the Universe who is not separate from the One Force that pervades all, including ourselves?

We are not built like animals, to behave like them, the bigger eating the smaller, the stronger destroying the weaker, on sheer instinct. We are endowed with the unique qualities of reason, faculties, apprehensions, aspirations, and discretion. And the Transcendental Force quite obviously exists in us to control us in our discernment and in all our directions, teaching us that God gives back to ourselves the rewards of our actions. How then can we persuade ourselves to do what we ought not to do? For human attributes stand out in solitary glory.

Observers tell us that World War II was fought for such things as wealth, land, or the establishment of a glorious principle. I find it difficult to understand, however, that any lasting benefits to mankind can come in the future after all this ruthless slaughter of hundreds of thousands of human beings. Is there any assurance for the Indian, Englishman, or American — who lives on this globe in a universe of innumerable other globes — that he can enjoy again the facilities and felicities secured through wars in different places, and estab-

lished there, after his own brief life on this world? That is after death? Will the master always be the master, and the servant always the servant?

Master or servant, dead or alive, we are all destined to have some form or other in the illimitable expanses of space. Can there be, then, a more egregious blunder than to speak disparagingly or scornfully of persons who—in the course of the illimitable mutations we undergo—change from one status to another, master becoming slave, and slave becoming master? The beginning is *how* and *when* we end.

In his vanity, man imagines he can alter the face of things, and make events to order. Were not people talking, some time ago, of the blessed virtues of birth control? Yet soon enough the Nazi rulers of Germany held out rewards to those who brought forth more children. And we are yet to see what other nation or nations are going to hold forth glittering prizes for similar achievements hereafter. So what is the earthly use of these half-way remedies?

Like the puny frog in the well, puny man conceives of Time and Space in terms of his limited horizon. Yet he is but a speck on a small globe in an endless, and, for all we know, an expanding universe, consisting of other numberless globes, beyond our reckoning or imagining. And who knows what next astronomers may find? So it is not for man, petty creature, to talk of shaping the world, and determining its future. He is but a jot in the immensity of Space and the eternity of Time.

In his proud self-assurance, man brags: "This country is mine by right of conquest, and that country is yours by virtue of surrender. We are the master race, and you are the hewers of wood and drawers of water. We are the vanguards in the competition for progress, and you are in the last row and backwash of things!" But all these pompous boasts and loud proclamations do not cut much ice, except to induce some nations to go to war against others with all that war implies—red ruin and bloody carnage. Surely, it ought to be enough for each people or nation to make the best of its circumstances and environments, and carve out its destiny within such limits. They might even go and settle in the midst of other peoples, carrying out their vocations there in a peaceful and law-abiding manner.

In short, war is a grandiose self-delusion; the trade of barbarians; the art of bringing the greatest physical force to bear on a single point. By suspending the rules of moral obligations, it brings on the danger of their being totally lost. Where, then, is our proud boast that we have reclaimed civil society from subjection to the primitive law of Might is Right?

The idea of government arose when men really came to know the folly of deciding all disputes by primitive force. A community was organised under the control of a generally accepted constitution by which rules were framed for defining and securing the rights and duties of the civil members—so that the rule of law displaced the rule of force. And in the centuries when only a small part of the world was known

to the civilised portion of mankind, and means of communication and transport were elementary and inadequate, every district needed its own government and body of rulers.

Today, however, the world has been almost completely explored; news from one end of the world to the other can be flashed in an incredibly short time, and you can circle the globe in an airplane in three days. And science has revealed marvels and mysteries which enable us to perform other things than mere communication in a manner no man had dreamed of before. Why—on the first night of the Great Exhibition held in New York after World War II, the lights in the Exhibition Hall were lit by focussing the sun's rays falling on Bombay, and making them turn a button in distant New York! So, all in all, in these days of useful and wonderful inventions and discoveries, we should not retreat from civilisation and resort to such a clumsy, primitive and barbarous method as war to settle international disputes. The extent of such wickedness can not be overrated!

So if the world is to be saved from future wars and almost certain disaster, we must have a comprehensive world federation, modelled after the Government of the United States of America. It should exercise control of all matters touching or straining international relations. and all countries should have the right to send properly elected representatives. And separate arrangements should be made for the defence of each unit of the world federation, but subject also to the control and supervision of the world council.

Now while it is desirable that a uniform standard of life should be maintained in the world, it would be unwise to bring this about, all of a sudden, by the levelling down of the present disparate standards to which people are accustomed with all their variations in the different nations and states. For whereas two rupees a day meet the wants of the man in India or China, the American citizen needs at the lowest fifteen rupees a day for his higher-level standard of life. And so these varying standards should be safeguarded by suitable protective tariffs in respect to the concerned nationals, and raised in proportion to the advancement made in education, commerce, and culture.

One World, One Government is not a wild, chimerical dream, but quite possible owing to our scientific resources for quick communication, speedy transport, and rapid transmission of news. Also, past experience has shown that the moral sanction of international public opinion is not enough to guarantee the strength of a Central World Government. Without doubt, it requires the effective backing of physical sanctions in the shape of a strong world-force with its three arms—the army, navy, and air fleet. So all units of the world must conjointly provide the central government with the necessary force to make it a recognised, unchallengeable power. The unit countries, however, should be permitted to maintain an army, in the form of police, to keep internal peace.

For all this, it seems to me that unless we have a world-state constituted on principles of justice, equity and fair play,

mankind—now precariously balanced on the brink of a precipice—can not be saved from imminent destruction. And the slogan of "One World, One Government" alone holds forth to shattered humanity the prospects of a happy, contented, peaceful existence.

V. Nature and Her Laws

THE WONDER AND MYSTERY OF NATURE

Everything around us points to Nature as a worker of miracles; as a hypnotist continually surprising us with instances of her forethought and providence.

What a quick change artist is the chameleon, so rapidly changing its colour from brilliant green to grey-black or spotted yellow! How wonderful is the defence mechanism of the touch-me-not, whose stem droops, whose leaflets shrink and fold at the slightest touch, just as if the whole plant were overcome by terror! Think of the carnivorous plants with sticky tentacles on their leaves that pour a rich juice over, and then smother the small animals that alight. And there are monstrous trees that hold the victims tight to the branches, choke them to death, and then digest them as their food.

Not the meanest of Nature's children is hindered from existence even by the most excellent, for every creature is dealt with impartially by severe, universal law, so that the struggle between creature and creature, between plant and insect, is merely the expression of the grand scheme of the universe; the Divine Spirit manifesting itself in such ways as to provide all things great and small with means of subsistence, and facilities for existence.

How marvellous is the manner in which the cross-pollination of plants takes place by action of wind, insects and animals! Seeds fly long distances through the air, using their feathery coating as a parachute. The colour and scent of fruits attract birds, which eat the soft parts of the fruits, and wipe the seed off their beaks in distant places where it sinks into the soil to shoot out later under favourable conditions. And there are seeds fired like pop-guns from the parent trees, and seeds living for years as they are carried by waves and rivers to distant places.

Equally wonderful are Nature's craft and forethought in the animal world. Among birds it is the male who rigs himself in all the glory of feather and colour to attract the female. What posturings and contortions we see; what ceremonial and song of bird courtship; what coloured tail-plumes and head-plumes; what dances, rivalries and duels!

How unerringly work medicinal drugs, or the explosive fire-power of chemicals! With what precision and regularity do the days and nights alternate, the seasons return, and Nature wear her livery of spring glory, or glow under the intense heat of the unwinking sun of summer! So it is not for man to criticise or challenge, much less transgress, the laws of Nature. As we regulate our own temperature if it goes below, or rises above, normal body heat, so too the only possible thing for us is to try and set right the consequences arising from violating any of Nature's law.

Some hairs on our body turn grey, others remain black,

and these too turn white in the course of time. Children begin with a set of milk-teeth which at last fall off while fresh teeth grow, only in turn to drop out and be followed by a fresh set. Even centenarians occasionally develop new teeth and dark hair. For, such is Nature's way, with all living things on earth subject to the laws of birth, growth and death, and their experiences conditioned by the terms of their existence.

The planets move with unerring accuracy and regularity, and so does the procession of the seasons. Do we not first hear of the year's awakening when garden, meadow, hedgerow and woodland burst into the glory of bud, leaf and blossom? Next comes the pomp of summer with its gifts of sunshine and fullness. Then autumn tinges the trees with gold, and whirling gusts heap of the fallen leaves. And then winter descends, and puts Nature to sleep, but a sleep that shall end when spring calls again to waken her children from rest. And even as the procession of seasons, so is the mystery of plant life. Seed sinks into soil, sprouts, springs into bud, leaf, flower, fruit, or seed. And the cycle goes on as ever.

Man, too, for all his power of volition, and free, independent action, is subject to Nature's laws that he can not control or comprehend, such as the mystery of life, and the secret of its origin. How does it happen that a woman conceives a male or a female child? Does it happen according to the wishes of the parents, and shall we ever be able to control the sex of the child to be born? What are the conditions favourable to the birth of twins, triplets, quintuplets, sextuplets?

And yet with what tact and insight Nature maintains the economy of her balance, and regulates the population of the world with due consideration for the relative proportions of the male and female of the species!

So let us consider in all reverence and humility the Supreme Power which directs us and other animate things in mysterious ways. Within us exists the Force that functions in our body, and yet it is undoubtedly beyond our control. And that is why we must fall back upon the conception of a Supreme God who resides inside and outside all things in the universe; who is all-pervasive, who is the doer and the deed, cause and consequence, master and agent; who does everything and sees everything done.

The miracle of life, the marvels of Nature, all that was, is and shall be, are but expressions of the Divine Force that permeates everything, and is controlled by the Supreme Force existing within it. Man can make a robot, but he can not give it life, the principle that holds matter together. For all living things have emanated from the power of God through God's own dispensation. And therefore it is that we can act on our accord, as we observe things beyond the reach of our reason; miracles that seem incredible happening before our very eyes, such as plants and creatures coming of their own accord without any visible agency of which we can have proof. But we understand that these can only be the marvellous doings of God.

Sometimes we hear of men having dim intimations — which we call premonitions — of coming events, whether for weal or woe. Likewise when we contemplate doing an evil act, some inner voice, our conscience, rebels and protests from the inner chamber of justice. For people who live a real life can understand beforehand, owing to their premonition of what is going to happen. And all these are the doings of the Divine Power.

Just as the consciousness in man functions in dreams without his full awareness, and yet makes him move, speak, feel and pass through various experiences as if he were awake, so too God, the Lord of all-pervasive Force, acts and makes us act without our consent, and without letting the world know of it. Thereby we are made the sufferers of actions done apparently of our own accord, our own free will and our own initiative. And it is but just.

Man can never go astray from the One Divine Force. And so man, who exists in that self-same Force, ought to act with that same notion in mind. That is why we say that one who wants to enjoy good results must do good actions. Then if we pray, adore and act with the thought that God, the guide who transcends the self-same power, is one that is immanent in us, and in the universe, there will certainly be greater possibilities in the life of every man.

We have no need at all to view the affairs of life as if they were too heavy to be borne. We are not in any way

responsible to anybody, nor have we taken any liability upon us. We are not sinners. Therefore we need only worship God, and do all that is needful to eke out our livelihood and other facilities by just and fair means, and so pass our days pleasantly, happily, and rejoicingly.