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LAW OF SACRIFICE

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'They who eat of the Immortal Food of Sacrifice, they pass into the Eternal Brahma' (Gita).

There is such a thing as the Science of Soul. To study the Science of Nature is to understand Nature's laws. To be a student of the Science of the Soul is to study the laws of spiritual life. The life of the spirit has its laws. Three of them I have loved to meditate upon, again and again. They are (1) the Law of Veracity (2) the Law of Response (3) The Law of Sacrifice. Of the first two I may not speak on this occasion. Of the third let me speak a word or two in the light of the teaching of Him who is our master-light.

Sacrifice is giving up something for the sake of a Higher. Regarded in this light the Universe itself is an act of Sacrifice. It is a Self-giving of God to man. We read in the Scriptures of World-sacrifice. The world, we read in one passage, is formed of *tapasya*: it is a sacrifice of Ishvara. Evolution is God's oblation, a Crucifixion of the *Atman*. The transmutation of matter into spirit is an outpouring of the God-life upon Nature. This view that the Universe is the God-life, breaking into many forms gives a dignity to the soul, and a new meaning to Nature. Well does the Gita say that the world is the 'Body of God'.

There would be less reluctance to suffer for a Cause, did we but realise how great is the place of sacrifice in evolution. Sacrifice, as it seems to me, is essential to the development of social personality. Slowly but steadily are we taught the

lesson of giving up. First is the awakening of desires: then with education and a gradual drawing out of our powers in social groups and other forms of organised life is developed concentration. Every step in progress demands giving up. The awakening of intelligence and the competitions of civilised life lead to a feeling of separateness; but as society develops, there always appear patriots, reformers, heroes, martyrs, prophets, saints,—men who are not swayed by a sense of separateness but who practise the *law of giving*. Such men are exemplars in sacrifice, and without them evolution is impossible. Such men give love and devotion; they give *themselves* for the uplift of the race, they often suffer but they bring with them a spiritual force which *transforms* the environment and lifts society to perception of a higher law. That spiritual force was in Krishna's Flute when listening to it men and women forgot themselves in the Singer and the Song. So in Japanese Books we read of Kuya whom men and women of cities and villages followed in large numbers drawn by the power of love!

To be ready to give up everything in the service of Love, this is the mark of the man who would be a living-sacrifice to the Ideal. It often means suffering. The Durga, as we read in Hindu books, smites and slays. And the Christian apostle said:— 'Our God is a consuming Fire.' What wisdom in the ancient prayer:— 'Reach us, O Thou Terrible by Thy sweet compassionate face!' To be tossed to and fro and yet to feel that waves of Love roll beneath,— and in the valley of the shadow of Death and yet to feel that behind, the slayer is the Spirit, that deeper than death is Love,—to be slain and yet adore the Ideal,—this is to 'eat of the Immortal Food-Sacrifice'

How many among India's young men would 'eat of this food?' As many as there be are the Nation's hope. Such young men will not fail. For their very ashes will whisper:— India is free.

PEEPS INTO MANY LANDS

A SRINIVASACHARY

(In the world of Ideas and ideals)

The genesis of Religion and Philosophy.

The ultimate truths of existence are transcendental and spiritual and belong to the realms of religion and philosophy that lie far beyond the ken of the common man of religious-minded aspirants and truth-seekers. They are neither the charming visions of soaring poetic fancy nor the illusions and hallucinations of auto-intoxication and self-delusion, but the genuine super-sensuous experiences of intensely sane minds systematically and scientifically trained in the methods of penetrative introspection and one-pointed concentration. They are capable of verification and demonstration with as much exactitude as the truths of physical science and are endowed with an innate power to stand the tests of Pratyakha or direct perception, Anumana or inference, and Apta Vakya or the authority of those that have attained the truth—the three valuable practical and all-inclusive tests of any kind of experience be it physical or mental or spiritual. The life-histories of the founders of great religions and other great sages and seers bear ample testimony to the fact that they have never failed to apply the three tests rigorously to their unique individual experiences; and further they point to the conclusion that personal direct experience has taken precedence of the others. It is almost a truism to say that systems of philosophy and religions in India have taken their birth in the most authoritative, self-sufficing and self-convincing intuitive truths that have been revealed to their original progenitors in moments of reason transcending vision. The compelling power of such truths evidently wrought wonderful transformations on their heads and hearts; verily did they broaden their outlook and open up the fountains of compassion within them. Their sweet and ineffable charm and their potency and readiness to serve as

the panacea for the ills that earthly existence is heir to made them restless; and their minds glowed with a fever of longing to communicate them to their fellow-mortals groping in the dark and foundering in the morass of scepticism. They sounded a trumpet call to all the inhabitants of the earth and the skies, announcing in tunes of joy and peace their glorious and man-transforming discoveries and inviting all to the sumptuous feast of bliss that lay waiting for them unknown, uncared-for and unclaimed. Fascinated alike by the beauty of the truths and the charm of the personalities through whom they revealed themselves, men came pouring in from various quarters and sat at their feet, of their own accord, to imbibe wisdom and joy. Now was felt the need for the evolution of a philosophy in the domains of intellect, the need for making an appeal to the intellects of others unenlightened by higher realisations; and although reason would fain recognise its limitations and joyfully submit to the authority of intuition in realms that lie beyond the sphere of its operation, yet it jealously and zealously guards its rights within its own jurisdiction. In response therefore to its legitimate demands, the sages and teachers of yore summoned reason to their aid, and marshalled all the available forces at its disposal and fighting reason with reason established the truths of their experience on the adamantine foundations of reasoning consistent with cold stern masculine logic; and even mere logicians well-versed in dialectics were prone to admit freely that theirs was only a subservient concern, that reason must conform to and find its fulfilment in intuition and that their work was in truth confined to the erection of a thorny fence of protection round the plant of truth. Yet the sceptical minds of ordinary mortals, however dazzled by the brilliancy of intelligence employed to uphold the cause of true experience, lingered and wavered before entertaining them once for all and looking up to them for support and guidance. Then as the last resort and as the final remedy came the authority of competent evidence, the corroborating testimony of those who had already experienced those truths and expressed them. The authoritative writings of hoary seers and men of light were hence explored by the founders of religions, and important texts were sought to be interpreted

in conformity with their experiences. It is thus that truths, simple and native as they must have been at the moments of their dawn on the minds of great prophets and seers, as they descend gradually from the realms of Anubhava or experience to those of Yukthi or reasoning, and again from the realms of yukthi to those of Sruthi or authoritative texts, swell up in quality and quantity at each stage and grow in beauty, strength and usefulness by virtue of the rich and valuable contributions that are made to them from time to time, according as occasions arise to widen the circle of adherents to whom the truths have to minister and consequently to adapt them to their varying temperaments and mental developments. Often in this manner from a single fundamental truth is evolved in course of years a whole complicated system of philosophy or a mighty religion. The magnificent, bold, highly-intellectual, all-defying, stern, uncompromising philosophy of Adwaita was reared on the transcendental experience of the unity of truth; the soul-thrilling, highly emotional, all-reconciling, charming sweet philosophy of Visishta Adwaita blossomed on a plant which had its origin in the seed of the transcendental experience of an immortal love that binds into one the three eternal verities of existence, to wit, matter, soul and God; and so on with others.

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The order of pramanas or tests.

The founders of religions begin with religious experience that transcends reason, test it in the light of reason which conforms to it, however, and confirm it by the authority of Sruthi or Vedas, which they interpret in their own original way. But the order is invested in the lives of ordinary aspirants and seekers. They pin their faith on the towering personalities standing on the dizzy heights of religious realisation, subject their spiritual moods and experiences rigorously to the test of reason aided by a study of shastras or sacred writings, and struggling for a long while and persevering in the path shown by them, at last reach the fountains of truth where they quench their feverish thirst with a quieting draught which sets them free from all earthly shackles. Hence philosophy evolves out

f religion with the former, and religion evolves out of philosophy with the latter.

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The aim of realisation.

Real religion that is worth the name is transcendental intuitional experience. It is accepted on all hands that the highest state of experience, whatever be the name given to it, is one in which the individual finds himself plunged deep into an ocean of bliss, infinite, nectar-like and sweet, a bliss whose tastes a drop of which attains immortality, a bliss that is never-ceasing and ever-continuing, a bliss that has not its source in anything perishable, that knows neither any reaction of Pain nor surfeit, a bliss in which one's individual consciousness seems lost or rather merged in the infinite consciousness of the one omnipresent Being, whether that Being is personal or impersonal. Reaching this is the end and aim of existence. This highest experience is possible only at a plane where the senses are stilled, where the voice of the intellect is hushed, where the hydra-headed monster of egoism is utterly vanquished, and where there is neither space nor time nor causation. Reaching that plane is attaining one's salvation, and Paramapatham, Kaivalyam, the Kingdom of God and others of that group belong to this plane. The man who can soar on the wings of meditation or devotion far away into those transcendental regions finds it difficult to sustain himself long in that state owing to some inherent incapacity, whether it is due to his past samskaras (or seeds of past experiences) that forcibly pull him down to the mundane plane of the senses or to his want of devotion to the lord of Love who would fain intensify the love of his devotee by blessing him with the sweet pangs of separation. Yet, when he perforce descends down from the joy of transcendental experience to lower levels, a memory of the experience persists in him which is sufficient to release him from the miseries of existence; and hence the fortunate recipient of the blessed experience passes on through life, untouched by its taint, like the proverbial lotus leaf floating on water. Consciously or unconsciously he rises again and falls and this goes on till the highest state becomes a permanent possession. One is bound to admit that life even at such lofty levels is a series of rises and falls, and is made up of sunshine and shadow, of the elements of time, space and causation and those that survive beyond them of the joy of union with the Lord and the sweet pain of separation from Him.

EVOLUTION OF INDIAN - SOCIAL LIFE

SHIV NATH DAR, M. A.

Man is a gregarious animal. He is not born perfect. 'The infant mewling and pucking in the nurse's arm' continually grows, develops and advances towards maturity. Growth presupposes movement, and movement energy. Part of this energy is supplied by nature, in as much as life often continues through inertia. "Nature has made man for change from time to time, and so a mighty stream is carrying him and his society on, working and steering to the chosen goal". But man cannot change alone; he must depend upon others for his preservation and physical nurture. He is therefore forced or habituated to live in groups from time immemorial. We cannot conceive of any era of human history when mankind emerged from the non-social to the social stage, which could be called a transition-period in the same sense in which we call the age of Newton a transition period in the history of astronomy. Modern Society is a development rather than invention, and its antiquity can be traced down to earliest times, back to the primal social instinct which was first kneaded into the human clay.

But whereas social life is as old as humanity itself. Its modern and civilized forms are only of a recent growth. The ties which have kept people together have been constantly differing. This evolution of human society is characterized by several outstanding features. The first is *expansion*. The area of social unity has gradually widened, and the unit of society has extended from the family to the tribe, thence to the village, and finally to the whole world embracing the whole of mankind. The expansion is like a succession of circular billows on the surface of an ocean—each smaller one giving birth to the next larger one until the whole limitless deep is permeated by one limitless wave of infinity. The second is *humanitarianism*. It was this

humanitarian spirit which led to the organisation of Trade Unions, Factory Legislation, Old Age Pensions, Unemployment and Invalidity Insurance, Poor Relief, and other socialistic tendencies. Slowly and reluctantly as Prof. Gilbert Murray points out, the world consents to abandon its favorite crimes and vices, to forego the fund of gladiatorial games, of court fools, of watching heretics burnt alive in public, and has mostly given up the slave trade. The third is *freedom*. It expresses itself in all branches of human life. In literature it has produced Wordsworth, Shelly, Carlyle and Dickens, all of whom wrote for, a life of freedom and beauty'. In politics it has given birth to men like Shattisbury, Rousseau, and Bentham. In social ethics it has led to that emancipation from custom, which is the starting point of all democratic ideals. The fourth is *enterprise*. It is this insatiable thirst for knowledge, a habit of bold enquiry and selfless endeavour, and a courage to undertake great risks that is the herald of all progress.

These broad and general changes are the cumulative expression of variation and reformation in the various institutional customs that make up our social life. Altered manners and habits while they are the effect of movement of public conscience are at the same time its chief index. We owe them to the sensitiveness of talented poets and reformers who with a deeper insight see things as they are, and who are too sagacious and alive to be deceived by appearance or to be led away like a dead fish along the current. The 'portrait eating' eye of the poet or the artist is hypersensitive to harmony and discord, beauty and ugliness. The saint diagnoses moral pathology more keenly than others, and perceives criminal habits and practices which his contemporaries consider harmless. Plato was such a saint, Socrates was another. All prophets and religious leaders belong to this group of neurotic and ill-balanced persons. But though they carry the palm for being the founders of great movements, they do nothing more than giving a finishing touch to a progressive development long in the making. They are the products of time. Even the *inspired* prophets have at least the ground prepared for them. They come at the right mo-

ment. No one can weave cobwebs out of his own brains and great Social Reforms cannot come out of nothing, or emerge full-fledged like Minerva from the head of Jupiter. *Natura non facit Saltum.*

The structure of Hindu Society is based upon humanitarian foundations. Humanity is considered as the cardinal virtue. *Ahimsa* or harmlessness is called *Paramo Dharma* or the greatest duty. But *Ahimsa* represented a negative quality, and its best ideals merely produced passive virtue. The followers of the *Bhakti* School of Thought recognized this fact, and they declared that not only *abstention* from injury to others but doing positive good to help the poor and the needy, and to uplift the masses was the highest religion. But unfortunately the new ideal was short-lived and soon died away. For with the spread of Buddhism the cleavage that existed between 'intellectual classes and the toiling masses, became wider. The Buddhists preached aloofness from the world, and the propaganda of active help and usefulness could not be carried on with that attitude. Buddha aimed at the salvation of the individual rather than of the society. He was disgusted with his times, and he resolved to destroy the existing standards without supplying any constructive substitute.

The organisation of ancient society was carried on through the caste system. People were divided into four classes according to their occupation. This classification resembled the modern Division of Labour hedged in with certain restrictions like those of the mediæval guilds, for the castes had hereditary professions and the son had to ply the father's trade. The rigour of this system had however been much tempered by the elasticity which *Manu* gave to it when he alleged that in times of extreme necessity, when priestly craft would be no longer in requisition, and consequently cease to be remunerative, the Brahmin might save himself from starvation by having recourse to the respective trades of the lower castes, maintaining still his high birthright. Women held a separate class in society, and the performance of domestic duties was entrusted to her. She had rights of maintenance from father,

husband or son and in the last resort from the state. Her claims on property were safe on account of the Joint Family System. Today with the spread of the gospel of *Laissez Faire* and the individualization of property rights, her position is threatened with despair. She must find a place somewhere in society; but the ranks are already filled, and she stands in the danger of being ruled out altogether. Her destitution is pitiful. She once held highest intellectual and moral qualities combined with sweetest literary refinement. She was man's helpmate in all religious rites, and partook in all ceremonial purities. Marriage was her indispensable duty and the only road to salvation. Girls, no doubt, had little initiative in marriage, but early marriages were unknown. Polygamy was prevalent only in Royal families, and Polyandry was deemed as a sinful and hideous act. The incident of *Dropadi's* becoming the common wife of Pandu-brothers which is mentioned in the Mahabharata leads many a historian to trace the existence of Polyandry in ancient India. The fact, however, seems to be as Mr. Romesh Dutt points out that *Dropadi* while being the common consort of the five, was yet the lawful queen of *Yadushtra* whose marriage is nowhere mentioned in the book, whereas the rest have procured themselves wives in the latter part of the Epic. Three kinds of marriage were in vogue in those days—by capture, by choice, by purchase, the last being severely condemned by public opinion. The seclusion of the fair sex had not commenced until after the Mohamedan Conquest. We have no clue to the prevalence of the Purdah system in the whole range of Sanskrit Literature save perhaps a passage in the *Adhyatma Ramayana*—'See here is Janaki' it runs thus 'walking along the road, she of world-famed beauty, who was seldom seen by men is now going on foot *unveiled* amidst the crowd of people' (italics are mine). From such a position of eminence, however, gradually, as Mr. Maganlal A. Buch puts it 'she is sinking to a position of pronounced subordination, and in some pictures she is regarded as being full of all sorts of faults and blemishes and as having an inordinate fondness for sexual pleasures'. With the advent of Buddhism her position became worst, as Buddhism being a thoroughly

monastic religion, looked upon womankind as an object to be shunned and avoided. Yet she was shielded by the Joint Family System; and latter on she began to be looked upon more sympathetically by the disciples of Buddha. An order of holy vestal nuns was instituted side by side with the monasteries of Monks. Flesh was common as human diet in *Valmiki's* days for we read in his epic (Book II canto 52 Griffith's translation).

They drank the water fresh and clear
And with their shafts they slew a deer
A fire of boughs they made in haste
And in the flame the meat they placed
So Raghu's sons with Sita shared
The Hunter's meal their hands prepared

Or again in Book II canto 55

.....Noble game they slew
Beneath the trees their meals they dressed,

We also read in *Manu's* code that the warrior classes were allowed to eat animal-flesh. In the age of the *Gita*, however, people had begun to look upon meat-eating with hatred, flesh was considered the food of the *Tamasic* or the impure ones; and the meat-eaters were dubbed with the hateful appellation of the *Rakshasas*.

Budhism was a revolt against the cruelties and Religious sacrifices which had been introduced into ancient society. But Budhism was too utopian. And the masses could not accept it. Its humanitarian ideals slowly faded away. They further collapsed because there was no organic union between the priest-hood and the polity. When Brahmanism succeeded Budhism its preachings were directed by policy rather than principle. Sankracharya's success lay in pleasing the ignorant people; and so instead of dragging them to the heights of speculation and philosophy he himself stooped down to their level. He saved the sinking boat of Hinduism and ancient Hindu Society, but much degeneration followed at his heels. And Hindu civilization became identified with a few corrupted and abused customs and ceremonies.

The rigidity of Indian Social Life is proverbial. It is partly because here all social institutions have a religious

sanction at their back. Hence it is that the customs and institutions which prevailed a thousand years back have descended down to the present day in spite of the various catastrophes to which they were subjected from time to time. But though the customs of the country were almost unchanged yet people's ideas had undergone an alteration. With the foreign invasions new forces were let loose in the country. Fear of hostile rulers had killed the bold rational active spirit of the people. Life was reduced to a passive drifting into the habits and customs of the ancestors. Tradition became the social arbitrator. Moreover much evil had been wrought by the absence of education, for Sanskrit, the language of the people, was already becoming obsolete. The laxity of the public morals and the contagion of the Muhamedan Conquerors had led to Purdah and much feminine degradation. Infant marriages crept in, it being unsafe to have young unmarried girls for long in the house. The establishment of a settled government in the country, however, and the introduction of peace and security coupled with sympathetic and friendly policy of the Great Moguls brought about a rejuvenescence of social conditions in the country. For a time the people seemed to have broken through the fetters of darkness and ignorance. The permanent result was a fusion or a confusion of the Hindu and Islamic civilizations, and a hybrid social organization was produced which promised a bright future.

But the harmony was not a permanent one, and when after the death of *Aurangzeb* a death blow had been dealt to the peace of the country, a grand and disastrous social earthquake was the result. Indian civilization had lost its individuality. The social life of this age can be written in the darkest characters. Indian Society had degenerated into a most horrid and abominable system of foul and corrupted customs and into a state of intolerable humiliation. The horrors caused by the effects of an exotic civilization on the country's ideals were aggravated by the introduction at this critical juncture of another civilization more different and foreign than the one which preceded it. India passed into the hands of the English. The thoughts and ideas which they brought with them could not be grafted upon the social heritage of the Indians who had

grown too conservative with recurring invasions. Slowly and gradually, however, western culture cast its shadow on the Indian mind. The result was discontent and despair. The new gospel could not flow as one stream boldly fertilizing all the different classes of society. Mutiny and all its miseries followed. But *sati* had already been abolished from the realm, and other social customs were being marked off as things which should be exterminated as soon as possible. The doctrine of Ahimsa had become more negative and passive than ever. For one thing, the Hindu, in the name of humanity 'refused to be cruel to and killing the bug or the serpent, but did not see the cruelty of infant marriage, enforced widowhood and the rigid exclusiveness of caste'. The problem of untouchability had assumed its most loathsome form in South India, where even to this day a man of the lower caste can pollute a *brahmin* by merely casting his shadow upon him.

So that only a few decades back people followed customs which were no longer required by the age in which they lived. Institutions originate out of their social utility, and it is a pity that they should continue any longer after they cannot serve that purpose which was their *Raison d'etre*. Yet in India they persisted even while they were proving positively harmful to the nation, while they were dragging the country down to the depths of degradation. The home of civilization was once more becoming crude and barbarous. It was becoming the laughing stock of foreigners. The people had become highly insensitive; but they were inflamed when any one meddled with their customs which they regarded as a part and parcel of their religion. The spirit in them--the living spark--was not yet extinguished. Only a true reformer was needed to open their eyes. The times were ripe and *Nank*, *Kabir*, *Chaitanya*, *Swami Vivekananda* appeared on the stage, and changed the scene of the drama.

Today we stand at the parting of the ways. A social transition has set in within India. A liberal education, contact with the foreign people, travels in the outside world has forced us to see our own defects and has called attention to constructive remedies. Much has been achieved by the enthusiastic

reformers, yet so recent is this change, so stereotyped and inelastic the Indian Social life, so wide the divergence between the old and the new that it will be long before a complete reformation of the masses can be dreamed of. Civilization is not a miracle. It has to be made or unmade by a deliberate effort. And therefore the reformer must bear two things in his mind [1] that we cannot live a life that our forefathers lived two thousand years ago, and [2] that India's culture may not be supposed to be entirely dead, for happily

in our embers

Is something that doth live.

It is vain to wish past conditions to return again, or to wish that India should receive western civilization wholesale. Rather we should steer a middle course and availing of international ideas, should bring our old culture, our own *Indian* culture in a new form to suit the modern conditions. The idea that *Kali age* is doomed to be an age of degradation and pollution has done much mischief in retarding progress. Let us be sanguine that an era of hope still awaits us in the future destiny of India.

FRONTIERS OF THE AFTER LIFE

EDWARD C. RANDALL

Since mankind came up out of savagery, the great problem has been: What is the ultimate end? What, if anything, awaits on the other side of death's mysterious door? What actually happens when the hour strikes that closes man's career, when, leaving all the gathered wealth of land and goods, he goes out into the seeming dark alone? Is death the end, annihilation and forgetfulness, or do we awake in some other sphere or condition, where, retaining personality, we progress toward the infinite?

In humble homes and in the halls of learning, the search for truth has been carried forward. The demand is for fact. Men of science have blazed the trail and led the way—Lombroso of Italy; Dr. Richet of France; Alfred Russell Wallace, co-worker with Darwin; Sir William Crookes, Stead, Sir Oliver Lodge, Sir Arthur Conan Doyle, and others' working under the most exacting scientific conditions, have discovered and come in touch with the next world, peopled with those who have lived in this, and, with the courage of their convictions, have given us the results of their research and dignified this philosophy.

On the cover of *Frontiers Of The After Life* appears, over my signature, this most remarkable statement.

"ON OVER 700 NIGHTS, COVERING A PERIOD OF 22 YEARS, IN MY OWN HOME, UNDER SCIENTIFIC CONDITIONS, I TALKED VOICE TO VOICE WITH THE LIVING DEAD".

Sir Arthur Conan Doyle, on his last visit here, said to me: "Your work is, of course, very familiar and has taught me much; your research work has been more extensive than any other in America and your publications should have the widest

possible circulation'. Such statements and the public approval of my previous work, *The Dead Have Never Died*, prompted this later work.

It is not a treatise on religion. It deals with facts and conditions as I have found them. I have sought to create an interest in the subject that will lead thinkers to investigate the subject and, in their own way and time, reach a clear understanding not only of this life but also of the life that follows the great physical change.

How my interest was awakened in the subject is shown in the following quotations :

'In 1890, on the trial of an action before one of our judges, he called me to the bench during an intermission and exhibited some slates that purported to contain messages from dead people. I examined them and laughed at the Suggestion. This was immediately followed by a statement that the night before he had talked, voice to voice, with them. I was incensed that he should state such an absurd proposition; I felt that if communication with the dead was possible, it would have been known from the beginning. Filled with indignation, I turned and went on with the trial. This man stood high in the community, had the appearance of being sane, and I could not account, at the time, for what seemed to me an irrational mental condition. I am wondering whether or not some who read this statement will not, at first, view my statements as I viewed those of this able judge'.

The statement that the so-called dead can speak, and their voices be heard distinctly, is so beyond ordinary experience that it carries little weight unless we come to understand how such a thing is possible. When that is comprehended, we find it is as simple as any other of nature's processes. The facts stated in *Frontiers of the After Life* were obtained by me from spirit people who spoke as when in the physical body. Their voices were clear and distinct and at times rang through my whole house. The first chapter deals with the inner spirit body, from which chapter I quote as follows :

There is a natural, by that I mean a physical, body, and there is a spiritual body; but those bare propositions, standing,

alone, convey nothing to the human mind. They must be followed by facts explaining, if it be a fact, how there can possibly be two bodies in one when only one is visible to sight and sensible to touch. Without knowing the law of nature involved, without proof that one survives, although the other goes back to mingle with the elements whence it came, it is utterly impossible to comprehend what was intended by the words first quoted.

"I have seen spirit bodies materialize, have touched them and found them as the natural, I have heard them speak and tell over and over again that they had bodies, the same bodies as when they lived the earth life. Still I was not satisfied, and sought to know the character of the two, how they blended, how they worked as one, what natural law was involved, what happened in the dissolution process, why two were necessary, to the end that I might comprehend the fact, for until such knowledge was acquired I had only a very hazy idea, if any, of the situation.

"Life is expressed in form; without form it would not function. We cannot see the mighty oak in the heart of the acorn, but it is there in all its splendid promise. We cannot see man, the wonder of creation, in the fluid that first clothes it in its conception, but man is there with form and feature, strength and character, which will ever have continuity. With mankind the spirit body is clothed, in the beginning, with a flesh garment, a material vibrating more slowly than the ether of which it is composed, and the process of growth commences. The next change is the physical birth; then comes earth life and the development, physical and spiritual; next is the separation of the spiritual from the outer covering (in the change called death—no more wonderful and not half so mysterious as birth; then on, to climb the heights in everlasting life. Such are the teachings that have come to me, voice to voice, from spirit people—some whom I personally have known, and others whom I have come to know and respect in this work.

"This inner spirit body, during this stage of its development, is simply clothed, covered or housed in a visible, slow

vibrating garment that we call flesh, which has no sensation. This is evident from the fact that when the one is separated from the other, the outer body has no sensation or motion, so that it decays and loses form.

"That experience called death is nature's process by which the two are separated. The habitation, for some cause, becomes unfit for further occupancy. The spirit, or the inner body, is released for further progression from the tenement which is no longer habitable. The earth body goes back into its elements, to be used again to clothe the other forms of life. The inner or spirit body, holding its same form, invisible then as before, but functioning as before, labors and finds further opportunity for growth and spirituality. This it finds in the zones or belts that surround this globe, and, when proper conditions are made, it answers to our call, and tells us of life in its new plane, invisible to mortal eye.

"I asked this question of Dr. David Hossack, who has been in spirit life nearly a century:

"Is my understanding correct, that here and now we have and possess, an inner etheric body, which, divested of its flesh garment, passes intact to the spirit world?"

"In reply he said:

"There is an inner, etheric body, composed of minute particles, of such substance that it can, and does, pass into spirit life. Your outer bodies are too gross and material to effect the change. The inner body is but the mind, the thought, the soul of the person. It is in the semblance of the material body, but whether beautiful or ugly, strong or weak, depends upon the inner life of the person to whom belongs that particular spark of the great radiance called life, or God."

When we understand that spirit people have bodies, we can appreciate that, given required conditions, they can speak and we can hear them. It is not as marvelous to me as voices heard on the radio.

A description of the death change follows:

"What happens at death? What are one's sensations, and what meets the vision on awakening? This has been described

thousands of times, and I quote from my record something of what I have been told on the important subject:

"It is a privilege to tell you of my transition. The last physical sensation that I recall was one of falling, but I had no fear—it seemed so natural. At the same time I heard voices speaking words of encouragement, voices that I recognized as those of loved ones that I thought dead. For a time I had no recollection. Then I awoke in this spirit sphere, and never will I forget the joy that was mine. I found myself, saw my body, which appeared as usual, except lighter and more ethereal. I looked through a window and saw the landscape, bathed in rose colored light. There was a quiet that was impressive, then music, the harmonious vibration of which seemed to rise and fall softly. Then one appeared, and she said "This room so beautiful is the result of your self denial and the happiness you brought to others, but there are others not so pleasing;" and we passed into another that was dark and filled with rubbish; the air was heavy. This my guide said was builded through my selfishness. Then to another, a little better lighted. I was told that every effort to do better created something brighter. Then into the garden where, among beautiful flowers, grew obnoxious weeds, the result of spiritual idleness. "The house must be all made beautiful," she said, "the weeds of idleness uprooted; and this can only be done by yourself, through work in the lower planes, by helping others."

No writer on the subject has heretofore attempted definitely to fix the location and boundaries of the after life. This work goes farther and says:

"Where is this after life? just where do they live? What are its boundaries? These are questions that I have some difficulty in understanding, and much more in explaining, and am frank to admit that I have not had all the information sought on this subject. However, I have some knowledge gained from my friends in the spirit world.

"Let it be remembered that those in the after life have frequently said that every physical thing of this earth was but a poor imitation of what they have there—that all things exist

first in the invisible before they can be reproduced in the visible, and that all that we have is a reproduction in form of some of the things that exist there.

“Here is what one said on this subject: ‘We have often told you, and tell you now, that your earth and all things of your earth have their exact counterparts in the spirit world, just as real, just as tangible, just as substantial, to the inhabitants of this world, as material things and forms are to the inhabitants in mortal form upon your earth’.

“If this be true, if we have earth and rocks, so do they; if we have shrubs and trees and growing grains and flowers, so do they; if we have houses, schools, hospitals and great buildings, so do they; if we have oceans, lakes, rivers and flowing streams, so do they; if this earth is peopled, why not theirs? I am told they have also many things that we have not, as they cannot be clothed in earth garments nor function on our planet.

“The density of that plane differs from ours, as the density of our atmosphere differs from that of the water, in which marine life functions. We move more rapidly and with greater freedom than the life that exists in the deep; so those in the higher etheric plane move more rapidly and with greater freedom than we do—all because the material conditions become higher in vibration as we ascend the scale of motion, and there is more resistance the lower we descend.

“Striving for more detailed description, I asked a spirit in our work one evening: ‘Where is the spirit world? What of its substance, and where are its boundaries?’

“The spirit answered: ‘It is difficult to explain to you who know little of matter, the location and boundaries of the various planes where we live. First let me impress upon you the fact that energy, that is, life, cannot express itself in substance. The idea that spirit people function without substance and that they and the plane in which they live are unsubstantial, is preposterous and illogical. The gases that compose water, taken separately, are as substantial as when united. Why should it be thought impossible, since matter was created,

for Nature to create other material than physical, to create spirit material? There are millions of worlds inhabited by human beings in that space you call the sky. Don't for a moment think that yours is the only world, and that God made the universe for you alone

"This spirit world is in reality just as much a part of your planet as the earth and rocks you tread upon. Around and about your globe, and forming a part of it, are separate, material, concentric belts or zones, varying in width and vibratory action, and therefore in density, into which all mankind and all planetary life passes, on the happening of that event you call death.

"I only know the boundaries of these planes in which I live and labor. I do not know any more about the boundaries of the planes beyond me than you know of the planes beyond you."

"Others have reported of these localities as follows: 'Your earth has belts, but they exist in a cruder condition than those of Jupiter and Saturn. The belts or zones that lie around your earth are designed for the habitation of spirits out of the body; and as they outgrow the passions of earth and become more refined, they pass to another or higher zone.'

"This is another spirit's report:

"There are seven concentric rings called spheres. The region nearest the earth is known as the first or rudimentary sphere. It really blends with your earth sphere. It is just one step higher in vibration. Growing more intense and increasing in action are six more, distinguished as the spiritual spheres. These are all zones or circles of exceeding fine matter encompassing the earth like belts or girdles—each separate from the other and regulated by fixed laws. They are not shapeless fancies or mental projections, but absolute entities, just as tangible as the planets of the solar system, or the earth on which you reside. They have latitude and longitude and atmosphere of peculiarly vitalized vapor. The undulating currents, soft and balmy, are invigorating and pleasurable.

"Although the spheres revolve with the earth on a common axis, forming the same angle with the plane of the ecliptic,

and move with it about your sun, they are not dependent upon that sun for either light or heat; they receive not a perceptible ray from that ponderable source. We receive our light emanations, he said, 'wholly from a great central source, from which comes uninterrupted splendor, baffling description'.

* * *

"In order to get another expression, I read what I have written to Dr. David Hossack, one of the leaders of the spirit group with whom I worked so many years, and for whose statements I have great respect, and in reply he said:

"What appears as space about your earth is composed of ether. There are three distinct circles, the outer filled with more radiant vibrations than those within. Beyond these, the spheres or circles blend with those of other planets. Each circle is very, very many miles in depth, according to your standard of measurement."

Another subject that is treated in this volume is the source and character of the light in the spirit world. I asked a spirit this question:

"What is the character of your light, and how does it differ from sunlight?"

The answer :

"The light we have is obtained from the action of our minds on the atmosphere. We think light, and there is light. That is why people who come over in evil condition are in the dark; their minds are not competent to produce light enough for them to see.

"There is greater intensity of light as we go up through the spheres, which comes from the blending of the more spiritual minds.

"Our life is merely the condition of mind which each one has. We create images in thought and have the reality before us, just as tangible as your houses and buildings are to you. You do not have any conception of the great power and force there is, or may be, in thought. It dominates all conditions and makes us what we are. One who realizes this may control his destiny.

"Thought is a fluid, which becomes substance to us when it is formed into an expression. It is a vibrant, living thing, and should be recognized as such and controlled accordingly."

Another spirit speaks of light as follows :

"When you speak of the sun in the spirit world, mistake, for there is no such thing. There is light here emanated from the atoms. Our light is very different from your

Your light is grosser than ours; it is unnatural to us, and, therefore, painful to the spirit. Our light is soft, radiant and brilliant. Your physical eye can never behold it; it is so real, so beautiful, that it blends with sensation."

It is a fact to be noted that the teachings and statements just quoted are from people actually living in the next plane of consciousness, and they tell of the materiality of the whole universe, of plains differing only in vibratory action, each as essential and as natural to the spirit body when released from the flesh housing, as things physical were when functioning in the physical body.

One chapter is devoted to sensations experienced in the death change. Various spirit people have described what they had and observed as they passed from one state to another. They described the belts or zones in which they live, close about the earth, where they move with freedom among us, know our thoughts, ambitions and desires, share our sorrows and misdeeds and aid us by mental suggestion. While they apparently are lost to us, we are not lost to them, they say, for they keep in touch with us and welcome us as we pass into the beyond.

Other chapters are devoted to the descriptions that spirit people give of their homes, where and how they live and their occupations. These are some of the subjects treated. Knowledge comes through the avenue of reason, and I have put in this presentation to appeal to the reason of mankind, to the end that all may appreciate the fact that it is only through this death change that we reach a higher development, and come to know that dissolution is as great a privilege as

HALF HOURS WITH VALMIKI.

T. V. KRISHNASWAMI RAU.

The poet's description of the progress of the exiled trio Ram, Lakshman and Sita that

(They vanayana vanam gathaa)

'they went from forest to forest' is explained as follows:

(1) Being prohibited according to stipulated conditions not to draw near any cities, they moved on from one forest to the other to lessen the monotony of time.

(2) They proceeded to the forest on the understanding of guarding (Avana=protection) each other from foreign foes.

(3) They hastened to the forest to afford protection (avana) to the anchorites of Dandakaranya from the torments of Ravana.

(4) They marched to the forest in order to maintain (avana=maintenance) the promise given to Dhasaratha.

(5) The change of residence from one forest to another was in fact a mere (thayvana) pastime involving no exertion.

(6) Their migrations in the forest were often accompanied (with thayvana=sport) a chase after wild beasts.

(7) With their entry into the forest region, they dispensed with all vehicular facilities and started on foot journey.

(8) They passed through (vana) dry grounds coming on at intervals between the forests.

(9) They moved in the forests where (vana) water was to be had in abundance.

10. They plunged into the forests fearless of (vana) injuries from wild beasts.

PHRENOLOGICAL FACULTIES

Benevolence

GEORGE WHEELER, L. R. I.

Dr. Gall was both a scientist and a philosopher. He was a great searcher after truth. His practical observations were linked up with a profound intellectuality; he was not superficial. His locations were verified again and again. In cases where 'goodness of disposition was strongly marked', he took casts of the heads for the purpose of comparison. He extended his investigations to animals, and collected so great a number of facts, that there is no fundamental quality or faculty whose existence and organ are better estimated than those of Benevolence'. Spurzheim verified Gall's conclusions, and adds: 'Good-natured animals have also the part corresponding to the organ of Benevolence in man elevated and prominent'.

This beautiful and divine faculty is peculiarly active in Philanthropists and public benefactors. - When at the Albert Hall, London, some years ago, my attention was drawn to a bright, happy man of moderate physical development, with fine, full, massive head, particularly well developed in the frontal regions, and an exceptionally high forehead, denoting Human nature and Benevolence. The latter organs were particularly striking. This was Dr. Barnardo, founder of one of the best and largest Philanthropic institutions in the world; the Barnardo homes for destitute children.

Also, at Bedford Chapel, Bloomsbury, London, my interest was centred upon the Rev. Stopford Brooke, the famous poetic critic, scholar and preacher, the producer of classic works on Browning and Tennyson, the British poets. Stopford Brooke had left the Established Church on account of his broad views, presenting a theological teaching in which the Fatherhood of God and the Brotherhood of Man played a first part; a sort of Spiritual Universalist. He had one of the largest or-

gans of Benevolence I have ever seen, in conjunction with a well-balanced head of exceptional cerebral parts. The head showed his greatest moral development, Benevolence, while the faculty was revealed in almost every sentence he uttered.

When Benevolence is small and Conscientiousness large, with predominating Ruling Faculties, the individual is liable to harshness of character there is justice without pity; law without generosity; punishment without the healing power of love. The world cannot be ruled by a rod of iron; it needs controlling, directing and moulding on the best lines—it needs all power to be touched and ennobled by pity. It was the author's good fortune to be Secretary for a Society which had for its object: 'To train and foster in early life compassion for the ignorant, the guilty, and the perishing'. It is for Benevolence to alleviate pain, to heal and bless; but unless there be other faculties to give strength and stability to the mind, it cannot carry out its plans. It is sometime easier to feel pity than to act pity. There is need of a fair degree of the acquiring faculty to act with Benevolence.

Just as the organ is perceived large in the philanthropic, so it is observed small in the harsh, brutal and unsympathetic. Dr. Gall observed small in the representations of Tiberius, Caligula, Caracalla, Catherine of Medici and Danton the organ was deficient. The reign of Tiberius, the Roman Emperor, was distinguished by acts of cruelty; Galigula, the Emperor 'lived in unbridled indulgence of every lust, finally giving way to the most atrocious acts of cruelty and impiety; Caracalla another Emperor, 'put twenty thousand persons to death'. As for Catherine of Medici, who 'persuaded her son to issue the order which resulted in the massacre of St. Bartholomew, she lived to see herself detested by the whole French people'. Danton, of French Revolutionary fame, certainly had some redeeming qualities, but Benevolence was deficient. He evidently believed in himself, his last words to the headsman being: 'Thou wilt show my head to the people, it is worth showing.'

George Combe says: 'The deficiency of Benevolence does not produce cruelty or any positively bad sentiment; but it leads to regardlessness of the welfare of others. When the

organ is small, a powerful restraint is withdrawn from the lower propensities'. In a number of cold-blooded and deliberate murderers, Combe found the organ decidedly deficient.

Benevolence, even when small, can be developed by practice. There is only inactivity or dormancy of the faculty. Thus in Charles Dickens 'A Christmas Carol', Scrooge appeared to possess no Benevolence, yet after he had, so to speak, passed through purgatorial fires, the faculty was aroused to sympathetic action.

There are many manifestations of this faculty. Hiawatha, in Longfellow's fine poem of that name, displays something of it when he goes into the forest to fast and pray. He does not go to ask great things for himself, but blessings for the people. His heart goes out to the great humanity, and the faculty of Benevolence links up with the spiritual for a holy purpose. This benevolent thought-life is ennobling, and tends to build up the character for sublime and lofty ends. Dr Gall was led to the conclusion that what is called 'Goodness of Heart' is not an acquired, but an innate quality of the mind.

This faculty then acts in conjunction with others, A medical-surgeon might be of a peculiarly benevolent nature but the mind power. Benevolence, even with exceptional mental ability, would be useless without the executive faculties and will power. Benevolence would result in compassion, but it would not act on its own initiative, it must necessarily co-operate

There are fine stories of Christ and Gautama Buddha which illustrate this faculty; thus the 'sweet mystic of the East' is stated to have fed the hungry multitudes, and Gautama carried a wounded lamb on his neck as he journeyed with a herdsman to a king's sacrifice, before whom he pleaded for the preservation of life.

Benevolence in some is not of this large character; it is peculiarly limited; it cannot be described as philanthropic, but displays itself in conjunction with the social faculties, showing generosity towards some special friend or kinsfolk. This is good, although the faculty needs greater action since Bene-

volence, in a poetic sense, weeps over the broken hearts and dormant souls of humanity, seeking to fulfil a noble mission all along the line.

Shakespeare recognised this faculty when he presented Portia, the beautiful lady of Belmont, in 'The Merchant of Venice', who dressed as a doctor of law gave herself to plead for her husband's friend; also, in his Miranda, in "the Tempest" whose tender heart went out in pity to the storm-tossed.

Although every individual possesses the same faculties in kind and number, there are certain mind powers peculiarly strong or peculiarly weak in nations and peoples. Thus in the Caribs, a race of American Indians, Benevolence is small for although physically they are, or were, fine specimens of humanity they are remarkable for cruelty, the higher faculties failing to over-rule and direct the lower.

As nations and peoples let us cultivate more this ennobling faculty; it will give us broad and generous thoughts for all humanity. From its windows we shall perceive a brighter unfolding, a more lovable life. We are linked up with Immortal mind; a spark, a flash, a thought from the Immeasurable whole. Hereafter we must connect all the soul forces for the highest. We shall here and now follow on the lines of that great psychic, W. T. Stead who founded an organisation 'To unite all who love in the service of all who suffer.'

FLASH—THE FIRST

B. NARASIMHAM.

1. Innocent babe! How pure are you? Yet do you contain the seed of evil? Or do you gather it of environment?

You of feeble limbs are capable of developing potentialities in due time; but do you use them for good or evil?

2. Babe! the world of men were all like you. What better can you promise?

3. Innocent babe! and atrocious man!

4. O man! who taught the cub to hunt the deer? And why does it not take to tender grass? Hunger and fear may induce you to wrong ways, yet your nature is the prime cause. Blame not environment.

5. For you are of faulty brain not to discriminate. Environment is never particular, but your sense and selection incline to your inward nature.

6. Babe! innocent and pure you are not: nor feeble; your manhood's true nature is in you. You are the seed and your manhood the tree.

7. Child! who taught you to lie and to steal? Your own natural love of self-preservation creates your fears and your needs. Your self-interest prevails uppermost of all.

8. Man! where do you seek for the origin of evil but in your own heart?

9. Woe be to you! all of conflicting self-interests.

10. Man! you repent not but gloat in your evil deeds.

11. Even your determinations and repentances are like the passing gusts of wind.

12. Education mends you not. Often your sufferings fail to impress on you,

13. A shameless man is more intolerable but less dangerous than a hypocrite.

14. The former keeps you on your guard while the latter nulls you to security.

15. Let not your judgment deceive you.
16. May you reserve a corner of your heart to the miserable.
17. You think high of yourself and your kith and kin but despise what is noble in others
18. Man of this age! need you these simple teachings! What knowledge is hidden from you? Yet why do you add to the misery of the world?
19. You are more ostentatious than true.
20. Get over your egotism and you are the true man. Self centred interest aggravates human misery.
21. Reflect on your own deeds. Sacrifice your own needs to meet those of others. You dare not do it
22. Your strength is not for your sake alone, but that you may share with your weaker brethren.
23. You store with a closed fist only for a squanderer in your line.
24. The world is your inheritance. Enjoy with righteousness and moderation and freely give.
25. Contentment gives you happiness and your enemy's discontent is your full revenge. Seek not more, pity him.
26. Know the true nature of the world and you will no fret and fume at things.
27. Even if you know you will die tomorrow, rest in peace.
28. Optimism and Pessimism are strange things and you will take to neither.
29. Know there is nought sudden in the world; but you know not the cause and seem shocked.
30. Disease, death and ruin are conditions of birth, and living and what is there that you should rue for.
31. Does not your knowledge of national and individual actions tell you that your conditions are wrought by your own hands or by your inimical brethren.
32. Accuse not an unknown agent.

APPLIED PSYCHOLOGY

DR. JOHN T. MILLER

LESSON X

The Aspiring and Governing Powers

These mental powers give leadership, executive ability, ambition and aspiration. They function thru the coronal region of the brain and when the crown is unusually high the powers are very strong. This group consists of self-reliance or self-esteem; approbateness; firmness; continuity and caution.

SELF-RELIANCE; Dignity or self-esteem, self-confidence, independence, self-respect. Excess is shown in pride, haughtiness, egotism and self-sufficiency. When deficient there is lack of self-confidence, servility and a tendency to underestimate self. It can be cultivated thru public speaking, debating, soliciting, collecting, salesmanship or anything that requires the person to assert himself in public and especially among strangers. To restrain, make an effort to be more modest and place a higher estimate upon the merits and talents of others.

APPROBATIVENESS OR AMBITION, Love of praise, sensitiveness to the criticisms of others concerning one self, ambition to excel, desire for fame and glory. When excessive it gives a morbid sensitiveness and causes one to be offended without reason; it creates a great desire for the praise of others and causes one to become boastful, vain and undignified. When deficient one is too indifferent regarding reputation, praise or censure. To cultivate be more considerate of the feelings of others and seek to keep the good will of everybody by giving due courtesy. To restrain, do not care so much about the opinions of others, avoid boasting and do not let your ambition rule all the other powers. Do what is right and let the consequence follow.

FIRMNESS: Determination, steadfastness, perseverance, persistence, and unyielding will-power. When excessive it

causes stubbornness, obstinacy, wilfulness and unconquerable determination. When deficient there is changeableness, indecision and a vacillating disposition. Firmness plus intellect is will power, firmness minus intellect is stubbornness. To cultivate firmness do not let anything turn you from your course no matter how great the difficulties before you. Many a victory has been won for humanity thru unconquerable will power directed by intellect. To restrain firmness yield more readily in discussions with others; you may possibly be mistaken in your opinions.

CONTINUITY: One thing at a time, power of concentration or stick-to-it-ive-ness. When excessive it causes monotonous application, tediousness and prolixity. When deficient there is a scattering of effort, lack of concentration, fickleness and tendency to begin many things without completing anything. To cultivate continuity it is necessary to continue the application until the work is well done. This power seldom needs restraining in the American character as the ordinary environments are conducive to versatility rather than to excessive concentration.

CAUTION: Watchfulness, Carefulness, sense of danger, forethought, anxiety, prudence; this is sentinel on the watch-tower that gives alarm on the approach of danger. When excessive it causes timidity, fear, anxiety, irresolution and worry. A deficiency is shown in rashness, recklessness, venturesomeness and lack of forethought. To cultivate, look constantly for the dangers ahead and make a special effort to avoid them; do not take any risks. To restrain, suggest to yourself that many of the dangers that seem so real to you exist in your imagination only, and remember that 'a coward dies a thousand times while brave man never dies'. Take chances.

Persons who have the aspiring and governing powers strong should prepare for vocations that require leadership as it is difficult for them to constantly take orders from others. Persons who are deficient in these executive powers prefer to work under the leadership of others and do not feel at ease in vocations requiring leadership. The powers may be cultivated or restrained the same as all other powers of the mind. The

use of powers develops them; those that are permitted to lie dormant become weaker.

LESSON 11.

The Moral and Spiritual Powers

1. Conscience. 2. Hope. 3. Spirituality. 4. Veneration. 5. Benevolence. 6. Intuition. These mental powers function thru the upper regions of the brain surrounded by the intellectual, the governing and the perfecting groups. When the moral and spiritual powers are strong the brain is high in the region between the crown and the forehead.

CONSCIENCE:—Desire to do right; love of justice, honesty and integrity; this power is the censor over all the other powers of the mind. If it is strong the person is governed by high motives and strives to live up to the highest ideals of right. When abnormally strong it causes morbid self-condemnation and constant worry over some supposed sin of omission or commission. When deficient there is a feeble conception of justice and right and a tendency to be unscrupulous. To cultivate, do what you know to be right and let the consequence follow. To restrain, do not magnify your shortcomings; forgive yourself and do not be too exacting of others.

HOPE:—Expectation, optimistic anticipation and belief in the future. When very strong it causes unreasonable anticipations, reckless speculations and air-castle building. When deficient there is despondency, melancholy and pessimism. To cultivate, look on the bright side of life, laugh often and be trustful. To restrain, remember that all is not gold that glitters; study cause and effect relations.

SPIRITUALITY:—Spiritual perception: desire for the marvelous and wonderful; belief in the occult and unseen; inspiration; faith in immortality. When strong it gives keen spiritual perception and when excessive causes superstition, credulity and religious fanaticism. When deficient one is skeptical of things spiritual and invisible. To cultivate, study spiritual science and philosophy; think and live more on a plane that will put you in touch with the Infinite. To restrain, devote more of your thought and life to practical and material affairs.

VENERATION:—*Reverence, respect, obedience, adoration and dependence. Hero-worship is a form of veneration. When excessive it causes idolatry and the religious intolerance which emphasizes the "letter rather than the spirit."* Deficiency is shown in lack of reverence and respect for the old and for the sacred things of life. To cultivate, study the divine in nature, animate and inanimate, heaven and earth, man and things, present and future; dwell upon the Divine mercy and goodness but not with fear and awe. To restrain, use the intellect more. "Prove all things and hold fast to that which is good."

BENEVOLENCE:—*Sympathy, generosity, love for fellow-creatures; humanitarianism. When strong and undirected by intellect it causes people to provide for the present wants of the poor instead of removing the cause which produces poverty. When deficient there is lack of sympathy,—a warped and selfish nature. To cultivate, think less of self and do more for humanity. To restrain, help people to help themselves and thus save them from the charity that pauperizes and debases.*

INTUITION:—*The source of direct knowledge of things without the use of the senses,—psychometric and telepathic knowledge. When strong it gives greater ability to analyze character. When deficient, one is unable to discern character and motives. To cultivate, study human character and psychic phenomena. To restrain is not necessary.*

Life is one continual change and when it is lived as it should be every power of mind is used for the welfare of the individual and of humanity. In all phases of life a knowledge of character analysis is basic.

TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAMANIAM

CHAPTER XII

Even after hearing in this manner from Dattatreya the true nature of the world, Bhargava with a mind perturbed by doubts began to ask again, "O Lord! I have heard all what you explained. The truth of the world is as you described it and not otherwise; nevertheless by what reason does this world always appear to me as real? What is the reason for even intelligent men and others regarding this as real? Why does this world appear to me as real even after my hearing your explanation? My Lord, kindly explain this to me so as to clear off my misconception". When Bhargava questioned his Preceptor in this manner, the great-souled Dattatreya began to explain the cause of the misconception of regarding the world as real. "Rama! listen to the beginningless root-cause of the misconception about the world, that I tell you. To regard stoutly one thing to be some other thing which it is not is the sole cause of such a misconception. See for example; in the absence of a knowledge of the self, does not the idea of one's being the self exist identified with the gross body? Where are blood and bones and where is the highly pure Chidatma (self of consciousness)? By mere force of imagination (Bhavana), the self that is Consciousness, becomes the body. Even after knowing the Self of the form of Consciousness there rises the misconception that one is the body. In this manner it is merely by imagination that this world appears over and over as real. Nevertheless, if the contrary be imagined this stout misconception will be eradicated. The world becomes correspondingly such, as how it is imagined by whomever.

Yogins by their Dharana (flowing meditation) and Dhyana (fixed meditation) see the world to be of a nature that corresponds to the Bhavana (view) regarding the same. In

order to illustrate that the world corresponds to the Bhavana about it I shall tell you an anecdote that happened in a former time.

In the Banga country (now Bengal), there was a highly sacred city named Sundara. Therein ruled an intelligent King named Sushena. That king had a younger brother by name Mahasena who was much devoted to his brother. While that king was ruling his country with the goodwill of his subjects by upholding the law, he commenced, in order to propitiate Maheshwara, to perform an Ashwamedha sacrifice. For that purpose, the King's valiant sons accompanied by big armies went round the land following the track of the sacrificial horse and vanquishing by their valour all enemies who dared to hinder the course of the horse. In this manner, they reached the banks of the river Irawaddi. There, though the Princes saw a *Rajarishi (kingly sage) named Tangana of accumulated austerities, they passed by him irreverently as if unnoticed by them and without making any obeisance. On noticing this, Tangana's son was much enraged; he seized and tied up the sacrificial horse and rebuked the Princes. Then the Princes fought with him variously. Upon this, Tangana's son caught hold of the horse and with it entered in the very presence of the Princes into an opposite hillock named Gandashaila. On seeing Tangana's son disappear with the horse into the hill, the Princes began to rip open the rock by mighty arrows. From that battered hill, out came Tangana's son with a host of armies, vanquished the Princes and the rest in a moment, annihilated Sushena's army and after capturing the Princes, he again entered into the hill along with them. Subsequently, some of the soldiers that made their escape went to the King and narrated how the horse and the Princes were made captives within the hill. Sushena was much astonished to hear this and said to his brother Mahasena: "Brother! you should go immediately to the place where Tangana rishi is. Tapaswins are persons that possess unlimited might. They cannot be conquered by mortals and even by celestials. By gratifying him, you should recover my sons and the horse and

*Rajarishi—A King who has become a sage.

bring them here without loss of time. There should be no further delay as the spring season suited for sacrifice is fast approaching. Tapaswins are not at any time to be treated with disrespect. Will not Tapaswins, if enraged, burn to ashes in a moment the entire world? Therefore endeavour to please him and achieve your object". When Mahasena was thus commanded by the King, he swiftly went to the place where Tangana Rishi was, and saw that great sage merged in a condition of firm Samadhi (ecstasy). On seeing Tangana Rishi motionless like a rock and a wall, with subdued senses and mind and with his mind completely dissolved in the ocean of Nirvikalpa Samadhi, Mahasena knelt down and prostrated before him again and again and then tending his hands began to praise that renowned sage in various ways. After he was praising in this manner for three days, Tangana's son who was pleased at his father being praised, appeared before Mahasena and said; "O King! by your praises I am much pleased. Tell me what your desire is and I shall accomplish the same for you without delay. I am the son of this mighty Sage. This is not the proper time to converse with him. Hear me O King! Now he is in Samadhi. He will wake only after remaining in Samadhi for twelve years. Out of that period only five have elapsed, and seven still remain. He has been observing this rule for a long time. Therefore if you tell me what you desire from him, I shall accomplish that for you. Do not think of me who am equal in Tapas to my father as a mere boy. In the world there is nothing impossible for Tapaswins who are Yogins".

On hearing the words of the Sage's son, the highly clever Mahasena knelt before Tangana's son and said with united palms; 'O Sage's son! if really you are going to accomplish my desire, my chief desire is that your father should now wake from his Samadhi, so that I might converse with him a little. If I am deserving of your kindness I pray you to accomplish this for me'. Thus said Mahasena.

On hearing such words of the king (royal personage) the Tapaswin's son continued; 'O King! what you desire is by all means impossible; nevertheless, since I have given you my

word to accomplish your desire, how can I gain say it? At the end of a Muhurta (an hour and a half), look at my Siddhi (adeptship) which I possess by the practice of Yoga. Since he, my preceptor, is now merged in the purest and most serene condition to whom will it be possible to awaken him by external attempts? See how I wake him by subtle Yogic methods.

Saying thus, Tangana's son controlled all his senses, (1) unified them, joined the thoracic positive life-current [prana Vayu] with the pelvic negative life-current [Apana Vayu], came out of his physical body with the (2) essential life-current entered into his father's body, woke him by drawing out his mind that was in (3) a merged condition, came out instantly and re-entered into his own body.

In that very instant that serene Sage awoke and on seeing in his front, the king who was praising him kneeling, was much surprised, he comprehended everything by his subtle vision and said to his son with a cheerful mind, 'My Child! act not like this hereafter. Anger is the enemy of Tapas. Because kings protect the world, it has been possible for us to perform Tapas without hindrance. Is it not the nature of Asuras to hinder sacrifices? Lol such is not the nature of Tapaswins. Soon deliver to him with a good heart, the horse and the Princes. Since the sacrifice has to be performed without delay he has to go thither immediately'. When his father said thus, the sage's son in a second entered the Gandashaila, brought out the horse and the Princes, and abandoning illwill, lovingly banded them over to Mahasena.

(1) This means that he controlled the Apana life current, expired fully the Prana life current, and performed external Kumbhaka (kept the breath without).

(2) Essential life current—the internal cogentinal faculty that is devoid of I-ness. At the time of death the internal organ filled with impressions, goes out with the life current. Because then, the internal organ is in a large state it is not aware of anything. But since in the case of voluntary metempsychosis the internal organ is not dissolved, and by reason of a nature practice of external Kumbhaka, it goes out freely of its own accord. The internal organ is then fully conscious of its surroundings.

(3) Dissolved state means here perfectly sublimed condition.

Then Mahasena after despatching the horse and the Princes to their city praised Sage Tangana with folded hands and asked greatly astonished, 'Bhagavan [Lord] I desire to know how the horse and my brother's sons managed to remain in the bed of this Gandashaila. Kindly explain this to me. When Mahasena requested the Sage in this manner, Tangana replied, 'O King! listen, I shall tell you. Formerly I was a king and ruled over seagirt land for a long time. By the Grace of Maheswara I understood Her of all power, who is Tripura of the form of Consciousness and determining the nature of the world to be sapless resolved that worldly activities were enough for me, handed over my kingdom to my sons and came to this forest. My wife who was faithful, also accompanied me. Since then, a thousand years have rolled on for me who was performing Tapas along with her. By reason of my wife serving myself alone, she attained important Siddhis [subtle powers]. Once, while I was in Samadhi my wife became, impelled by the dignity of the future effect that was to happen, amorously inclined. But seeing me immersed in unshakeable firm Samadhi and being unable to control the onrush of her passion, in her own mind she imagined cohabitation with me. Her imagination being intense, it materialised itself, and she became pregnant and gave birth to this son who stands now before us. After placing this son on my lap and waking me who was in Samadhi she dissolved her physical body into the respective elements that comprised it and attained the form of Paravyoma [Ether of Consciousness]. Afterwards, seeing this son on my lap and understanding her departure to the Supreme, I had much tenderness for this son that had sprung from her. Then he was brought up by me. On hearing at certain moments about my having ruled over kingdoms he became very desirous of ruling kingdoms and prayed me for it. Subsequently by my instructions he attained important Yoga Siddhis and by the might of his Bhavana [imagination] he created a world in the bed of this huge rock and he daily rules therein the seagirt world. It was in that world that the horse and the Princes were kept captive and subsequently released therefrom. Understand that this was how they were kept within Gandashaila'. On hearing these

words of the sage, the king continued: 'I listened to your words. Really this is wonderful. I desire to see that world. Kindly show it to me'. When the king prayed thus, the sage ordered his son saying, 'Child! show him according to his desire all your world' and again returned to his Samadhi.

Then, Tangama's son, after leading the king near the Gandashaila entered into the rock. The king not being able to enter likewise hailed the sage's son from outside. The sage's son came out again and said to the king, 'O King, it is impossible for you of little Yoga to enter into this world. Because you lack Siddhi at Yogic willing this Gandashaila appears to you as dense and impenetrable. Nevertheless, since my father's command has to be respected, I have to take you thither by all means. Therefore after carefully lodging your body in that cave full of shrubs and possessing only the mental body, enter with me into this rock'. When he said thus, the king not being able to separate the body replied, 'O Sage! how can I separate this body? tell me. Shall I not undergo instant destruction if I forcibly separate this body?' To the king who replied thus, the sage's son said smilingly, 'Ah you do not know Yoga. Nevertheless close your eyes' and entering into the body of the king who had closed his eyes he extracted his (king's) subtle body, lodged his gross body in the cave and entered with the king by means of his Yogic Siddhi, into the rock. There he linked the king who was stupefied into unconsciousness by the abrupt separation of the gross body with a body projected by his [sage's son's] own willing and woke him from his stupor. In the next moment the king awoke and perceived himself as remaining in the lofty firmament in the clasp of the sage's son. On seeing overhead and around a fearful and endless firmament he became frightened and said, 'O Sage! do not loosen your hold of me. If you let me slip I am sure to be annihilated by falling into an unfathomable abyss. The sage's son looked at the king who was thus trembling and said with a smile, 'King, abandon all your fear. I will not leave you. Listen to me with courage. This is the world that is within the rock'.

Then, thus emboldened, the King saw at a distance underneath him the dark sky wherein stars glittered. He went

thither and approaching the sphere of the moon beneath it, he was frozen by the cold of the place. After being protected from the cold of the lunar sphere by the sage's son he went to the plane of the sun where he was scorched by the sun's rays and had his body cooled by the Yogic Siddhi of the sage's son. In this manner he saw the whole of that world which appeared to him as a replica of his own world. There standing by the side of the sage's son on the summit of a mountain named Hemagiri he perceived everything shown to him by the former. He saw with the help of a telescopic faculty bestowed on him by the sage's son to enable him to see even distant objects, the Lokaloka mountain that encircled the whole world, the dense darkness that was beyond it, the golden earth within it, the oceans, the seven island continents, the rivers, mountains etc. all the Bhuvana [spheres] Devas as Indra and the rest, Asuras, Men, Rakshasas, Yakshas, Kimpurusas and others. There in Satyaloka in Vaikunta and in Kailasa, he saw the sage's son manifesting himself diversely as Brahma, Vishnu and Rudra for the purpose of functioning creation, etc. Then afterwards he saw the sage's son in a different form as ruling over the earth as an Emperor.

While Mahasena was witnessing with wonder the important Yogic Siddhis of the Sage's son, the latter said 'while we were viewing these innumerable worlds, a very long time has rolled on. Although we have passed here only a single day, twelve thousand years have rolled on in the outer world. Therefore let us go to the outer world wherein my father was dwelling.' Saying in this manner the sage's son departed from the Gandashaila and came out acting again as before, accompanied by the king.

**Thus ends the Twelfth Chapter called 'Vision of Gandashaila' in Tripura Rahasya or
A Practical Study in Consciousness.**



STUDIES IN PSYCHOLOGY

PROF. IVI.

The Infinite.

In the beginning of this study we begin with mind in the absolute, or mind in its last analysis and call it the Infinite.

Man has been searching to find what it is that lies back of everything, or that which it constitutes the permeating intelligence and power that produced and governs everything. As it is beyond his ability to comprehend he calls it Infinite.

The scientist finds intelligence, power and principle existing in everything and he calls this intelligence, power and principle or wisdom, mind; and in its entire reach he calls it Infinite Mind.

We define Infinite Mind as Power, Wisdom, Intelligence and Being, in the absolute. By the absolute here we mean in its entirety.

Another definition is Perfection of Life, Intelligence, and Power.

A third definition is Immeasurable Mind, Soul and Spirit. In this thought we make mind, soul and spirit a trinity. Mind cannot exist separate from soul and spirit nor can spirit be anything separated from mind and soul, but mind, soul and spirit constitute the ego. That is what I am. That is what God is, but in the absolute; God is mind, soul and spirit in the absolute. Man is mind, soul and spirit in individualised intelligence, a separate, individual entity.

When we speak of the word soul we speak of that sense part of the spiritual man. When we speak of spirit we speak of the being part of the spiritual man, and when we speak of mind we speak of the form part of the invisible man, because it measures and knows things. But God is immeasurable mind, soul and spirit. Man is measurable or finite mind, soul and spirit, although he has not yet measured out all of his ego. The difference between mind, soul and spirit, and you, as owning flesh and blood, is as great as the difference between night and day.

You are mind, soul and spirit. That is what you are. What you possess is a body composed of bones, flesh and blood. Whenever you can think of your body as belonging to you, as your property, as your house in which you live, as your possession, not as yourself, then this ego consisting of mind, soul and spirit, the Infinite power, intelligence and principle within you, can make this body what you want it to be; just as you can change your house, change its doors and windows, do anything you want to do with it.

The one who desires to heal himself must know that he is mind, soul and spirit and that the body belongs to that ego. In order to do this you have to know it, to live it. This mind, soul and spirit must know that that is what you are. What you have is a body in which you live and the condition of your body shows what degree of intelligence, or what degree of commanding influence you exert over it.

To say that I have a pain of which I cannot rid myself is to admit that this body is beyond my control. You send for a doctor to cure you, unmindful of the fact that you have the power within you to do it.

The most important question that comes up is how can I heal myself. How can I manage this body in which I live? To be master of yourself, say "I am mind, soul and spirit. I am supreme over my body. It belongs to me. It is not I, it is the house in which I live".

Make yourself conscious of this and then you have mastery over it but not until then.

The next definition of the Infinite is that it is all of the Divine Personality. It is Personality in the absolute.

To the modern man, western man, we have two theories with regard to the infinite--Greek and Latin.

The Greek theory is that God is immanent, fills all space and permeates everything, and the doctrine is monism. It simply means one source of all things, one Substance, one God and one universe. It means God Immanent, in everything.

The Latin conception is transcendental. The transcendental idea is that you have to reach through some mediator between man and God; that you have to look beyond yourself

in order to find God; that God is outside, not within, as the Greek conception. We have a dualism all the way through.

In the Latin conception we have two eternal entities, mind and matter. Mind was what there was of good, and matter was what there was of evil. The existing order of things is due to the interrelation of these two entities. Man looked upon the earth as being composed of coarse materials that were evil. He not only carried his idea of mind and matter into objective things in life, but he carried it into his philosophical thinking and into his religious thought and the resultant ideas were fore-ordination, and free will, good and evil, Deity and devil and subjective and objective. Evil to the Latin idea was as positive as good, darkness just as positive as light; hence, they had no conception of how light overcomes darkness, no idea of how good overcomes evil. So they give evil the same strength as good in the religious life of each one and out of this idea comes the ideas that has sprung out of the various cults imbued with the Latin conception.

Then belief of the Latin conception was that being is outside the universe and separate from it. Man had to go to the God in order to reach Him. Here each Greek was his own master, was his own priest. There was nothing between him and his Creator.

Each Latin had to be beneath someone else. He had to pray through some one else. We might say here that it crystallises itself with political life. It tinges everything it touches.

The doctrine of the Latin conception is dualism. The doctrine of the Greek conception is monism. The Greek idea is that there is just one substance, one eternal entity. The Latin conception is that there are two eternal entities, mind and matter.

This substance or cause manifests through two sources, through mind and through matter, but it is the same substance manifesting in each case. It manifests itself as individualised mind, as universal mind and as Infinite Mind.

We know that individualised mind is mind existing as embodied personality; that is, as we are. As universal mind,

it is the intelligence which we find scattered through the whole universe in the forms of being in nature, and the Infinite.

Mind is the capacity to know things; the intelligence that permeates everything; the latent capacity to know that exists in everything.

When we studied chemistry, matter was not anything but solids. It was hardly said that fluid was matter. That which will not yield to pressure is solid even though invisible. Ether is said to be as solid as anything else, hence, it is matter. It can be measured.

We have matter as solid, fluid, aeriform and etheric. We say mind permeates all of these. In physics we learn that a piece of iron holds together because its particles are in a state of motion that is normal to their natural existence.

The reason those particles hold together and sustain a motion that keeps them solid, is because of their intelligence, mind, to exist in everything.

The only way we can learn mind is by taking note of what it does, of its powers and what it possesses. The character of mind is eternal and unchanging. Mind does not change. Mind is the thing that changes everything else, and that which changes other things, does not change. That which exists without change, we say in our philosophy, exists without end; hence, mind is eternal.

Mind then is eternal and unchanging. It changes substance. Our conceptions of evil come out of our conceptions of matter. They cannot come out of our conceptions of mind. The only evil that can exist is our lack of knowledge. Evil exists only in our ignorance. Our knowledge of things gives us a different view and we forget the evil.

The only thing that will ever make a human mind overcome the evil in his life is to learn the good. The only thing that can make him overcome a weakness is to awaken his strength, because this evil is only a creation of his mind; it does not exist at all as evil.



CONCRETE INSTANCES OF

Incarnation with memory of past life.

(Investigated by Rao Bahadur Syamsunderlal, O. I. E).

1. An illegitimate Rajput (Chhida by name) of Mhowa village on the Chambal river in the Gwalior State was in intrigue with a widowed daughter of a Brahman of the same village. The Brahman tried to get him into trouble and got up a case of looting of Postal bags (while in transit). A warrant was issued. Chhida absconded and remained in hiding in the ravines of the Chambal river. While in hiding he gave Rs. 5 to a pedlar of his village Mhowa [when he met him in the ravines] for purchasing a bell and offering it on his behalf to the temple of Shiva in Mhowa.

Soon afterwards Chhida was tracked and surrounded by the Police and by them shot dead while resting under a tree. This Chhida took birth soon afterwards in a neighbouring village in a Brahman's family, and when he was four years old or thereabout, the same pedlar happened to pay a visit to his [Chhida's] mother in his usual rounds and was displaying to her his wares when Chhida came up from behind and snatched away some of the articles spread out by the pedlar. The pedlar ran after him and then the lad rebuked him for his failing to get the bell for the temple: this incident disclosed Chhida's identity. The lad was thereon visited by his old mother of past life and by her taken to Mhowa and was then made to find out his way to his old house. I sent for the lad and kept him with me for a few days when he was accompanied by her maternal uncle [a young man who had passed his middle examination] who corroborated the whole story.

2. A young Patwari Fashi Ram was killed by Chhorey Lal, son of Bhagwant Singh, a Zamindar of Nonenhta village in Bhind [Gwalior], in 1908 while they were both going to the Suba's Court in a Revenue Case in which the Zamindar was interested and the Patwari was going to give adverse evidence.

While crossing the Kauri river [day[']bed] and smoking by the side of a cucumber field the Zamindar tried to win him over and having failed to do so shot him dead and cutting off the fingers of his [Patwari's] right hand put one of them into the Patwari's inkpot and placed the pot on the dead body of the Patwari and absconded into the adjoining British territory. Police investigation was made and warrant for his arrest was issued, but he is still at large. I have seen the Police file. This Patwari soon afterwards took birth in a neighbouring village Risalpur, with all the marks of violence which he had received at his death as Patwari. His name is Sukh Lal and his father's name is Mithi Lal. He is born with his fingers of his right hand wanting and his ribs broken and recemented as it were, and with the memory of his past life. I have compared the marks with the description of the dead body in the Police file. I have seen the boy, kept him with me for about a week I think, and he remembered the main events although the details were fading away from his memory. His father and elder brother corroborated these facts although they were very reluctant to disclose them to avoid a scandal.

3. A Rajput Zamindar was killed by his uncle in connection with a quarrel over a field. The uncle disappeared and the Police could not trace him, there was no proof. This was in Samvat 1934 [1877 A. D.] a famine year; later on, the murderer returned home. Meanwhile a child was born in the neighbouring village who when he was 4 or 5 years old one day while playing with other boys heard the firing of guns which is usual on a festival, and fell senseless. When he came to his senses he exclaimed that it was a murderer [his uncle of past life] who had turned up. This disclosed his identity and the lad's elder brother of his previous life came up and was recognised. The lad then grew familiar with this brother of his and disclosed things which nobody else had any knowledge of and from time to time asked for and obtained from his brother his favourite gun, his pistol, his stick, instruments of music, etc. which are still in his possession.

The brother convinced of the identity approached the Suba Major Omrt (European) who however declined to revive

the old case on evidence of such a nature. The brother then approached the then Dewan (Prime Minister), Sir Ganpat Rao Khadke and His Highness the late Maharaj Jiaji Rao Scindia who tested the genuineness of the story by making the boy recognise at a parade some of his relatives of his past life, then employed in the Army, and having become convinced of the identity issued a warrant for the arrest of the murderer who however absconded and was pursued by the Gwalior Police from place to place until it was found that he had died at Gaya. His Highness was then pleased to order that as the culprit was no more within his reach the case should be dropped. I have looked up the original file and have got it with me. In 1912 I sent for the boy who was then 34 years old, and his old father and the latter corroborated the whole of the story. He also added that soon after the identity had been disclosed by the boy's brother the murderer also once came to see the boy when the latter tauntingly rebuked him for his un-Rajput-like behaviour in having shot him from behind and by stealth. In 1912 the son was found to have forgotten all these things and could remember them only by hearsay. The story was corroborated by Colonel Surajpal Singh and the murderer's son who are both Military Officers in Gwalior. Photographs of these were taken by Messrs. Desai Brothers of Lashkar (Gwalior).



The Rao Bahadur writes to say.—

“I enclose a brief account of some concrete instances of persons who have taken what we call immediate rebirth and have brought back memory of their past lives. These cases have all been investigated by me (when I was in Gwalior) first of all through responsible state officials like Judges, District Magistrates and Settlement Officers and then by myself personally. In all these cases I sent for the boys and their parents or guardians and kept the boys with me for a time so as to become familiar with them and personally find out what they remembered and how far the facts related by them were verified.

The boys (one of them is now a grown up man of 48 years) can well be seen in the Gwalior State by anybody who may desire to have firsthand information and I shall be glad to give him the necessary introduction to facilitate enquiries.”

—H.C.