

THE BHAGVAD GITA

An introduction to its study

BHIKSHU

(Conclusion)

The Gita does not accept the vedic religion, nor *does it reject that* religion. It finds room for vedic religion in its universalism, but it is very doubtful if by the term Vedas the three current vedas, Rig, Yajus and Sama were meant; its Veda-Vada-ratas were the dogmatists.

The Vedas were *traigunya* treated of a trifoldness, the antithesis of Nirdvanda, Nityasatvasta, Niryoga-kshema. They may as well be the Tevijja of Buddhism, or even the trifold doctrine of pain of Buddhism, against which a surrender of Buddha is advised in the verses next following II. 49 to 51. Veda means experience, sensation also. Study verses XI 48 to 53, XV 18, II 42, 45, 46, IX 19, 20, *carefully* and you will find that the position assigned to the Vedas of paths to wisdom of the time of the Gita (whatever the redaction,) was one of inferiority. And there can be no Text Book for a Brahminism that would not entirely accept the Vedas.

The Gita refers to another literature, say, some, namely to the Sastra which sastra may mean the utterances of men who have in actual experience worked out the truths they thereupon preached; and it accepts the Sastra but even of the Sastra it says that it may be transcended by one who has faith, the Belicvin_g-in-order-to-know.

The Gita does not treat of God, the Infinite Deity. The God-of-the-Gita is a Person who can be known and sensed, who can be served, who receiveth service and partaketh of our nature. It is not possible to know how it can be forgotten that God can have an existence, a life, many deaths and births (Janma and Karma) of which we might as well know nothing (IV. 9). The God of the Gita is *finite*, dependent on the Human form (manusheem Tanum Asritam IX. 11) he is anxious not to be harmed or killed and says that he who sees God everywhere, and all in God, him indeed God does not destroy, nor does such a seer destroy God!!! (VI. 30). That the God in men can be harmed and that hence God (of the Gita) is not infinite is a strange theory of Hinduism.

The Gita idea of God is not most akin to the God of Zoroaster, a God fighting against evil fighting against Death, from time out of mind, a God who in every life triumphs, whose triumph is life. The Gita carries the Parsi Idea of God further; it takes it up to mean the Xian God, "Mithra", a God, a God who is sacrifice (Yaj-Vishnu) who has sacrificed himself in every man as the Christ on the Cross; the Gita idea of God is *semitic* to the verge of transcendence, to the extent of saying God is justice, but that certainly he is also mercy. All evil deeds are being hurled into birth; but if they believe on Him, surely they shall be saved, *Tepi Tanti Param Gatim*.

As far as can be seen, the Gita teaches as doth Parsism the whole metaphysical doctrines of Christianity; the living God, the spirit, the word, (sabda, Sruti) the Mediator (Bodha, Budhi) a theory of incarnation, Revelation, Good and bad, need of salvātion, of disobedience to the Word—

(and this is its all embracing excellence)—Burnof
“ Science of Religions ”.

The Gita does not teach Transmigration or Metempsychosis or Reincarnation as an eternal burden from everlasting to everlasting, which is a poor joke ; after all, according to the Gita, Reincarnation is optional ; two courses are open to the soul after death, the Sukla gati of non-return [Anavritti] the ‘ Krishna ’ of return Avartana [VIII. 26] called also the Avyakta and Krishna [XII 2 to 5] Gatis. The soul takes on a new body just as one does a new cloth when the old one is spoilt. II. 22. Each body is taken on for a purpose [Anta] [II. 18] and the Dehi [soul] actually is never born, nor dies II. 20. Yea, death is in the ultimate unreal ; [III 2] whatever then of that transmigration or release therefrom the Occidental thinks form the trussings of Hinduism, in the broadest sense of the word, the one conception that marked the modern Asiatic idea from the rest of Human thought is not of the religion of the Gita nor of the Veda either.

‘ Pessimistic views of transmigration and release from transmigration are the true signs of modern Hinduism (theory), in the broadest sense of the word ; with these the main conceptions, the Hindu idea as we may call it is marked off from all the rest of the world and might readily pose as a kind of Volapuk or as Esperant for all the world of religious thought ’ says an American.

But, Pessimism is the religion of a conquered race the eternal wail, several thousand years old of the Indian Peninsula not the religion of the Gita which is optimism, sometimes akin to Zoroastrianism in its bases.

The Gita does *not* encourage Indian modern castes. There are those that say from the existence of the names of India's castes in the Gita and of the phrases Brahmin etc that the Gita was a recent after-Christian Brahmanical work. Caste is as ancient not only as the Veda but as the Avesta which mentions at first three and then four castes; but castes not as castes of to-day but as professions. That the Gita is an extraordinary document belonging to a people of organised thoughts is proof enough that there was division of labour among the people; but further than that we may not say anything, for to Gita's God all are equal. Nor does the Gita justify caste in any form or give any reason for identifying the terms Brahmana, Kshatriya, Vaishya and Sudra with the castes of India at present existing!!! In the Gita note that it is.

Karman Pratihaktani. Karmas are classified just as stones [Brahmana Kshatriya] sudra shilah smritah] elephants, horses are similarly classified in other sastras, into four classes bearing these names; svabhava Gunaih Prabhavaih for the development of the character [XVIII—41]—verses [XVIII—42 to 44 would tell us further that such and such kinds of Karma develop the Brahman Svabhava [character], such the Kshatra Svabhava [Danam Isvara Bhavascha Karma Kshatra Svabhavajam]; such the Vaisya and such the sudra svabhava; not that any one was superior to any other. The caste of to day is a Jati; not even a varna, and not ever the Athravas, Rathaesthas and Vashtrafsheyas of Iran [for the Artizans were low caste, out of the community in Iran as in South India.—The Sudras, the 3rd caste and not the 4th, mind you, were permitted to be artizans

Sudraeya Dvijā Susroosha Sarva Shil-panyathapiva) were castes nor Varnas.

The Gita is of course a Revelation. Of course it is impossible to find in anything which comes through the medium of the human mind an absolute revelation. There is always some dross with the Gold, something individual and peculiar, temporary and inadequate. The prophet is justified in his claim. 'Thus saith the Lord, but it cannot be held to carry with it the elimination of the human element or to place the content of his message beyond criticism. Nor again does it imply an access to a mode of inspiration wholly denied to the ordinary man'.

That is why almost equal value is given in the scriptures of the world to the Lord or prophet as well as to his disciples, to the disciples of these disciples, and to the reputed teachers or forerunners of the tradition of which the Lord in each religion was the first 'historical' Personage, e.g. In the Bible, the old Testament has equal value with the Revelation of St. John.

Inevitably each writer expresses and interprets his faith, in the thought forms of his age and inevitably as generation succeeds generation and knowledge advances, these *change and develop* [Foundations].

[The same religious experience will be differently interpreted not only at different times but even by different individuals at the same time. The Professor and the blacksmith, in so far as they are religious may have the same religious experience, but their theological views, their thoughts about God, are and must be widely different].

One of those who read the Gita verses having remade them to himself, vide his Gospel of Life.

F. T. Brooke says: For myself I had rather call the Book a record of spiritual, divine, Life experience, a Document of universal redemption, a poem of poems by a poet of poets, a gracious gift of superman to yearning striving Man. And brighter is the glory to India that her great Ancients should have been such men and written such books than if these things were private shibbolethe for narrow sect to keep under their own bushel and gloat over.

The Gita is pre-eminently the Bible of civilisation. It is God's book a record of and vehicle for transmuting a human need and of God's response to that need.

Not only does the Bhagavad Gita fulfil every condition needed for becoming a National scripture of India a link between her many scattered sects, a priceless asset of the national life to be. It is pre-eminently a scripture of the future world religion, a gift of Indian glorious future of mankind.

They want a new revised bible of modern civilisation. The fusion of the highest speculative thought of the time with its profoundest spiritual convictions to the reconciliation of the new truths of the present with the kernel of truth embodied in the traditional creed is a task which will have to be done again and again so long as the human mind remains progressive and religion remains a vital force with it.

Says the author of "Foundations":— The untilled field of conduct, this moral wilderness of the rights, duties, and limitations of property, the Books of the Law in modern Bible could clear up in the most lucid and satisfying way". Wells and others like him want the Bible of civilisation to go

very far indeed and to represent the word of the community as of God Vox populi Vox Dei.

Says H. G. Wells:—"Men are looking forward to the golden age. The really live intellectual activity of the present age is not so much conservative as adventurous. Experiment and fresh construction are the dominating ideas; they want a fresh religion, a fresh synthesis of thought; they are convinced that it is not the war that mattered but God at the end, God the peace, that matters; the peace for which they would give almost anything, the peace for which they would 'fight' again.

Says Sister Nivedita another of such renderers of the Gita: "Of this little poem only some 3 or 4 times the length of the Sermon on the Mount, and shorter even than the Gospel of St. Mark—it may be said at once that amongst the sacred writings of mankind, there is probably no other which is at once so great, so complete, so short. From Cashmir to Comorin, it is bone of the bone and flesh of the flesh of all forms of religious thought".

Nothing is mentioned that would not be familiar to the poorest peasant living on a fertile plain diversified only by a river and an occasional walled city.

And indeed it was for those laboring men untutored and poor that the Gita with its masterly simplicity was written.

That place which the four Gospels hold to Christendom, the Gita holds to the world of Hinduism and in a very real sense to understand it, is to understand India and the Indian people; and their *santi*, peace.

The book is really a battle-cry, to peace. Not the withdrawn but the transfigured life, radiant with power and energy triumphant in its selflessness is religion.

They say Gita is to-day the Gospel of the Indian revival. And never was book so well suited to such function. It is urged much further here; the Gita is the Gospel of world revival and of that gospel the Gita by itself furnishes its fulfilment”.

Says Widgery in his introduction to the Heart of the Bhagavat Gita by His Holiness the Acharya of Karavir, reflecting similar thoughts:—

The situation in the West has roused men throughout the world to a more serious and independent consideration of the meaning of life than at any time since the Renaissance; and in presenting the book to the public he says that western thinkers should read with interest the rule or rather rules of life which in a survey of an old and beloved song, a modern Hindu, Ph. D., *Sanyasi* and *peetadhipati* proposes to a world in uncertainty as to that which belongs to its peace, a peace of mind which is real, a peace of mind of a nature similar to what is meant by the Xian when he talks of that peace which the world cannot give.

The East and West are trying conclusions testing one another's theories, compelling one another to test foundations anew, so that they both may accept the renascent religion that is rising all over the world. The revival, as says Wells, is coming on very swiftly as swiftly as the morn dawns after a tropical night. There is a stirring and a movement: men are beginning to speak of religion without the bluster of formula, they have begun to speak of God without reference to omniscience and omnipotence. Just as readily as Europeans do the Asiatics reach out their arms to that fuller life we can live that greater intensity of existence to which we can attain by escaping from ourselves. In fact all mankind is seeking God.

YAJNA VALKYA AND MAITREYI.

U̇DAIBHANU

Yajna Valkya was a great sage. When he become old, according to the rules of the Shastras, he intended to give up the world and lead a pure life of a Sanyasi. For that purpose he called his wife and said "my beloved, here is all my possessions for you, and I am going away". The learned Maitreyi replied, "Sir, would this give me immortality". The Rishi said "No, the money can make you rich but cannot give you immortality". She replied "What shall I do with that which can not give me immortality"? If you know, tell me that which saves man from being mortal" Yajna Valkya replied, "I am much delighted with this question, my beloved Maitreyi, I will tell you that and when you have heard it, meditate upon".

He said, "In the world, none loves anyone for another's sake but he loves others because he loves his self--the I am I--the Atman. None love the Gods on account of the Gods, but because he loves himself. Similarly, none loves a thing for that thing's sake; but it is for the self that one loves it. O My Maitreyi, when that self is known, when that self is realised, all becomes known; all bliss and all happiness knock at his feet.

"Just as the rain drop is drawn from the ocean by the sun in the form of vapour, after some time it again changes to water, flows through hundreds of miles and again mixes in the ocean; in the same way the soul (Atman) changes the body again and again".

Maitreyi was frightened when she heard that men are little beings and constantly changing. She asked "Are we not going to keep our own individuality after death, and what becomes of a soul

after death". He replied, "My beloved, for this purpose I will tell you as to what the world is and out of what it is created and what relation the soul has with this body. You know that something comes out from something and not from nothing or in other words we can say that the effect is but the cause reproduced.

All this creation cannot be manifested out of zero but it has a real cause before it which is called Prakrithi (Nature). Suppose a glass cup by giving a blow is broken into several particles of which it is made. Some finer particles will go beyond our senses, but it is quite certain that they will remain there and if by any means they are collected, another glass may be made, i.e., some thing can never be made to go to nothing. So says the Shastras that whatever will remain for ever and what is not will never be in future. In the same way the soul that exists will never go to nothing but it remains as it is and is manifested by any other medium. Every thing is the manifestation of Atman, i.e., the Atman is the naive cause of all manifestations and productions. This Atman should be heard, meditated upon. Through this Atman all knowledge is possible. All enjoyments, all happiness, all sweetness are but He--that Atman.

"This body is made up of matter but inside it there lies that Atman, which is the seat of all powers. All the wealth, all the power of the world will not save you. So long as that ideal is not recognized, nothing can give you real Happiness. You may have grown very old but if that self--Atman--is missed, the ideal being lost, nothing can save you". Thus says the Philosophy of india "O Man, Know Thyself".

BE NOT YOUR OWN ENEMY

RATAN LAL DIXIT.

People generally believe that even a fool has the greatest possible regard for his own self. To them it is incomprehensible how one can injure or block one's own progress. They think themselves too wise for that. Yet there are many who themselves delay their success by wasting their time, or ruin their own plans by flying from one unfinished enterprise to another, or stop their own progress by regarding everything too difficult for themselves. If such people fail in life, the fault is exclusively their own. They are foolish enough to indulge in tendencies that spoil their careers, and are themselves the stumbling blocks in the way of their own progress. ARE THEY NOT THEIR OWN ENEMIES?

The greatest enemy of his own is he who wastes his time. He does not realize that days after days that roll uselessly away, constitute the greatest wealth that God has given him. This wealth is absolutely at his own disposal, and is such that it can be resolved at will into money, honour, or any kind of worldly greatness. Then, whose fault is it if he squanders it away on playing cards, on useless gossip, or on other idle engagements that pay him nothing? Why does he not make every moment contribute its little share towards the achievement of some good ambition? Who prevents him from allotting necessary portions of this wealth, according to his circumstances, to work, rest, and amusement, so as to lead him to prosperity? The defect lies in his own mind, which has got a tendency to flee from work when it is time to work, and to fall back upon some unnecessary occupation instead of concentrating itself upon the need of the moment.

Let us look into the mental condition of a person who wastes his time. Of course, he also wants to improve, as every body does. But wanting alone

cannot lead him to success. What is necessary is that he must move himself to action. Now, here he encounters a difficulty. When he thinks of beginning an action, lethargic ideas spring up in his mind and want him to postpone it. At first they are weak, and easily die away if the mind shows a determination for action. But if allowed to exist, they show a tendency to grow stronger, specially in a mind unaccustomed to work. How they grow, and then fight against our better reason, and then finally overpower it, bears an interesting resemblance to the process by which drinking, stealing, and other similar vices enslave our soul. Laziness gradually advances in the mind, fights against its decision for action, till it unconsciously but completely routs it. As the mind imperceptibly succumbs to this tendency, it feels that no real harm is being done by postponing the action for some other near opportunity, and also invents other similarly idle excuses for its indulgence. Thus the action is actually put off till some other occasion, and the interval between the two occasions slips away unutilized. A similar process leads to another wasted interval. So intervals after intervals are wasted and occasions after occasions lost till some adverse happening bitterly forces upon him the importance of having done what he had proposed, and makes him look back with horror on the length of time uselessly squandered away. But that much portion of this wealth is lost beyond recovery! It could have yielded him fame, money, or anything, if in those small thought battles he had instantly crushed the rising ideas that suggested him to postpone his work, or led to diversion. When born, they are weak enough to be nipped in the bud by a small effort. But if fostered, they become powerful, till in a mind addicted to laziness they quite easily defeat any intention for effort. So the lazy man who carelessly indulges in allowing them strength and victory, unknowingly stands in his own way. No body opposes his progress, his own self does it. So he is his own enemy. Any body whose mind feels such a tendency when working,

should instantly kill it if he does not want to be HIS OWN ENEMY.

Now we come to another handicap to progress. It is often said, "Look before you leap!" But the saying is no excuse for simply going on looking and looking without ever attempting to leap. Indeed, some people actually possess this habit. They would take up a thing, and begin thinking whether they should do it or not. They imagine the advantages that the undertaking would bring them. The prospect of improvement that the undertaking promises opens before their eyes, and at its sight the mind feels an impulse for doing it. But before it moves sensibly in that direction, ideas of difficulties and dangers that attend its performance begin to appear. The mind begins to waver at their sight, feels uncertain, and is then driven back towards not doing it. But unsatisfactory circumstances and desire for improvement impel it once more towards the enterprise, and the difficulties send it back again. In this way the mind goes on vibrating between doing and not doing, without ever staying at a firm decision. Time is in this way wasted and golden opportunities lost, while the situation gets more and more critical for this indecisive tendency of the mind. The correct thing to do is invariably to suppress it as strongly as possible, and then to estimate the necessity of our undertaking and its cost. If necessity is more important than cost, then do it by all means. Otherwise give it up for ever. It is detrimental to one's own progress to go on contemplating for days, months, and years together, without deciding to undertake any thing or to give it up finally.

Another kind of self-enmity lies in entertaining worries and anxieties. A little thought can tell us that the people who won battles, or topped the list in great academical examinations, or distinguished themselves in other struggles of life, are not those who lay helplessly in their beds, tormenting their minds with worries about difficulties that stood in their way, but

those who actually overcame them by planning an action well and carrying it out well. Napoleon was not the man who consumed his mind constantly with the fire of anxiety, but the man who took only a second to make a decision, and the next second saw him concentrating his energies on actually carrying it out, rather than wasting them on further worries about it. Nor did worries help Sandow in becoming a strong man. Anybody with a healthy mind can clearly see that well directed action and positive effort are the only means that can improve a situation. Worries, while feeding themselves at the cost of our mind and body, can contribute nothing to our progress. What they do is to resist the progress of healthy thought, just as mud resists the movement of an animal caught in a quagmire. Mind is capable of free thought, and the human being of free progress, only when out of it. So those who create a quagmire of worries to seize the free action of their minds are clearly the enemies of their own progress. When one has made a decision as shown in the previous paragraph, the next proper step is ACTION, and not worry or fear.

We shall now consider the case of those whose progress has been checked by the negative tendency of their mind. What is meant by this negative tendency is that they would too easily imagine that they *cannot* do a particular thing. They would see the world as full of difficulties, and a gigantic NO guarding every road to progress in it. At their sight they would hesitate in their undertakings, and make only flinching and half-hearted efforts to cut them down. These efforts are further crippled by doubts and distrust. Can such efforts be expected to achieve or conquer? Rather they would fail in accomplishing what they easily could, were they not enfeebled by the terror of an unreal NO. It is therefore wrong to think that we cannot do a thing. The effect of this "Cannot" is to choke up with notes the discharge of energies that flows through our efforts, and consequently to prevent us from doing our best. Difficulties thus remain unsure

mounted, and what we could do remains undone. Since what we get is proportional to what we do, so we do not get even what would have been our due share of prosperity in this world.

In order to make the best of our energies and resources, it is necessary that our thoughts should constantly strengthen our efforts with fresh impulses of energy. That they may do so, they must be of a strongly stimulating and dynamic nature. For this they must be nourished in an atmosphere of conquering confidence and not suffocated and crippled by being shut up among obnoxious doubts and distrust. This gives one an almost magical power for crushing obstacles. Equipped with this power, Napoleon could defeat armies vastly superior to his. His mind had a powerful positive tendency, which always made him say, "Yes, I can do it!" His efforts were constantly propelled by the dynamic idea that there was nothing impossible in the world, and that the word "Impossible" was to be found in the dictionary of fools! Such are the people who make a steady progress towards their goal, surely and majestically as heavenly body moves on its orbit in the universe. That they would succeed, is sure as the sun would rise to-morrow.

There is one more tendency of the mind, which is as detrimental to progress as those discussed above. It is the tendency to be irregular. It originates in the unsteady character of the mind. Instead of being lightly pivoted like a weather-cock, so that every breath of wind sends it whirling round, the mind ought to be firmly fixed on one programme considerably made before the commencement of action, and every idea tending to turn it away afterwards from it ought to be destroyed in its very embryo, as shown above. The effect of regular, steady efforts in helping our progress is like that of small, regular impulses on the motion of a pendulum, which soon acquires considerable amplitude. It is this magical property of regularity, which enables small efforts to achieve

ends appearing disproportionately great. It is this great advantage, which makes it to be considered the outstanding feature of all efforts that would win health, wealth, or any kind of worldly prosperity. It is an easy way, open to all, for doing difficult things. What a fool he must be, who does not take advantage of it! An enemy of himself!

The above paragraphs are intended to show the extent to which our diseased thoughts can mar our daily fortunes and ruin our destiny. They clearly point out that good and bad thoughts are constantly fighting for mastery within our minds, and that the victorious thought, be it good or bad, rules our actions. The extent of our success, therefore, depends upon the kind of thoughts that win our mind battles. If our evil tendencies of the mind are defeated as they are born, and not allowed to grow as they do in lazy, and thoughtless people, active ideas can freely flourish in ourselves to command and enliven our efforts. Thoughts when not enfeebled by wicked counter-thoughts, possess a crushing force, before which difficulties vanish and obstacles melt away. The result is victory,

This leads us to an interesting conclusion. When we are fighting against our external difficulties, there is also going on a thought battle within our ourselves. If we win the internal battle, this victory manifests itself in a victory over the external world. Thus success without is a reflection of a success within. The internal victory is the cause, and the external victory the effect. Hence the real seat of a victory lies in the depths of one's own mind, where good and bad thoughts fight for mastery.



THE PERFECT WAY

S. VAIDYANATHAN

Meditation

The meditation room should be clean and neat; there should be an air of silence, of awe and solemnity about it. As you enter the room assume a cheerful attitude. Visualise the ideal of the God, Almighty or your *Upasana Moorthi* with your mind's eye and focus your attention on the ideal visualized for sometime.

Spend sometime in divine reflections, in intuitive observations and deductions of your nature and of yourself. Let it be in the form of self-analysis, through which inner perfection can be attained.

Having gained perfect control over your thoughts and mental waves, remain in an attitude of devotion to God; the Paramount Power. Think of yourself as a separate entity and as being liberated from your physical sheath,—the body; conceive within yourself, that your self is perfect, powerful with divine essence and vitality and impermeable; imagine that it stands entirely detached from this physical world, from all emotions, impulses, cravings, pride, malice, jealousy and similar other despicable traits.

Imagine within yourself as to what character of intellect, what manner of inner perfection you will have, were you to possess such ennobling and magnificent traits, that glorify your personality and grandeur of self. Having secured your self-stand, think of your self as flying higher and higher up in the ether, as diving and passing through the deep ocean-water and as penetrating and running through the wild frames, unaffected.

Imagine that your self is a luminous divine spark, placed in the ocean of ananda, in the unabounding sphere of God, the Beautiful, the Eternal.

Transmutation of the Sex instinct of reproductive power.

The semen is the vital element of reproductive and physical vitality. Of all the seven principle elements, that build the human system and organise the internal body, semen is the most important.

Keep the ideal of the Universal Mother always in mind. Never keep your mind vacant during moments, when you are inclined to be lazy. Considering all womanhood in the capacity of your mother, open your mind to thoughts and reflections of eternal wisdom. Try to conquer your sex instinct gradually through your purified motives and noble visions of God-life. As the sex instinct creates an impulsion within you, try to change your mind by substituting some other ideal of thought in the place of the sex-thought, which has the origin in the sex-impulse. Get out into fresh open air as often as possible and especially, when the instinct becomes so forceful, that its influences are irresistible.

Transmuting Exercise.

Throw yourself on an easy chair and relaxing your muscles completely breathe in and breathe out a few times very vigorously. Then breathe in slowly and steadily and hold the breath, while holding the breath, imagine within yourself, that the air is rushing into the generative organs and seminal tracts and by virtue of its efficacy, it is strengthening the organs of reproduction. It is also very useful, if you can concentrate upon the particular organs. Think of the stomach for some time steadily and concentratively and imagine within yourself, that the semen is flowing into the stomach and strengthens it, sometimes the heart, the brain or any part of the body in the same manner. Do these transmuting exercises in combination with deep-breathing.

RELAXATION

There is a demand among students of metaphysics for methods and instructions on how to relax. Occasionally a student becomes so interested in study and in concentration that he later finds it not so easy to let go, mentally and physically, and to relax. He has learned to use his mind in a new way and thought discipline, in some wise, has seemed to bring with it a sense of tension.

A very successful method is to get as still as is possible at the time, and then, in mind, to go over various parts of the body. One may assume an easy position in a chair or lie down if he feels more comfortable by doing so.

First, unburden the mind of all anxiety about persons and things. If you are anxious about some person, place him in the keeping of God. If there is injustice or disorder in your affairs, realize that only justice and order can prevail. If you are worrying about the future, try to attain the consciousness wherein you know that there is only the the eternal now.

Think of your eyes as free from all strain and tension. Make this an easy, peaceful thought. Do not try to concentrate. Just let your mind easily and freely linger on the thought of relaxation in the eyes. Relax the muscles and the nerves by knowing that there is nothing in all the world which necessitates worry or strain.

Think of your neck, especially the back part of it, as relieved of all tension and as perfectly relaxed. Do not be tense in your thought.

Relax the muscles of your face. Let the hardened muscles relax into smiles. Loosen up your jaws. Do not be too determined and too self-willed during your treatment for relaxation.

Think of your shoulders as free from all tendency to try to carry the burdens of the world upon them. Shake off these burdens, whatever they may be. Shake off financial worries. Shake off the inclination to do tomorrow's work today. Some times students find that their shoulder muscles have not been relaxed for days or for weeks. When relaxation begins, the muscles seem almost to creak as the tension is broken.

Relax the arms and the hands. One would naturally think of the upper arms as subjects for relaxation before the hands, but such is not the case. Quite often if one relaxes his hands first a relaxation of the arms will easily follow. Free the hands of all sense of grasping. Persons with clenched hands who complain of rheumatism are sometimes very much inclined to want or to grasp or to hold on to things which rightfully belong to others. In the mind's eye, see the hands perfectly limp.

Think of the muscles and the organs of the thorax and of the abdomen as relaxed. Relax tension in the stomach and in the solar plexus. Give the lungs and the kidneys a thought of purity and of peace.

The small of the back usually calls for a thorough treatment. Even the strong muscles of this region may sometimes become so tense, that they do not serve us well.

The thighs and the knees should come next for treatment for relaxation. Quite often those who have weak knees find that a certain shakiness

is caused by strain and tension and not by weakness. Public speakers have found that relaxation will speedily cause weak knees to stop their shaking.

Relax the feet. The muscles back of the ankles should have a good treatment for relaxation.

Some students have practised this method of relaxation so thoroughly that they can speak the word "relax" to parts of the body and those parts respond very quickly. The main point is that one must be relaxed in his thought. If he tries to concentrate, he loses his consciousness of relaxation.

A treatment of this kind should be given the body before sleep. One should not think hard before going to sleep. To do so causes the blood to flow to the brain, which condition is not conducive to sleep. One cannot derive much refreshment from sleep if his body is on a strain. If the position is not a comfortable one, the freedom of the blood circulation is interfered with and unpleasant dreams result.

After one makes his physical preparation for sleep, the next step is a spiritual preparation. With mind and body ready, he should take up a spiritual treatment before entering the sleep world. Each one has his favourite metaphysical affirmation or prayer for this purpose. The Lord's Prayer is used a great deal by students of metaphysics and by other Christian people.

Relaxation gives us strength. In the stillness and quietness of the inner realms of mind, we find peace and refreshment.

"Unity Daily Word".



STUDIES IN PSYCHOLOGY

PROF. IVI.

There are three classes of memory images. Objects of memory are wholly ideal. We at first think that this not true but a little investigation of our 'own thinking processes will prove that it is. You see a child and know it; then you see the same child twenty years afterwards and find yourself trying to remember the child you saw twenty years ago. When you get away from the man or woman grown, you will have a memory image of which you will have to dispose, and they will both be ideal. They will be an ideal of the actual, of course; an image of the actual.

Another thing that proves that the objects of the memory are wholly ideal is the manner in which directions once impressed upon the mind, fix themselves in the mind.

An ideal is something wholly made up of mental stuff. No matter what suggested it, the ideal is purely mental.

Every memory image is an ideational reproduction. That is, we build in the mind as often as we please the same structure, or we can add to the same structure each time we reproduce it.

Every remembered idea is really the information of numerous elements of past ideas.

The product of memory is vibration. It only brings up thought and thought is a movement of mind. Every movement of mental power is called vibration. In physical science vibration is a literal movement of something but in mental science it means just movement.

Thought is a movement of mind just like wind is a movement of the atmosphere or a wave is a movement of water. Thought in this sense then is not only a substance but it is substance that moves.

The vibrations of memory are either constructive or destructive. Every time you bring up a constructive thought in the memory you help to construct something. You start a constructive, progressive, evolving vibration.

On the physical plane the vibrations of memory will keep us in a state of health if our lives have been governed by right thought activity. Discordant thoughts if reproduced are destructive.

The memory is perfect and will furnish no discordant record unless the owner demands it. Just as quick as we quit thinking of the things that produce pain or discord, the mind swings back to its normal condition, to thinking about things that do not produce pain. It does that while we are asleep. If we did not do that in our sleep we would have ourselves in a tension all the time.

Surety of action: No perfect action ever fails if trusted. Your memory never fails. You may fail to trust it but it will not fail you. About the first thing a person wants to do in order to get on good terms with his memory is to learn how to forget things. You should learn to forget how to distrust the memory.

The memory furnishes the page from which the reasoner gets his data. In fact, the memory furnishes everything that you need. There is nothing lacking. We are born with perfect memory. The unplanted seed has a memory in which is stored all of the experiences of every plant like that from which it came, that has existed before. It knows how to trust this memory for all of the processes and put them into action, that will reproduce a plant like the one from which it came. This is what our material scientists call the inherited memory.

Memory knows no time or space. Then if we have already in our minds all of the knowledge recorded that the world has ever had, we would like to know how to become conscious of it. Now we want to learn how to trust the memory.

Just trust your memory. Do not play with it. Do not go over things just to see if they are there. Wait until you need that knowledge and then whatever comes into your mind, express it.

Education is not a process of acquiring knowledge of something outside of ourselves, it is simply getting acquainted with what we already know. If we could come into conscious possession of all that the memory holds we would have a knowledge of all that man has ever done and all that can be done.

No accurate knowledge would be possible without memory is a record of every achievement any man has ever attained and all the individual needs to do is to turn the pages and look.

Sometimes unconsciously to us the memory gives up a little thing that we recognise when it comes to us and yet we do not know from where it comes. We do not think about it being something that we know, just finding outlet. The memory becomes the most valuable when it is used for one thing at a time.

If trusted, the memory will furnish the knowledge upon which we may depend for the accomplishments of life, in whatever department we choose to work.

The memory applies to the maintenance of life. It is essential to success in extemporaneous speaking. You have to rely on the memory entirely, but it is not the part of the memory you use in conscious recollection.

The method of action is directing the entire attention to the thought you want.

The first thing is absolute receptivity to a chosen theme; and then select the length of time you desire to devote to the subject before you begin to speak. Then say what comes into your mind. That is all there is to it.

When you have convinced yourself that your memory is perfect you have discovered some thing about yourself that never changes, and you will learn what the mathematician learned when he worked out the proposition of arithmetic.

THE TRAIL OF GLORY

A Confession in Three Acts

BROWN LANDONE

Time: Six months ago.

Dramatis Personae: The Voice, Mrs. Allerton, of the Harmony Center; James, her husband; Rosaline, her daughter; George, her young son; and Brown Landone.

Prologue: *In the darkness of God's Eternal Everywhere, a trail of glory is seen—as of starlight riding clouds; a voice is heard.*

The Voice: “I walk the paths of God, and see all things. I search and reveal---and out of revelation comes freedom—and peace!”

ACT: I; SCENE: I.

Living Room of the Country Home of Mrs. Allerton.

Time: Early evening, after dinner.

Mr. and Mrs. Allerton, and Rosaline, grouped about library table. Mr. A. smoking and reading newspaper; Mrs. A. reading a Truth book. Rosaline, sewing rapidly, making a dress for herself. From room at left, crashing jazz of a radio set and noise of a boisterous boy.

From time to time Mrs. A. stops reading, lays Truth book in lap, and calmly closes her eyes, while her lips repeat statements of Truth. At other times there is a trace of disturbance on her face, while she presses her fingers against her temples.

Mr. A's pipe goes out; he scratches a match; relights it and puffs, puffs, puffs—to get it going again. With just a shade of annoyance showing on her sweet, placid face, Mrs. A. looks toward her husband.

MRS. A: James, dear, would you mind stop smoking tonight? You won't mind, will you?"

MR. A: "Huh! -- What is it, dear?"

MRS. A: "You will stop smoking won't you--just for a little while?"

MR. A: "Yes, dear."

Silence for a few minutes. Now and then Mrs. A glances in the direction of the radio in the next room, pressing her fingers to her temples. Again Mr. A's paper rustles as he turns a page.

MRS. A: "James, dear, won't you read for me? I'll get Truth clearer tonight if you read to me."

MR. A: "All right, dear."

As Mr. A reads, Rosaline continues with her sewing, and Mrs. A sits with eyes closed, face calm and peaceful--until from adjoining room there comes a terrific crash of radio interference.

MRS. R: "Georgie, Georgie!"

TON: "Yes Ma."

MRS. A: "Please turn off the radio. Mother can't think clearly with such an awful noise. Mother is trying to center on Truth. Do be a good boy and do as mother wants you to do."

SON: "Aw, mother! I want to hear this -- --"

MRS. A: "Georgie, please! you don't need to listen to such noise to be happy. Go up to bed now, and remember you are God's child. There's music in your own soul."

SON: "Aw, mother I don't want -- --"

MRS. A: "But mother wants you to go to bed, darling, so she can listen to the Truth father is reading."

SON: "Aw, mother, I don't -- --"

MRS. A: "Darling, do as mother wants you to do."

Silence without, except for a boy's slow steps on the stair. Mr. A continues reading. When he finishes the chapter, Mrs. A opens her eyes.

MRS. A: "I do feel better. I know I shall be my true self tomorrow." (To Rosaline) "Are you coming to mother's meeting tomorrow evening?"

ROSALINE: "I'd like to, mother—but I promised Bob to go to the dance. That's why I'm hurrying so on this dress."

MRS. A: "Oh, but you aren't going to wear that are you? That red isn't becoming at all. Mother doesn't like to have you wear that color."

ROSALINE: "But, mother, I love it! And it isn't red, it's coral! And Bob likes it, too!"

MRS. A: "It is too red, dear. Do learn to wear spiritual colors—something mother likes. Of course, you can wear it tomorrow night—but then I'd give it to one of the girls at the settlement.....It's getting late, and mother wants to go to her room, so stop sewing for tonight, dear."

ACT: 1; SCENE: 2.

Mrs. A's bed chamber; fifteen minutes later.

Mrs. A in a white dressing gown, reclining peacefully on a chaise longue done in cream and blue.

MRS. A: "I am in perfect peace; my head does not ache. There is harmony! God's harmony prevails in this house. I see the true God-nature of my husband. He does not like to read the newspaper. He does love Truth books. I see the true nature of my daughter. She does not like red colored gowns. I see little George

in his *true* nature. Day by day he *will* grow in Truth to become the man I want him to be. There is harmony in my home. My head does *not* ache. It does *NOT* ache. There is *NO* ache or pain. All is peace!"

ACT: I; SCENE: 3.

Bed chamber of Mrs. A; Midnight.

MRS. A: "Oh, my head! Why does this error persist? Why does it not disappear? I have demonstrated so much for others; why can I not demonstrate over this?"

ACT: II; SCENE: I.

Studio of Brown Landore.

To rear left, a stone fireplace; to the left, a door to music room; above and behind BL, who is seated at his desk, is balcony with latticed windows. Secretary opens door. Mrs. Allerton enters. Usual greetings follow.

BL: "And what is the trouble?"

MRS. A: "That's what I have come to you to find out. I have been able to help so many—and it has given me such great joy—and I am so happy—but, while I *can* always demonstrate *for* others, there is just one false belief I cannot quite get rid of for myself!"

BL: "And what is it?"

MRS. A: "I'm ashamed to confess it—I have never even admitted it at home—but I *do* have the most terrible headaches two and three times a month, sometimes twice a week!"

BL: "What do you think causes them?"

MRS. A: "It must be inharmony. You see, although Mr. Allerton is just lovely—a wonderful husband—yet, he is not in Truth, you know.

He does not think as I do—yet he is a wonderful husband, and all that. I am doing my best to bring him into Truth. Every evening I ask him to read Truth to me—and I know it's working."

BL: "Are there other members of the family?"

MRS. A: "Yes, a lovely daughter, seventeen. And a splendid boy, eleven. They'll come into the Truth too, in time."

BL: "Do the children annoy you?"

MRS. A: "Oh, they just *seem* to! George *IS* noisy. And, he does disturb my meditations—sometimes—but these are not the important things. What I really wish is to demonstrate over these awful headaches!"

BL: "Since *you* cause them, my dear soul, you *can* also get rid of them. Please come out to the music room!"

Act: II; SCENE. 2.

Music Room at Ara-Haims.

BL goes to the piano, begins striking 'one key' of the piano; strikes it, strikes it again and again, continually tapping that ONE key—producing just ONE note, repeating itself over and over again. Although Mrs. A listens passively at first, after three minutes—listening to just one tone—she starts to speak, but BL holds up his hand as a signal for silence—and continues to strike the same key—five minutes, seven minutes, more! Finally, Mrs. Allerton lifts her hands as though to cover her ears, then jumps up, and walks back and forth—back and forth.

MRS. A: "Oh, why do you keep on with just *one* key? It's awful!"

BL: "Certainly, it is awful, *because* each tone is just *like* every other tone! And it is just the

way you've been living Truth with your family. You've been trying to make over each soul so that each would be *like* your ideal of what he or she should be. Here are two laws of the Great Truth: (1) All inharmony is due to some love of *likeness*, or to some *hidden cause of disliking differences*. Whenever anyone suffers illness, or unhappiness, or lack of abundance, there *is* some hidden dislike of differences.

"Let me confess to you, my dear Mrs. Allerton, that for years I taught Truth just as you have been teaching it. I started out to teach others to think Truth *like* I perceived it, and I wanted others to be *like* my idea of what they should be!"

MRS. A: "But, shouldn't one try to make others see the Truth?"

BL: "Certainly, but the Great Truth is *infinite*; it is not limited to one person's one idea of the Truth! There is *NO* harmony in likeness! There could be *NO* harmony in music if but *one* tone were repeated over and over. *True harmony is due to loving and blending differences*, and you will never have harmony in your home and you will never be free of your headaches until you recognize that God's harmony is the *blending* of perfect differences, and that he only means of blending differences is *praising God for differences and loving them*.

"So every time George does something which you do not like, praise God with joy that he *IS different* from you. Every time Rosaline chooses a gown you do not like, praise God that her tastes *are different* from yours. Think how deadly this world would be, if every person were like what you or I wish them to be. Oh, praise

God that every soul manifests differently from every other soul and then you will blend all things in perfect harmony. This is the secret of all harmony—*bless all differences with love!*”

ACT: III.

Classroom of Mrs. Allerton at the Harmony Center; five months later.

Mrs. A. speaking—buoyantly radiant, face shining with happiness, eyes gloriously alight; about seventy people listening.

MRS. A: “And now, my dear students, I shall reveal something which I’ve kept from you. I have a confession to make. Pride has tried to prevent me from making this confession, but the Spirit of Truth is all revealing and I cannot keep the joy from you.

“For years, I have had headaches, terrible headaches—sometimes even twice a week, due to little Inharmonies in our home. And the inharmony was due to conditions *within me*—for I was trying to make my husband into a Truth student to think *as* I thought. I was trying to make my daughter wear clothes *like* those I would want to wear. I was trying to get my little boy George to do the things I would *like* to have him to do.

“But, since I began five months ago, *to bless the differences* of each one of us, *I have not had a single headache, and there is perfect harmony in my home!*”

EPILOGUE. (A glorious light as of stars is seen in the lecture room—a trail of glory passing through—and THE VOICE is heard):

THE VOICE: “I am the Spirit of Truth. Harmony is the blending of infinite differences—and its peace passeth understanding!”

—*Nautilus.*

