

identity between the SINNER IN THE PAST and the SUFFERER IN THE PRESENT. This identity, the *Shashtra* says, is the mind-and-intellect-equipment in each one of us.

Each act, willfully performed, leaves an impression upon the mind of the actor according to the texture of the motive entertained. In order to work out and remove these impressions --- *vasanas*-catharsis --- each individual arrives at his specific field of activity in life. Sin-impressions in the mind can be wiped away only with the waters of tears, acting upon the mind, in an atmosphere of sobs and sighs. Thus, every one gets his quota of chances to weep, which, in many cases, comes to be discovered, later on, as not so sorrowful, after all. A mind which has thus been completely purified, fails to see a situation really worth weeping for. Weeping, in fact, is not ordered by the circumstances, but by the "*papa*-tendencies" in the mind of the miserable.

Merely because there is a record in my gramophone box, I will have no music. Even when it is placed on its disc and revolved at the required speed, it will not and cannot sing. Music can come out of it only when the needle is in contact with it. The unmanifest music in the disc can be brought to expression only through the sound-box. Similarly, here, the mental impressions cannot in themselves bring either disaster or reward unless they are connected with the external world through the needle-point of our ego-centric self-assertion.