

Emilio R. Ypina.  
308 Hogan St.  
Houston, Texas.  
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October 17, 1935.

Editor The Houston Press.

City.

Dear sir:

"Do as if your act were to become an standard of universal conduct." Kant.

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If this were an essay instead of a letter I should name it "Samsara and Dharma."

For so I certainly will ease my labour, by giving you at once an idea of the matter I wish to bring to your consideration. For - you probably know samsara is the irreality of the world, the ilusion -- that it means, and dharma, is this ilusion writing itself as history by using the suffering and experience of human spice.

Only Brahm is real.

That dream of matterial things come, for one reason or h the other, to be heavy, one day or other, to every one of us and some - believe they have find an escape door in suicide, be it short, long or universal. It is my wish to speak of the last one, and, by the way, of the other two.

Perhaps we can quite the world using the first, of which, in this country twenty thousand and eight cases were registered during the year 1931, but not by the last; the number of causes that joint to bring us as efect, may concur again and again one time and a thousand - making us to the infinite. For great is the power of Maya!.



Wm. L. Young  
1000 ...  
Houston, Texas  
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October 17, 1935

Editor The Houston Press

City

Dear Sir:

"As if your act were to become an example of un-

iversal conduct."

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If this were an essay instead of a letter I should name

it "Samsara and Karma."

For as I certainly will save my labour, by giving you an

once on idea of the matter I will be doing so your consideration. For

you probably know something of the matter, but I will

that it means, and Karma, is this: Karma is the history of

man's the suffering and experience of human beings.

Only Karma is real.

That dream of material things come, for one reason or

the other, to be heavy, one day or other, to every one of us and some

believe they have find an escape door in suicide, be it short, long or

universal. It is my wish to speak of the last one, and, by the way, of

the other two.

Perhaps we can enter the world using the first, of which

in this country twenty thousand and eight cases were reported during

the year 1934, but not by the last: the number of cases that point to

being us as effect, may come again and again one time and a thousand

making us to the infinite. For Karma is the power of Karma.



The crime of universal suicide is not to be considered -- so much for the destruction of the spice, for, as I have said, it is -- impossible, for it will be born again, again it will start, but for --- that of the civilization which we have reached, for the loss of the grade of culture in which we find ourselves. Civilization and culture are the sume of all the esforces of human kind, and more, the actual dharma.

It is more for it looks as if all Nature were interested in our esforcee, but, our victory is more and more notable as we use more and more the social forces, with their help we find our selves placed -- by our intelect in the same place where we find Being in the Universe, and we even come to identify them; for we feel it personally unseen, -- while it is able to see everything, having his own essence hided while, esforce over esforce, sufrement after sufrement, it comes to be essen-- cial to every thing. Look at dharma, with all its arts and sciences, -- making, for men, ways trough earth and sea, se~~en~~ching, with not other -- object that that of helping men, all that in them, earth and sea, is.

Civilization is the actual dharma, momentum of it is cul ture; not owed to one man or to one people, but to all men and to all -- peoples, and, so considered, we see it making wings to fly and bite the eagle, and to look upwards to the starred heaven, and dance through the zenit with the dancing planets, setting stars in acordance with the --- laws of music.

And our intelect do not stop there, it goes farthest, to the realm where only intelect is to be found; the sume of our acts, the elements that our being make, the number of personalities of our individ duality, with his births and his deads, our karma, come to be iden with dharma and, then, when we undersant the hard to uonceive absfraction -- that without its helpeis individuality we very clearly see the futility



The entire of my interest is not to be considered --  
so much for the realization of the spirit, for, as I have said, it is --  
impossible, for it will not be again, again it will not, but for --  
that of the civilization which we have reached, for the fact of the --  
as of culture in which we find ourselves, civilization and culture are --  
the same of all the progress of human kind, and more, the actual things --  
it is more for the fact that all human beings are --  
in our culture, but, our culture is more and more notable as we go --  
and more the actual things, with their help we find ourselves placed --  
by our intellect in the same place where we find nature in the universe --  
and we even come to identify them; for we feel as personally known --  
while it is able to see everything, having its own essence which will --  
enforce even culture, sufficient of our environment, it is able to be --  
also to every thing, and all the more and more --  
nature, for now, we see through earth and sea, atmosphere, with our other --  
object that that of realizing now, all that in them, earth and sea, etc. --  
Civilization is the actual things, momentary as it is --  
but; not used to one man or to one people, but to all men and to all --  
people, and, as a result, we see it in the things of the world and in the --  
earth, and to look up to the stars and planets, and to see through the --  
earth with the human vision, seeing things in accordance with the --  
love of nature.

And our intellect is not used there, it is used for --  
the result there only intellect is to be found; the curve of the earth, the --  
elements that our being make, the number of personalities of our kind --  
quality, with the virtue and the force, our laws, come to be then with --  
them and, then, when we understand the hard to ourselves abstraction --  
that without the help of individuality we very clearly see the further



of short suicide and feel the sorrow that the idea of universal brings.

When a man come to our home, find that the table is set, that dinner is ready, that all that he has to do is to serve himself, - in the best away possible, doing his due payment, with his sufferings - and experiences; making his due contribution to the enlargement and estab-  
tability of dharma.

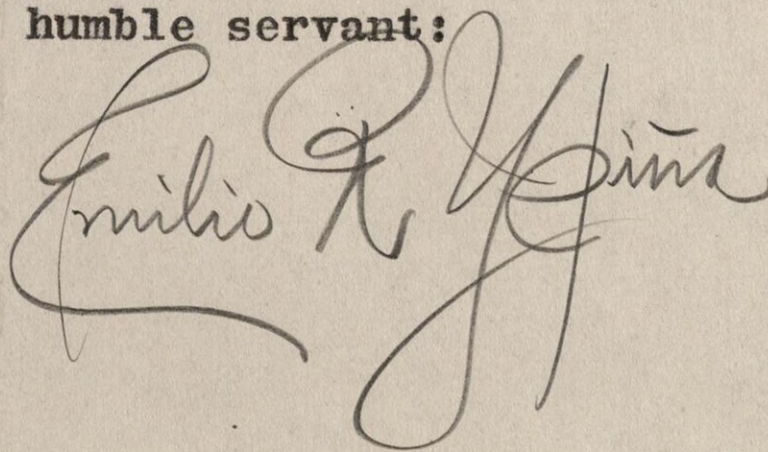
Sansara is nothing but an ilusion, a trick, a dream or a nightmare if you will, but we very often fall in it, we can't escape it, and there's why, as in all fight that is unpossibile to evade, we have - to take all our inteligence, all our valour and, in a word, all the best that is in us, to make that the strenght of dharma do to its possible - minimun human sorrow. Great, alas, great is the power of Maya!.

The remedy of life is not dead, but the greatest grade - of reasonable life. Samsara is an irreality but, through it we realise Being.

Being is Atma.

Atma is Brahm and Brahm is real.

Yours most humble servant:

A handwritten signature in cursive script, reading "Emilio K. Hina". The signature is written in dark ink and is positioned below the typed name "Yours most humble servant:". The signature is somewhat stylized, with a large, flowing "E" and a long, sweeping underline.



