

come to gain a vivid picture of the Man-of-Perfection, who is not a mere impotent stone idol on the Ganges-banks, but a veritable dynamic factor that moulds and influences his generation of fellow beings.

Ordinarily, man gets excited or becomes despondent, not because of the happenings in the outer world, but because of his individual contact with them. If any man dies in the city, it is not tragedy to me, but when my father dies, it is my calamity. This clearly proves that the death of a man, in itself, cannot bring any disturbance to my mind, unless my mind had already projected itself on its relationship to the individual who has died. The Man-of-Perfection who has won over his mind and has come to experience the Infinite Self, can no more, therefore, "FEEL ANY JOY ON RECEIVING WHAT IS PLEASANT, NOR GRIEVE ON RECEIVING WHAT IS UNPLEASANT." It does not mean that a Man-of-Perfection is a wooden doll or an iron statue, incapable of reacting to the external things whether they be pleasant or unpleasant. It only means that a man of true inward culture, discovers in himself, in his own wisdom, a balance and an equipoise, which cannot be shattered very easily.

When a man of such super-human mental steadfastness is analysed, we can easily discover that no condition or circumstances in the outer world can ever gain an entry into the inner precincts of his personality. His intellect becomes steady, since it is not poisoned with the usual ego-centric misconceptions. It is, in fact, very interesting to