

we have in these stanzas, except perhaps, the description of "the Man-of-Steady-Wisdom (II-55 to 68) that we read in the second chapter.

Moral rules and ethical codes of behaviour are in Hinduism not arbitrary commandments thrust upon its followers by a Son of God, or by a Messiah. These rules of conduct are copied from the behaviour of God-men who had attained the spiritual perfection and had actually lived among us. Seekers are those who are striving hard to attain the spiritual experience of those Saints and Seers. A devotee who is trying to attune himself with these Masters of *Yoga* should necessarily start at least copying their external behaviour and mental beauties, which constitute the moral and ethical rules prescribed in our religion.

Eleven noble qualities are indicated in the above two stanzas which constitute the OPENING SECTION. Everyone of them declares a moral phase in the character of Man-of-Perfection. One who has realised that the Spirit everywhere is one and the same, and that the Spirit-in-All alone is his own Self, cannot, thereafter, afford to hate anyone, because, from his vision-of-understanding, there is no one who is other than Him! No living man can afford to hate his own right hand because he is in it too. Nobody hates himself!

His attitude to all living creatures will be friendly, and he is ever compassionate to all. He offers security of life to all beings. He cannot regard anything as his and he is