

are the seeds sown, and actions the harvest gathered. Seeds of weeds cannot but produce weeds; bad thoughts can manifest only as bad actions. And the negative actions in the outside world, fatten the wrong tendencies of the mind and thus multiply the inward agitations.

It is, therefore, true in the logic of our philosophy --- and extremely true in the logic of our worldly experiences too -- that if one is to live a quiet, contented and cheerful life of service and devotion, of love and kindness, of mercy and compassion, and live thus a "good life," certainly such a life indicated the Sattwic nature of one's mind. And such an individual, living such a noble life, must necessarily grow in his inward purity.

It may be asked how one can start becoming good when one is already so bad at present. If actions are the expressions of thoughts, and if the existing mental nature is negative, how can we expect such an individual to bring about a change in the climatic conditions within his bosom? All religions, the world over, answer this question in their injunction and insistence that seekers of truth, devotees of the Lord, votaries of culture --- all must strive to live ethically a pure, moral, and noble life.

No doubt, disciplining the mind and changing the quality of thoughts are not easy jobs; but to change to type of actions and to discipline our external movements is relatively easy. Therefore, to practise goodness, to discipline our behaviour, to act the good Samaritan, are all