

which fortitude trickles down to remove exhaustion, fatigue, despair and so on.

PURITY (*Shoucham*) --- The word indicates not only the inner purity --- purity of thoughts and motives --- but it also suggests, the purity of environments, cleanliness of habit and personal belongings. As a result of an over-emphasis on subjective purity, today, we find in our society, an utter neglect of external purity. Clean clothes and civic-habits have both become rare in our society. Even the devotee-class is unmindful about these, although our religion emphasises that purity and cleanliness are unavoidable disciplines for a seeker.

ABSENCE-OF-HATRED (*Adroha*) --- Harmlessness (*Ahimsa*) was a virtue explained in the previous stanza. Here the same virtue is repeated not only for the purpose of emphasis but also to indicate a slightly different shade of meaning. The term here should mean more than "ABSENCE OF HATRED." Just as an individual will never have, even in his dream, any idea of injuring himself, a true seeker, in his recognition of the Oneness in all living creatures, must come to feel that to injure anyone is to injure himself.

ABSENCE OF OVER-PRIDE (*Na-ati-maanitaa*) --- To leave off one's exaggerated notions of self-honour is, immediately to relieve oneself from thousands of avoidable excitements and responsibilities. Life is as light as a feather to one who has renounced his over-