A HANDBOOK OF MORALS

PART I

CHAPTER I

MAN'S ORIGIN AND NATURE

The Earth as Part of the Universe.—The earth in which we live is, as you know, a planet or heavenly body moving round the sun. The sun is another heavenly body, much larger than the earth, and in a flaming-burning condition. Therefore it is that the sun gives us light and heat. There are many heavenly bodies like the earth and the sun, some of them even larger and brighter; but they are so very, very far from the earth that they appear to be exceedingly small, twinkling like stars. All this you must have learnt in your Geography lessons; you can read more about these things in the science of Astronomy. Now, the Earth, the Moon, the Sun, and all the other countless heavenly bodies together make up one whole—the Universe.

The Surface of the Earth.—We live on and see only the surface of the earth. We can dig down and go below the surface, not more than a few tens or hundreds of feet at the utmost. Similarly, we can, with our naked eyes, see only a few hundreds of feet
above our heads. We generally meet with water when we dig under ground; and we have air blowing over us. The surface itself is very hard and very uneven, and is generally, except when under the heat of the sun or fire, chill to the touch. Have things always been as we now find them—the earth, the air, the water and all that? No, they have not been the same. They have changed and are always changing—so imperceptibly that we cannot notice the change. From a study of the science of Geology we learn that the surface of the earth has undergone, and is undergoing, marvellous changes. It has not been what we now see it to be. The earth was at first a great mass of heated gaseous particles revolving round a centre "gradually cooling." We read that it afterwards existed in the form of a very hot liquid—something like molten iron or lead. It took millions of years for the surface to get somewhat cool and hard; and even now the interior of the earth is very hot. Suppose you get a round cake fresh from baking; you find it so hot you cannot touch it with your hand. A few minutes later the outer surface gets cool, and you touch it; but when you break it the inner portion is still very hot, so that you cannot eat it at once. That is exactly what has happened to the earth. Its surface in course of time cooled down. "At last a more or less solid crust was formed; the watery vapour, as the surface cooled, was able to fall as rain and fill up the hollows in the sphere, which in the cooling was not absolutely smooth." That is why the surface of the globe is furrowed or wrinkled. "The gradual cooling of the earth, and the contraction caused by it would natur-
ally have made the outside crust too large for the part enclosed; and a slow readjustment must have become necessary. Sometimes it would have cracked, sometimes have crumpled, sometimes have sunk, sometimes have risen." That is how we have mountains and valleys, and lakes, seas, and oceans which are only the hollows filled with water. The process of cooling has, therefore, brought about two results—the ups and downs on the earth's surface, and the falling of vapour as rain. Lastly, you must remember that this rising and sinking and all the consequent changes are still going on.

**Natural Forces.**—We cannot say exactly how long the world has been in existence; we can only make rough calculations by noting the changes that have taken place. These changes are entirely due to what are called natural causes; they are the effects of forces that have been at work in nature, or of the Divine Will manifesting itself in the form of such forces. We often think of Nature as inanimate; we foolishly think sometimes we know everything about Nature and her laws; and use the expression Natural forces as opposed to Supernatural or Divine Law. The difference, however, consists only in the wording. The fact is that the more we study Nature and her laws, the more are we convinced that Nature is neither dead nor blind; that there is an Intelligent Life animating the whole Universe; and that every force is a form of that Life. We shall see presently that things have come upon the earth not by accident, nor in any blind way, but in a regular intelligent order, and according to definite laws. All forces of Nature ultimately lead us to the great truth that the world
is designed to fulfil some intelligent purpose; and because it is intelligent it is ascribed to the Divine Will—by which term is meant the Fountain-source of all Intelligent Life. The Divine Will, in other words, operates in the form of Natural forces. All the phenomena we observe around us, all kinds of living things, including ourselves, all forms of activity in the world, are rightly explained as being brought about by such natural laws, and they therefore indicate the Purpose of God. The Divine Will in the form of one law has caused the earth's surface to cool down slowly as we have seen. In another form it causes the earth to rotate on its axis, revolving 'round the sun. As a result of these motions, you know, we have the day and the night, and the seasons, and the zones, and changes taking place every moment on land, in water and in air. The variations have existed from the beginning; and to these mainly are directly due the various kinds of things that have come upon the surface of the earth.

MINERALS AND PLANTS.—The first things that came to exist on this globe were naturally various kinds of rocks, of minerals and salts, and several substances that we commonly regard as inanimate. And in course of time, as the sun shone day after day, and watery vapour condensed and fell down as rain, the rocks began to split, and water, moss, and weeds and the beginnings of plants were formed. These were necessary to feed the higher forms of life that were soon to appear. From minerals to vegetables a great advance was made.

FROM PLANTS "LIVING BEINGS".—Plants and trees, you say, are not so "inanimate" as rocks; but not
so "animate" either as beasts, birds, and men are. But these did not come up all at once. From plants and sea-weeds, the first forms of "living" things were born; small worms and insects and jelly-like creatures, far tinier than any we can think of, and of strange shapes. Even now you can sometimes find little insects in the midst of green leaves; they feed on those leaves; and their bodies are practically made of the juice of the leaves. Much the same kind of creatures, you may imagine, first made their appearance. These grew and grew; larger creatures were gradually born, who ate up the smaller ones and grew. Thus, in due course, came up various living things; some so small that you could not have detected them even if you had then lived; some born, living and dying in the leaves of trees; some gliding on the ground, some moving in water, some flitting with wings; some with no eyes, or with only one eye; others with no ears, nor tongue nor nose; some moving with a hundred feet, some crawling with a shell on the back. Far later bigger living things were born having many limbs, and able to move from place to place, killing and eating up the smaller or weaker creatures or living on the plants around them. Later still came up creatures who could breathe air; these are called animals. Thus all the beasts of the field were produced. Some lived alone, or roamed about in search of prey from place to place; others from the beginning lived together in great numbers. Of this latter kind were animals such as cattle and sheep, horses and elephants, deer, swine and monkeys. These are called *gregarious*, because they live in herds. At last were born in all possible parts of
the earth, that is wherever the earth's surface had become sufficiently adapted, the first wild men. This gradual change is called Evolution—the coming out of higher forms of life.

**Man not created all on a sudden.**—Thus we see that man has not been created all on a sudden. The earth had been in existence for a very long time, before our first ancestors were born. They had been preceded by numberless kinds of living beings. The Divine Architect was, as it were, gradually refining the material. Why? Could not God create man all at once? Yes, He could. But His Will is supremely rational; It is highest Reason; It is Law inviolable; His Purpose is eternal; It embraces all forms from the lowest to the highest. God’s Power and Reason are identical. Very crude, therefore, were the structures made at first; the material was very slowly improving in quality; at the end, when it had become sufficiently fine, the beautiful mansion was fashioned where the triumphant Spirit may live and rule; for all the time the Spirit had been struggling to manifest itself through the crude forms in which it was, as it were, encased. The order of development has been, in general terms, in the manner above set forth. First rocks and mineral substances were formed. Then plant and vegetable life sprang up. Afterwards the first “living” creatures appeared on the earth. Only some of these are found existing at the present day. At first they were very small and very crude. Gradually the higher animals were evolved, of whom man is the highest and therefore the latest product. How long it took for all this change, we cannot even guess. It is certain that the time must be measured
not by thousands but by millions of years. This, however, we must never forget—that the earth has been in existence for a very long time, that its surface has changed greatly, and is changing constantly.

Man has changed also.—Nor has man been always what he now is. Our first ancestors were beasts, terrible beasts—cruel, savage, almost inhuman. Even in appearance men were not as they are now; they were more ugly, beastly, rough-skinned and rough-haired than the wildest savages now living are. Had they any minds? Yes; but their minds were of the rudest type, only a shade better than the minds of lower animals. It has taken many thousands of years for men to reach their present condition of civilization; and even now how many boys and girls, how many men and women feel and act like beasts and savages? Whoever is stupid and quarrelsome, rude and selfish, is a beast. Every good boy, if he should really deserve that name, must cease to be brutal and try to feel and think and act nobly.

Man’s Physical Nature.—Now let us closely look at ourselves and try to find out in what respects we are like to, and in what better than, the beasts of the field. In the first place, every one of us has got a body. It consists of a head with a face and two eyes, with a mouth, two nostrils and two ears; of a trunk with two arms hanging on either side; and of a pair of legs terminating in the feet and toes. In this respect the bigger animals are very much like us; they possess a head and a trunk also; only in the place of two hands and two feet they have four feet—so that whereas man stands up vertically, the beasts stand horizontally. There is a
science called Physiology which treats in detail about the structure and uses of the various parts of our bodies. You will learn from it, how each part serves a definite purpose, and how in the case of man each is far more finely built up. But one or two things you can easily guess even now. You can see how in man the head is far more prominently set than in beasts; you can guess why they have stronger teeth and tougher skin, or he has a pair of such very useful hands and dexterous fingers. But although man’s body is much more refined than that of other animals, yet in the main structure and purpose the former does not very much differ from the latter. In fact, if physical strength should be the test of greatness, many beasts would be greatly superior to us. We, therefore, must possess something else in us to make us higher. This something consists in man’s greater mental development. Men generally have got greater intelligence than beasts. There is a part of the body which, you may take, is specially set apart for mental activity—the brain and the nervous system. The nervous system is very much like the blood system; it consists of a number of centres from which branch off minute channels of communication to every part of the body. The chief centre is the brain which is located within the skull, and which is connected with our chief sense-organs—of seeing, hearing, smelling and tasting. The beasts also have got a brain; they have got all the senses and they possess to some extent the power of thinking.

Man’s Mental Nature.—But in man the faculty of thinking is of primary importance. Reasoning is, in fact, his chief work. In the case of the beast, the
mind is subsidiary to the body; it thinks just about those things that are necessary to keep it alive, to satisfy its animal cravings. In the case of man the order is practically reversed. The body is subsidiary to the mind. Men, at least most men, seek not the satisfaction of animal cravings alone; they want something more to make them truly happy. Pleasure and pain are both mental states, and in a general way all our efforts are for getting the one or for avoiding the other. Each man knows from his own experience how very active his mind is. Even when the body is at rest the mind is working. Nor is its activity of a simple, uniform character. We think about a large variety of things—good, bad, and indifferent. The mind has got the power of looking at itself; we can attend to what we are thinking about; we can recall what has passed within our minds up to a certain point. We can thus find out for ourselves how wonderfully active is the mind; and how comparatively passive is the body. The activities of the mind are, moreover, extremely varied. There are many things which we see, hear, taste, et cetera; our ideas of these things are formed through the senses and are called sensations. Thus we have sensations of sight, of sound, of odour and so on. We also feel most things as pleasant or unpleasant: feeling is another activity of the mind. Again we think very often of things we have once seen or heard, or of things that we would like to see or hear. In young men especially the power of imagination or fancy is very strong. Imagination is, therefore, an activity of the mind also; and here practically begins man's higher mental nature. Then, again, we all try to understand, reason,
and judge not only about concrete things, but about abstract ideas and principles as well. Lastly, there is such a thing as our desiring various things and resolving upon acting in one way or another. Thus our mental nature may be said to be made of feeling, thinking and reasoning, and desiring and willing.

Our Moral Nature.—But though we may desire many things and resolve upon acting in more ways than one, we yet feel that only certain desires and resolutions are right; we condemn others, whether in ourselves or in our neighbours, as wrong. Supposing you pass by a fruit-stall on your way to school. You see some very fine oranges or apples, and desire to purchase some of them very much, but you have no money. Suppose when you stand there looking at the fruits, the seller is looking to some other work, and it is very easy for you to pick up one or two fruits and thrust them into your pocket unobserved—what would be the thought in your mind? Supposing the wish comes up to walk away with some fruits, will you not condemn it at once as wrong? Yes, you will. Is it merely the fear of being detected that prevents you from stealing? No; it is not merely that; it is that you consider stealing, the very desire of it, as unworthy, as immoral. That is exactly where you differ very much from a beast. A dog coming by a piece of meat tries to run away with it. It has practically no idea of right or wrong; there are, perhaps, some human beings who are no better. But we rightly condemn them, and, whenever possible, try to punish them. When we do wrong, we feel it ourselves sooner or later; there is something in us which makes us feel ashamed and sorry, whether
we are found out by others or not. That something is our conscience.

Our Spiritual Nature.—Conscience is rightly defined as the Voice of God. In other words, we have something within us that links us with God, and with one another. The body does not so link us; it rather divides us; but the Spirit does. It exists in each of us; we are every day nearing Its realisation. All our higher aspirations, our capacity to discriminate right from wrong, our readiness to make sacrifice for others, our desire to lead noble lives, are all due to our spiritual nature, and are more or less strong in proportion to the extent to which we have come to realise It. * The majority of men have now no direct knowledge of the Spirit, because the majority are not yet sufficiently advanced to acquire such direct knowledge. But some great men have existed in the past, and some exist in the present time also, to whom the existence of the Spirit is no mere hypothesis. The founders of all religions have been such great men; they have been seers—that is of the Spirit. Since they, too, were men, it follows that every one who is as good and pious as they were, can also become a seer. That is, in fact, the goal towards which we are all moving; that is the Divine Purpose in the gradual development of the universe. Whoever leads a life of purity and devotion, and loves God with all his might, and his neighbour as himself, is qualifying himself for the glorious future awaiting man—of life eternal, knowledge all pervading, and perfect bliss.

* This at once accounts for the existence of a conscience in all men, as well as for slight variations in our ideas of right and wrong.
Cultivation of Man's Powers.—Thus man's nature is really four-fold. His activity is physical as well as mental, moral and spiritual. How is this activity, rather how are these activities, to be regulated? Are they to be regulated at all? Is man to be entirely left alone to nature, as it is sometimes called? Is he to grow like a wild tree or wild beast, just as he may? 'No,' is the answer furnished by the past history of the race. Civilisation is, in fact, nothing but bringing nature, external and internal, under man's control. As man is an intelligent and rational being, his development is not to be purely involuntary. Whatever may have been the case at the beginning, we see plainly that we can greatly quicken our progress by our own exertions. We can, and ought to, cultivate our powers in every direction. We should not leave their growth to chance. You all know the difference between the educated man and the uneducated. The latter may be naturally clever; but if his inborn talent is not developed, he cannot succeed in life—not at least to the same extent as his educated neighbour can. Much, in fact, depends upon our training and exertions. We must all aim at being physically strong and healthy; at being intelligent, and intellectually keen; at being always upright in conduct and noble in character; and at becoming spiritually great as well. But we cannot be healthy and strong without an effort on our part. Much less can we become great in any other respect unless we strive.

Our Surroundings.—In thus striving to become great do you know how much help we get from others? In the first place, you must remember that man is a social animal. He has been born, and lives and works
in the midst of others. Even the first men did not find themselves alone on earth. When they were born they, too, found around them several other beings very much like themselves. There were, so to speak, many actors already on the stage when they appeared to play their parts. You must always bear this in mind—that every creature is born in a definite place and with definite surroundings. The greater portion of our activity is with respect to these surroundings. Secondly, we are all members of a civilised community. Suppose you have been born in a wild clan, in a tribe of aborigines, such as exists even now in some parts of this land, what facilities will you possess for mental or moral progress? You must, therefore, be very glad you are born in a civilised community, for the help you get from your surroundings is very great. You inherit, so to speak, the accumulated wisdom of centuries. What others have toiled a whole lifetime to know, you learn in a few days, sometimes in a few hours. You are now young and are being prepared for your future work in various ways. You are indebted to your parents and your elders for all that you now get. These are your superiors. You have got also your fellow-pupils, who are your equals with whom you work. When you grow older you will have elderly men as your peers. There will be also many who may be inferior to you in certain respects,—your servants, your subordinates, and young men to whom you will be elders. These make up your human surroundings. There are others also. You get a lot of benefit from many animals—such as the cow, the ox, the horse and the sheep. What would our life be if we had not these very useful creatures to work for us?
Indebtedness to Surroundings.—Thus you see we are greatly indebted to our surroundings. Life, in fact, would be impossible without them. Now, when we get so much from others, should we not try to give them something in return? In our own interests should we not use them well and try to get as much benefit as possible from them. The cow gives you milk; should you not in return, for your own benefit, feed the cow, and treat her kindly and take good care of her? And when she grows too old, and cannot give you any more milk, are you to turn her out or send her to the butcher? Your parents do so much for you. When they grow old is it right for you to neglect them and treat them unkindly? Would you like that to be done to you by your children, when you grow likewise to be an old man. Thus in your own interests you are bound to observe the golden maxim, "Do unto others as you would be done by."

Motives for Good Conduct.—This we may regard as the first, the lowest, commonest reason for good conduct; though even this is very often not realized. If we do harm to others, others will likewise do harm to us. If, therefore, we wish to avoid injury we must refrain from causing injury ourselves. The second reason is what we have already given. We must try to return the benefits received by us from others. This is a very simple rule also, though our selfishness is so great that we are not always ready to act up to it. These two rules, however, are instinctively observed even by lower animals. They do not harm one another wantonly, except to procure food or to defend themselves. If you treat an animal kindly it is very faithful to you. They are faithful to one another
also; sometimes more than are men themselves! If you want to be called a higher creature, and lead a nobler life, should you not be actuated by higher and loftier motives? "Love your enemies," said Jesus Christ to his disciples, "do good to them which hate you." So says a Telugu poet: "Unto the evil-doer return thou good, oh wise one!" In these noble words is contained the highest rule of conduct. But it is very difficult to act up to it; for it requires a thorough subjugation of our lower nature, which will retaliate every wrong done to us. That is, however, the goal we should try to reach.

**MAN AS PART OF AN ORDERLY WHOLE.**—How are we to conquer our lower nature? How can we give up our selfishness, our desire to avenge any injury done to us? In the first place, we must try to feel that we are not in reality so much separated from others as we think we are, whenever we wish to inflict pain on them. The truth is that men and all things on this earth together make up one orderly whole. Your neighbour’s prosperity is a thing to be desired even in your own interests; for then only can he help you. Conversely, the misery of those in whose midst you live is a disadvantage to your self. We are all working for a common object—say, to make ourselves happy. Can any one man in the community separate himself from the rest and become truly happy by himself? The moment he looks at others, if he is really human, he must feel miserable. The experiment, perhaps you know, was tried in the case of Gautama Buddha. When he was young, his parents tried to make him happy and they allowed no sight of misery to come near him. They did not, however, succeed; for they
could not keep him ignorant of the misery in others, of old age, of poverty, of disease and death. And at the very first instance his heart was overcome with pain. Such is God's law: together we rise or fall. Suppose you go to play a game of cricket. Eleven of you join together and make up a side. Supposing each one says, "Let others play, why should I?" Can the side succeed? The success is common to all, but every one must play his part well. Is not that the rule? Yes, so it is with the world. If you were a solitary being you would have no duties to discharge. It would not matter then whether you were alive or dead. As each player in a team wins or loses, not for himself alone but for the others as well, so each member of a community has to work, not for his own prosperity only but also for the prosperity of every member of that community. It is only those in whom beastly ignorance and beastly appetites predominate who do not realize this law.

**Hence our Duties.**—Thus it is we all have duties to discharge. We are under obligations to others; for we have received great benefits from them. Secondly, we are parts of a great whole; several limbs, as it were, of a huge body; the whole body must be kept well if each limb should feel strong. And, conversely, if the body as a whole should be well, should not each part do its work efficiently?*

* Before taking up the next Chapter the student is advised to read Chapters I and II of the Second Part, which deal in detail with the chief duties.
CHAPTER II

DEVELOPMENT OF MAN'S POWERS

Order of Natural Development.—Evolution has been defined in the last chapter as the gradual coming out of higher forms of life. You have read that the surface of the earth has greatly changed along with the things that have grown thereon. The change has been very gradual and always from cruder to finer forms of things. It has been very slow and very continuous. Why did not men flourish from the very beginning? Because the earth's surface was not for a long time adapted for their existence. Can you make a tree grow on your table or on a piece of rock? Why can you not? Because on the table or the rock the seed-or plant cannot take root and live. If you powder the rock into dust, or burn the table into ashes and then put in the seed or plant, it can grow. In the latter case the ground or soil is adapted to the growth of the plant. Therefore, the first thing for you to remember in connection with the orderly development of things is that only such things sprang up from time to time as could live and grow in the then condition of the earth's surface; only those kinds of things to whose existence the earth was at any stage adapted. Secondly, you must remember that the earth is a huge body, and its various parts do not all present the same physical features. Therefore, in different parts of the earth different mineral, vegetable, and animal products are found. This you ought to have learnt in your Geography too. For in-
stance, rice grows in certain countries and under certain conditions; wheat in other countries and under different conditions. The scanty and stunted vegetation of the Arctic regions and the luxuriant and wild forests of the tropics are both due to physical causes, to which also is due the distribution of the various kinds of animals in the various zones. Adaptation to surroundings is, therefore, the great law according to which things have all developed.

Natural Kingdoms.—How can we know what things existed several thousands of years ago? Much of our knowledge in this direction comes from a study of Geology—from a study of rocks lying above or below the present surface of the earth. They bear on them marks or traces of the changes that have passed over them. Similarly, the study of Botany, Biology, and kindred physical sciences helps us to say more or less accurately of the changes through which the earth should have passed for plants and various "living" things to have been developed. In this way we find out the chief stages of growth that have been accomplished. All the things that now exist may be grouped into four huge classes or kingdoms—the mineral, the vegetable, the animal and the human—according to the order of development. Thus the vegetable kingdom or group has been preceded by and has come out of the mineral; the animal from the vegetable; and the human from the animal. The change has been very wonderful, but none the less orderly and intelligent. In popular language the first two groups are called inanimate or dead. But science teaches us that there certainly is life in plants and trees, and very likely, though not to the same appreci-
able degree, in minerals and rocks as well. The first stage of growth has thus been in the plant kingdom.

**Evolution of the Tree.**—Now, suppose you throw a little seed into the ground, say a tamarind seed. You see how after a few days a tiny point shoots up; and then a small sprout, and later a little stem. A few months elapse and you see a small twig and some leaves. A few years turn it into a fairly big tree. In due course its roots shoot far into the field; its mighty trunk divides into huge branches that toss their myriad arms wide into the air; and you say ‘what a gigantic tree this has become!’ So it has; and the seed how small it was! But, after all, this huge tree was only a slow and gradual growth. It was, as it were, got imperceptibly out of the seed and the sproutlet that burst out of the ground from that seed. The change is great; it is almost wonderful; but it is quite easy to understand how it has come about. We say, that the tree with its huge trunk, its ever-dividing branches, its dense leaves, its flowers and fruits, was slowly evolved from the seed. It was involved, it lay hidden as it were, in the seed; its growth or coming out was the evolution of the tree.

**The Principle of Life.**—This, then, we may take as an illustration of what happens in the course of the evolution of any particular form of life. Those of you who have read anything of Botany know the principle according to which the tree has developed itself. You know how the seed contains the protoplasm or principle of life stored up in it in a latent condition; how, when it is thrown into the wet ground, the oxygen in the water unites with the latent protoplasm and makes it active; and how afterwards the growth...
is a mere matter of aggregation of cells in various forms, such as root, stem, trunk, leaves, and so forth. We may regard this protoplasm as in another form entering into the bodies of worms and insects. As in the plant it is the one principle of life that develops into root, stem and leaves, so in the worm or insect it takes the shape of the various organs, such as those with which they take in food, or multiply themselves. Between the substance of the plant and that of the worm there is very little difference. The latter, therefore, may be said to have been evolved from the former under conditions only slightly different from those in which the tree has been evolved from the seed.

Stages of Growth.—Thus, indeed, all forms have gradually come up. The development of the earth's surface has certainly been very continuous. Yet we may divide the history of that development into several periods, each made up of several thousands of years. The interval between one period and another would thus be very long; and would account for great changes. Thus we may say that in the first period the earth's surface was getting adapted for the growth of plants. Or, we may say that in the next the first "living" creatures were evolved; and that then grew up others developing higher forms of organs gradually. It is at a very late stage we come to creatures called animals because they live by taking in air. Some of these, and perhaps the earliest animals, lived in water; then came up others who lived partly in water and partly on land of which latter, the kurma or tortoise, may be taken as the type. To this class you know belong frogs and
various kinds of water-snakes. At a still later stage came up what are called mammals or animals that suckle their young. The Ancient Hindus took the varaha or boar as the type of mammals, for it is more fond of watery marshes than other mammals, and so links them with the tortoise species. According to the Hindus the incarnations of Vishnu represent the stages through which all living beings have evolved or shall have to evolve. Modern science recognises these stages under slightly different names. Anyway, after the lower mammals had existed for a long time, came up a special variety of the same; these were the first wild men, as you have already learnt.

The Growth of Man.—Just as Botany deals with the structure and life of plants and with the conditions and laws of their growth, as Biology deals with the conditions and laws relating to the development of "living" things, so the science of Anthropology seeks to determine the changes that have come upon men in particular, and the circumstances under which they have attained to their present state of civilization in various parts of the earth's surface. From a study of the last-mentioned science we learn the real extent of the change that has come upon us; for the first men, that is men during the first several thousands of years, were little better than wild beasts. For a long time they dwelt in caves, were almost naked, talked very little, had no weapons, and were very fierce. They were all nara-simhas—half men, half beasts. With them as with beasts might was right. They had not yet learnt to cook their food. They lived by hunting or fishing. After a long time they got some control over the lower animals, and kept them and reared
them: for the sake of the food and clothing that these animals were able to supply. The chief of these animals must have been the cow and the sheep, and swine, and deer and horses. At this stage they may be said to have become pastoral. At the same time, they had learnt to use flints, to produce fire from rocks and sticks, to cook their food, and to use several kinds of weapons, both offensive and defensive. When they took to rearing cattle, they naturally went from place to place, wherever they could find pasture for their herds. They were, therefore, pastoral nomads. You know that even now there are several tribes in Africa, in Arabia, and in other parts of Asia who wander from place to place living in tents and taking with them their cattle and other property. In the old days, all men, the ancestors of all of us, did very much the same thing. A distinct stage is marked when they learnt how to make implements made of iron or other metal; and to use vessels made of mud or metal. It took a still longer time for them to give up their wandering habits. At the next stage, therefore, they became agricultural; they had then learnt to till the ground. With the tilling or cultivation of land came the desire to settle on that land. Thus they learnt to build huts and other dwellings to live in. After agriculture came trade, and then in due course all the arts of peace and war. How great is now our mastery over natural objects! All this, however, has been acquired very slowly, after tremendous struggle at each stage. We must not, therefore, think that men from the beginning have been as we now are; nor attribute to them powers and intentions such as we now
The history of man is very ancient. The body of man has been brought into existence by forces in nature that have been at work on the earth's surface for millions of years. His mind has been developed at the same time into distinct activity by the action of the same causes. Secondly, since his first appearance he has been developing by leaps and bounds both externally and internally. The process of development is still going on; and it will go on until man becomes perfect. The law of growth has been the same throughout. Every later addition has been slowly, carefully laid upon the preceding superstructure. Only by the fullest exercise of powers already developed can any new power be acquired. This rule applies to all things; to our mental development also.

The Sign of Life.—What then is the full extent of our activity at present? In what respects do we differ from other forms of life around us? What is the perfection towards which we should strive? And how should we strive to attain it. And, in the first place, what does life consist in? To answer these questions satisfactorily we must look at ourselves carefully, as well as at the objects around us. For the present we shall exclude minerals and rocks or "inorganic" substances, and shall begin with plants. Looking at a green tree, then, we say that it grows; it is a living tree. If we cut it down it will become a dead log. What makes it now a living tree? The fact that it does a lot of work. The tree takes in food; "it drinks water with its roots"; it takes in air. Also it puts forth flowers and seeds; it reproduces itself: for the seeds will in their turn produce the tree. All this work is going on in the living tree and is the sign of
its life. The tree, however, cannot move from one place to another. Let us now look at a small worm. It eats, and does all that a tree does; it moves also. But it has no eyes to see, no ears to hear, nor nose to smell. Some creatures have eyes but no ears. Some have one and the same organ for doing several kinds of work. Now look at an animal,—a cow, or a dog: What all work does it do? The animal takes in food, and throws out excretion; it gives birth to young ones too. Further, it moves from place to place, which a tree cannot do. Above all things, an animal sees, hears, tastes, and smells and feels the touch of many things; and in these respects is more advanced than worms and insects and far more than trees. All this a man does too, for he is the highest of animals.

**Organs and Organisms.**—Work, then, is the sign of life. The lowest living thing we have considered is the plant. Its activity, we said, is two-fold—nutritive and reproductive. Some parts of it are concerned with taking in nourishment and transforming it into the substance of the plant; others in putting forth flowers and fruits and seeds. These parts are called organs. By an organ, therefore, is meant a part of any living thing that does a definite portion of its life-work. Any object that possesses such organs is called an organism; its life is called organic life. Plants, insects, animals and men are all organisms. The plant has got two organs,—of alimentation and of reproduction. In the tiniest worms and insects we have a still larger number of organs.

**Development of Organs.**—Evolution may, in fact, be defined as consisting in the growth and differentiation of organs. Science tells us how; in the lowest crea-
tures, all work has to be done by practically one organ. They are like very poor people, who cannot afford to live in big mansions setting apart different portions for different kinds of work. A coolly cooks his food, and eats, and sleeps, keeps his things, receives his visitors, and does all his work in a small hut, where he has only one room. A middle-class man, that is one who is neither very rich nor very poor, occupies a better dwelling; he has a bath-room, a kitchen and dining-room, a store-room, a sleeping-room and so on, besides a place where he receives his friends or transacts his business with strangers. A very rich man, naturally, lives in a still bigger and more comfortable building, and uses definite suites of apartments for definite purposes. Thus the circumstances of each individual, his position and status may be judged easily from the style in which he lives, from his place of abode. Exactly the same rule applies to living beings. Their status, their stage of development is indicated by their organs. The higher we go, the more developed become the organs; the life of the organism becomes at each stage more varied, and its organs more numerous and distinct.

"Karmendriyas" and "Jnanendriyas".—The Sanskrit name for an organ is indriya. Man possesses ten organs or indriyas—five with which his organic life is kept up, and five with which he comes into contact with the external world. The first five are called Karmendriyas or "organs of work". These are the organs:—(1) of alimentation (i.e., the parts of the body whose special work is to take in and digest food); (2) of excretion (those set apart for throwing out waste products); (3) of reproduction; (4)
of motion; and (5) of manual work. In all mammals, the first four are fully developed, and the hands or fore-feet as distinct from the feet or hind-feet are used to a great extent by monkeys. The second set of organs is called Jnanendriyas or sense organs, for it is through these our knowledge is obtained of the objects of the external world. These are the organs of the five senses—of sight, sound, smell, taste, and touch. All the higher animals possess more or less distinct sense-organs.

Mind in Man.—In man, as the highest of animals, these ten organs are very highly developed. Our sense-organs, especially, are very keen and fine. We know how useful they are to us. A man can, perhaps, manage to live with only the Karmendriyas, but he will be terribly defective and stupid if he has not got his Jnanendriyas. A blind man or a deaf man—how can the one see all the beautiful things of the world, or the other hear all the delightful sounds of music? We cannot, indeed, lead intelligent lives without our sense-organs. They are the channels through which all information reaches the mind. But what is the Mind? It is also an organ. It is superior to the senses; it is their master. For instance, you may be looking at the board; your eyes are there; but if your mind is thinking of something at home, you do not see what is on the board; the eyes then are no better than glass balls. Or, suppose you are very closely working out a problem; then if anybody were to call you, though the sound fall on your ears, do you really hear him? In these cases you say your mind is not with the senses. Now, it is this mind in man, its higher, more developed condition that
makes him higher than other animals. And one man is higher, more intelligent, more useful, more worthy than another, only so far as his mind is more developed, more keen and strong than that other’s mind. We may then say that animals differ from trees in possessing higher and more numerous organs, and man differs from other animals in possessing a higher and better mind.

All objects as compounded of matter and spirit.—Thus, we see that all things are in substance identical. Life in all things is the same. Plants, animals, and men differ only with respect to form and extent of activity. Higher forms of life are evolved from the lower; and have been therefore already involved in them. Only time is required for their evolution. Thus we see that all things whether high or low are compounded of two primary elements—Prakriti and Purusha, or matter and spirit. All earth, water, fire, air, and Akasa are products of Prakriti and Purusha. All minerals, vegetables and animals have come out of the combination of the above-mentioned substances of earth, fire, water, etc., and are therefore also products of Prakriti and Purusha. Purusha, or spirit, is the life in all things, Prakriti or matter being their body. All forms spring from matter; their life from the spirit. The form, at first very simple, grows more and more complex; and correspondingly the spirit, at first apparently dull, shows itself more and more active. Man is the highest combination of matter and spirit on earth. In reality, there is life even in rocks; but it is imperceptible. We see a little bit only of it in plants. But whether in animals, vegetables, or minerals, it is the same. Why do we
not see it in all things alike? Now suppose you light up a taper, but get a big mud pot and cover the taper with the pot. Can you see the light? No, you cannot. Is the light not there? Yes, it is there; but, you say, it is hidden by the pot. Suppose you now remove the pot, and place a very thick dome of china over the taper. You see a dim light. Lastly, place a glass chimney over the taper: the light shines bright. Thus you see that, although the taper burns just the same, yet the light we get varies in each case; it varies according to the covering used. The same analogy applies to the amount of life we perceive in the various objects around us. It depends upon the development of the organs in each object. Life shows itself according to the material form in which it works. Spirit, in other words, is conditioned by matter in all objects of the world.

Mind and Spirit.—We have seen that man has had a very ancient origin. His body has been evolved in the course of millions of years. It has been built slowly through the bodies of minerals, and plants, and animals. The matter in him has become very fine in form. His mind is a wonderful organism through which the spirit works day and night. We have already seen that man is not physically very powerful. It is by the use of his mind that man has become the lord of all creation. The mind is, as it were, the temple of the spirit. It has been built up very slowly; it is becoming finer every day. Nevertheless, we must admit that we have not yet perfected our minds. Nor do all men appear to be endowed with equally great mental powers. The fact is that, though compared with those behind us we have reached
great heights, still we are very far from our goal. Our future, therefore, will entirely depend upon how far we succeed in developing our mind and in bringing it into closer relation with the spirit.

Object of Life.—In thus striving to attain to perfection of mind we cannot afford to ignore the body altogether, for the two exist together on earth, and the one acts upon the other in making us feel happy or miserable. Physical comfort and mental happiness are, in fact, the two objects which everybody wishes to secure; though some work rather blindly without knowing how to secure these objects. How are we to get these? By steady work. We must exert ourselves; and only after long and patient endeavour can we hope to succeed. We have already seen that man's progress cannot be left to chance. We must work intelligently and with a will. The full meaning of this last expression you will learn in due course. We are greatly helped in this attempt by our own nature; for activity is inherent in, is the very index of, all life.

Activity Inherent in Nature.—"Everything is forced to work necessarily," says Sri Krishna, "through qualities born of its nature." In death alone is rest. You cannot sit quiet even for a few minutes. It is quite another thing whether you are doing good work or bad; but work you must. The question, therefore, is how you should work; how you are to be benefited by your activity. A mad man does a lot of work—perhaps more than you do,—but his activity is not useful—it is in fact injurious. Therefore, though activity is inherent in the nature of things, yet if that activity be not well-directed, it cannot contribute to our comfort or advancement. That is
exactly where man’s superiority comes in. The power that animals possess to control and direct their energies is limited. They are the slaves of their senses and their natural cravings, and run after those things which for the moment seem likely to afford them pleasure. But even they oftentimes exhibit wonderful intelligence in their activities which we call instinct.

Man’s Complex Nature and Cravings.—The wants of animals being few, their instinctive activity suffices to make them happy. Man’s wants on the other hand are far greater. And here again we see the working of the Law. The higher a creature, you have already learnt, the more numerous and developed are its organs. The more developed its organs, you must now learn, the greater are its wants. To repeat our old comparison, the needs of the poor man in the hut are simpler and fewer than those of the rich man in his mansion. Our requirements increase in proportion to our status. Thus food and sleep make an animal quite happy. But the poorest, wildest man wants something more. He wants mental ease; he wants the satisfaction of having done his duty; he wants, he hardly knows why, to get into communion with his gods. In other words, man’s complex nature—physical, mental, moral, and spiritual—breeds his manifold cravings—physical, mental, moral and spiritual also. We can no more stifle the latter than we can get rid of the former.

Man’s Environment.—How, then, is man to satisfy his manifold cravings, and develop his complex nature? By steady endeavour, we have already said. And the capacity for endeavour or activity, we saw, is born of our very nature. But one more factor, or
condition of activity, remains to be considered—our environment. By this is meant the sum total of our surroundings. You read in the first chapter that a man, like everything else, is born in a definite place, and with definite surroundings. You also read that from his surroundings he gets great help. We may now add that much of the difficulty a man meets with is also due to his surroundings. It is like your inheriting assets as well as liabilities from your ancestors. And you know that, in justice, if you take the assets you must accept the liabilities also. Anyway, as regards our environment, we have no choice. We must take it as it is. This is expressed by saying that everything is conditioned by its environment. And everything tries to adapt itself to its environment. Man not only adapts himself to his environment, but tries to overcome it also, as indeed to a great extent he can overcome.

How Duties Arise.—All our activity, then, is directed either to satisfy our various cravings, or to meet the demands of our environment and to adjust ourselves to it. You read in the first chapter how for mutual benefit and as parts of an orderly whole we must all do our duties. Providence has graciously made us all interdependent. We are all, so to speak, members of a family. A single member cannot do the work of all; it is only when each does what he or she can and should do, that all are made happy. The inhabitants of a town want several things. One man, or even a dozen men, cannot supply the wants of all. You have now learnt your chief duties; and can see how all of them, those due to others as well as to yourself, are calculated to help yourself in the long run. Morality.
consists in having a clear idea of all our duties, and in trying to discharge them cheerfully and successfully. It is not enough that we know what we should do. Most of us know that. A thief knows that he is doing a wrong thing. When a boy utters a falsehood does he not know he is misbehaving?

Temptations to do wrong.—Why, then, does the one steal or the other lie? They are tempted to do so by certain desires—stronger than the wish to be honest or speak the truth. Money tempts the thief; the idea to possess it himself gets over the idea of the wrong means employed to acquire it. Or the desire to avoid punishment induces the boy to speak falsehood. Very often temptations appeal to us very covertly; that is to say, you hardly feel you are doing a serious mistake. For instance, a boy sets out to school: 'On the way there is some very good fun going on; some very amusing sight attracts him; it is so very tempting. Can he not stay a few minutes? Surely he can reach the school in time all the same! But once he looks in, he forgets himself, his school, and the time. When he does recollect, it is too late. And when he is questioned by the master, what are the chances of his being courageous enough to speak the truth? But does it matter very much—making a mistake once in your life? Perhaps not—if it is only once. The probability, however, is otherwise; if on one day you stay away, you are sure to do so another day with perhaps even less regret. And the world is full of temptations. It is very easy to find out excuses. On the other hand, he that overcomes the temptation to stay away on the first is not likely to yield to it on any subsequent day.
Morality based on Strength of Will.—How are we to resist temptations? Now consider, how the temptation has arisen in the case of the thief or the boy. As we have seen, it has sprung from the desire to gain something pleasant or avoid something painful for the moment becoming stronger than the desire to be honest. In other words, neither the thief nor the boy possesses sufficient strength of will to do the right. If we are resolved to do our duty at all costs, temptations have little power against us. All morality, in fact, is based on strength of will. It is not always easy to do our duties. It is oftentimes very difficult to do the right thing. Suppose you are going on the road; another man is walking ahead of you; he slips down a ten-rupee note, but walks on without noticing it. You come and pick it up. What is your first idea? Perhaps to keep it yourself. It is so easy to keep it. Why should you run after the man, you ask yourself, and give it to him? Surely he ought to be more careful! Now, all this is wicked reasoning. If you are weak-minded you yield to it and take the money yourself, and so do an immoral act. If, on the other hand, you are strong in your mind, you will say: “The money is not mine; it is another man’s; I know to whom it belongs; and I will give it to him.”

Duties and Virtues.—Thus think all good men always. By constantly resisting temptations you become so strong that you do not feel them at all. By doing your duty always you are qualified to do higher things. You have learnt what duties are; they are due to you or to others for the well being of yourself and of the community in which you live.
If you neglect your duties you bring evil upon yourself and upon others, and generally you are punished for so neglecting them in one way or another. A duty may be either positive or negative; it may be an obligation either to do or to refrain from doing something. Not to steal is a duty, as much as to acquire wealth by honest endeavour. But if you read the lives of great men, you will see that they not only did their duty always, but often did more. Not to steal is your duty; but to give your money to another man is not your duty; if you do not give, you will not be punished, you will not be called a bad man. Or, take the example we have already given of your coming upon a ten-rupee note on the road. It is your duty not to take it yourself. But it is not strictly binding upon you to run after the man and give it to him. Yet, if you are a good fellow you are expected to do so. Similarly, you are expected sometimes, nay, as often as you can, to help others with your money. To do good to those who do you good is bare duty; if you do evil to them you are a wicked fellow. That is the first lesson for you to learn. There is, however, a higher law: 'do good to those that do evil unto you.' This is a remarkable virtue. All acts of charity are virtues. Every great and good man is prepared to sacrifice himself for others. The ordinary man loves himself best and others only so far as they are necessary for his well-being. The great man loves his neighbour as much as he loves himself, sometimes even more. His heart has expanded. To think of others has to him become a natural settled disposition. The man who does his bare duty does it from considerations of self-interest, and looks to its conse-
quences to others and to himself. He is concerned with the fruits of his action; and avoids wrongdoing, as it will result in something unpleasant. The virtuous man, on the other hand, loves virtue for its own sake, irrespective of consequences. He cannot think of doing otherwise. Virtue is in the first place, therefore, a mental disposition to look upon all things from a higher and nobler standpoint than that of immediate consequences. The truthful man by his very nature cannot be dishonest; the courageous man knows not fear; the benevolent man always thinks of doing good to others. It is more difficult to be good in thought than to do external duties promptly. The former always leads to the latter.

Growth of Moral Ideals.—In fact, men have in the course of civilization greatly advanced in their ideas of right and wrong, in harmony with the general law of development which we have already studied. The following stages we have passed through:—(1) Of self-preservation, in which stage each man cared only for himself, and was anxious to satisfy his own wants, and was ready, for instance, and thought it right to devour even his wife and children if he could not procure any other prey; (2) of self-preservation and continuation of the race—in which the first advance was made over the beast self, and the rearing of the wife and children was regarded as important an activity as self-preservation, and in which for the sake of himself and his offspring he was ready, and thought it perfectly right, to pounce upon others' persons and property; (3) of self-preservation and continuation of the race without injuring others—in which respect for others' equal claima
sprang up for the sake of mutual safety; (4) of self-preservation and continuation of the race, doing good to others—in which for the first time man begins to think of others' interests as well as his own, and is positively willing to work for them also, and thinks it his duty so to work. The first three stages most civilized men have passed through. The great majority of us at present are in the fourth stage. A few, however, have passed onward yet. They have entered on the fifth and last stage of doing good to others in preference to self-preservation and continuation of the race even—in which they are absolutely self-less. That is the stage that we should try to reach also. Then our neighbour's pain will affect us more than our own. Whoever reaches this stage, rises above the level of ordinary humanity; he becomes like to God. If you give to others what is their due you are certainly an honest fellow. But if of your own accord you give to them more than they can justly claim, if you sacrifice your good to their good, if you meekly bear what injury they inflict on you, then truly have you conquered your lower nature. Then shall you have become perfect in thought, word, and deed; then shall you love those that hate you, bless those that curse you, and do good to those that do harm unto you. Thus, Sri Rama obeyed and loved the step-mother that doomed him to the forest; he reviled her not. Thus, too, did Jesus Christ even when He was nailed to the Cross forgive his enemies and prayed to God to forgive them. For "they"—that is all evil-doers—"do that which they know not," their eyes being so blinded by their lower and baser nature that they know not the consequences of what they do.
THE ACQUISITION OF VIRTUES.—But we cannot in one
day all expect to become as great as Sri Ramachandra
or Jesus Christ. Our higher nature has to be slowly
developed. Our minds must become virtuous; they
must get into the habit of thinking what is true, and
good and noble. What then are the chief virtues, and
how are we to acquire them?*

CHAPTER III
MAN’S HIGHER NATURE.

THE SENSES AND MIND.—We have seen that animals
differ from plants in possessing higher and more
numerous organs; and man differs from other animals
in having a higher and better mind. We have seen,
also, how men differ from one another: the difference
is marked by the extent to which the mind is able to
control the senses. In some, you know, this control
is very little. They are carried away by their feelings.
As a consequence, their power of reasoning is very
limited. Our greatest effort often lies in the way
of assigning to the senses and the mind their proper
shares of work. Sri Krishna says: “The indriyas
they call superior; but the mind is superior to the
indriyas.” It takes, however, a long time for many
to realise that.

THE ACTIVITY OF THE SENSES.—It is easy to see why
people should be carried away by their feelings. We
always exult in the exercise of newly acquired powers,
till they cease to be novel. A little boy looking at the

* The student should now read Chapter III of Part II.
sweets exposed in a shop runs madly for them. He wonders how happy he will be if he should have them all for himself, and have them every day. But the man or boy who makes them or sells them—does he feel the same thing? Or, suppose you go to a theatre one night to see a performance. Some of you may remember how you felt the first night. Your eyes and ears are enraptured; you hardly know where you are; you exclaim it is all marvellous. But would your feeling be the same if you had visited the theatre every night, if you became an actor yourself? You can think of many other instances. If you get a toy, or some fine clothes, or a fine story book sometimes, you know how you exult in your possession for some time. That is very natural. Just the same thing has happened and is happening to people in the world. The first men, men in a lower stage of development, when they begin to use their senses, are carried away by the pleasure resulting from such use. They cannot think of anything higher. What all beautiful sights their eyes are able to behold! What melodious sounds, what fragrant odours, what delicious foods they hear, smell, and taste; and the pleasures of touch—how exquisite they are. To see, to hear, to smell, to taste and to touch these things over and over again, how delightful it is! What more can we desire to make us truly happy? The infant mind has, in fact, to struggle for supremacy against the powerful senses. For such is the Divine Will. The seeming dwarf of Vamana has wonderful capacity latent in him; and is determined to triumph over the mighty monster of Bali; determined not to destroy him altogether, but to thrust him and keep him under foot in the lower regions, for the
giant is a very good servant though a bad master. But till the senses are subdued their power is very great for evil, for the pleasures they bring us seem to be worth striving for at any cost.

**Pleasures and Pains of the Senses**—This feeling, luckily for us, does not continue long. The pleasures are not lasting. They soon vanish, leaving only a craving for them, which, when it is not satisfied, becomes as greatly painful. All our life is one of struggle to get the things that we fancy will make us happy. We find in course of time that the world in which we live is not the beautiful garden that we thought it to be, where we can get everything we want without doing any work. The very allurements of the senses serve to open our eyes to the real state of our surroundings. Experience teaches us that the world is rather a huge workshop where everybody has to work, to toil day and night. The pains of the senses seem to be far greater than the pleasures, and we find ourselves madly, almost vainly, striving to avoid the former and to secure the latter. Then comes the question how can we truly make ourselves happy?

**The Power to Think**.—This is the first step towards progress. As you have already learnt, the first men were no better than beasts. They were entirely swayed by their senses. They roamed about and struggled with one another and with other animals for the possession of pleasurable objects. In the course of this struggle their ideas of pleasure itself began to change. The pains, similarly, that were at first intolerable, began to appear more familiar and less terrible. Experience forced them to think. It took a long time to reach this stage, but it did come at
last. The mind ceased to be a mere organ of feeling, a slave of the senses. It began to store up its experiences and to remember, and to reflect; and to avoid doing things which has brought pain in the past, however much those things may seem tempting. Thus a child is attracted by the glow of fire. He thrusts his hand and tries to catch the flame. The more you prevent him the more eager he becomes to catch it, till in trying to do so he gets his finger scalded. The pain of it lasts sufficiently long to leave a strong impression on the child's mind. Does he afterwards wish to catch the flame, however bright and fine it may appear to the eye? Experience is thus the great school in which we have to learn all our lessons. In the course of experience, then, our ancestors have found, and we find also, that the senses are good servants but bad masters. If the sense-impression is very strong, the mind, as it were, runs away with it. When the dog sees a piece of meat, its sense of taste, the pleasure of eating, overpowers every other idea. Similarly, when a boy strays away from school to look at some amusement, his eyes and ears completely master his mind; when the amusement is over, the mind becomes, as it were, once more free; and the idea of the school returns.

Observation.—We have already seen that the sense-organs by themselves have no great power in them; their power is derived from the mind. When this is realized a great advance has been made. We have to use our sense-organs for getting knowledge of the external world. That is their legitimate work. Our servants are very useful to us; without them we cannot get on very well. Nevertheless, we never allow
them to direct us. The happiness and prosperity of
the master depends almost entirely on the efficiency
with which the servants are made to work. The
senses must be directed, must be kept very keen and
active, but must not be allowed to decide what we
should do. You have already learnt how your powers
of observation must be cultivated. That is one of your
chiefest duties. Observation means the employment
of the senses towards finding out what goes on around
us; it is the gathering of the facts from which con-
clusions are to be drawn. Because the senses often
lead us astray, are we therefore to completely ignore
them? No, we should not, and we cannot. Money is
often spent for bad purposes, and brings about un-
happiness. But money is not useless on that account.
Wealth must be acquired and spent properly. Simi-
larly, we must observe with our senses, acquire as
much information as possible and then draw proper
inferences from the information collected.

Attention.—This power to observe presupposes the
mind’s mastery over the sense-organ. Not the ex-
ternal sense object now draws away the sense and with
it the mind forcibly, but the mind voluntarily directs
the sense-organ to find out what the object is. The
master sets the task for the servant, and sees how it
is done. Attention is a very precious power of the
mind. Through the senses the mind attends to what
is going on in the external world; it can also attend
to what is going on within itself. Thus, we may attend
to our thoughts and say, after some time, what we
have been thinking about. Attention is the one
faculty of the mind on which all others are built. It
is the very sign and test of the mind’s power. You
know very well how necessary that state of mind is in the class-room if you really want to learn anything. Even our feelings of pleasure and pain have any influence over us, only when we attend to them. You may have experienced how, when you are excitedly playing a game, say of football or cricket, you do not feel the pain of any hurt you may have received; you feel it after the game is over, for then only you attend to it.

Analysis and Synthesis.—When thus you attend to anything, whether external or internal, you begin to perceive all its various parts and their connection with one another. Splitting up a thing into its various component parts is called Analysis. It is only through analysis our ideas of things become exact and precise; otherwise they are hazy. In your science classes you are constantly engaged in analysing various objects; in your Grammar, Geography and History classes much of your work consists in analysing facts, principles, and events. A good analysis, for instance, helps you to remember the facts in the period of history you have to study, to know the general characteristics of that period. The converse process is called Synthesis. You put various impressions together and form your general ideas. You thus build up all your fancies, and your plans for the future.

Reasoning.—Analysis helps you greatly in reasoning, in understanding the relation of cause and effect. Perhaps, at first human beings did not trouble themselves very much about the why and wherefore of the phenomena they saw happening around them. At present, however, you may take it that by far the large majority of men have advanced sufficiently to enquire into the reasons of things. In most of us
the desire to find out these reasons is very strong; it is a craving more or less intense. When you are required to do anything, you ask why you should do it. With respect to the actions of others, also, we try to trace them to the motives that induced them, and the consequences resulting from them. That is what we do in reading history. In studying natural sciences again, such as botany, chemistry, physics, we always try to connect facts together as causes and effects. This attempt is much more apparent in the exact sciences such as mathematics. Our curiosity, in fact, extends to all branches of knowledge and work. As it is; however, with human activity that we are most concerned, we especially try to understand by analysis and reasoning how men are generally led to feel, to think, and to act; how we are to account for their successes and failures. Reflecting in this way we come also to the two great questions of philosophy—whence have we come, together with all the things we see around us, and whither are we going.

MIND IN MAN AND LOWER ANIMALS.—These that we have now been considering, viz., observation, analysis and reasoning, are the most important of our intellectual powers. These may be regarded as the distinct characteristics of man's mental nature. We have already seen, however, that the mind of man has been slowly evolved from that of lower animals. You have also learnt that evolution is nothing but the gradual unfolding of the powers already involved or latent in any living object in particular or in living things taken as a whole, and that all life is but a manifestation of the activity of the Spirit working in its material body. Animals, therefore, are not destitute.
of mental activity, as you may easily find. Now, all our complex mental workings may be, as indicated in Chapter I, classed under three heads—Feeling, Thinking and Willing. The first includes the work of vital as well as sense organs of "Karmendriyas" and "Jnanendriyas"—together with the ideas of pleasure and pain generated by such work. Under Thinking come all forms of intellectual activity such as imagining, reasoning, remembering, drawing general conclusions, and so on. The Will is the faculty of the Mind by which we choose to do anything. Whether we persistently carry any act to its very end, depends, as you have seen, on the strength of the Will. Thus Feeling, Intellect and Will are the three main divisions of man's mind. Of these three, Feeling is common to us and to the lower animals. In fact, their feeling is much stronger, less capable of being curbed. The intellect or reason appears in various degrees in various animals. Their powers of reasoning and willing may be regarded as being mixed up; for it is only through their outward actions the faculty of reasoning can manifest itself in animals. The development of their brains also exhibits that they do possess intelligence, which is the basis of rational life.

**Instinct in Animals.**—This intelligence in animals is called Instinct. All our powers of reasoning may be said to have been involved in the instinct of lower orders, and to have been evolved therefrom. Now, instinct may be defined as the unconscious power to adapt the means to the ends in view. By end is meant the object desired. You are hungry, and make your efforts to get food. Procuring food is the end in view. The methods of activity by which you
try to procure it constitute the means adopted. You read, for instance, that a crow felt very thirsty. It found no water in the vicinity except at the bottom of a long narrow vessel whose bottom, however, its beak could not reach. What did the crow do? Its “end” or object was the procuring of water to quench its thirst. What means did it adopt for getting at the water? It picked up a number of stones with its beak and threw them into the vessel; the stones sank down and the water rose up, till at last the crow could reach it with its beak. Here we say the means adopted were well suited or “adapted” to the end in view. The crow in the story must, therefore, be credited with great intelligence. It must have known that the stones would sink down and the water would rise up in the jar. A careful study of the lives and habits of animals reveals to us the remarkable intelligence which they possess—their wonderful instinct. In popular language we characterize instinct as blind, but the expression is not scientifically correct.

Reason in Man.—The most advanced of lower animals give indeed great proofs of their power to think and reason. The dog, for instance, the cow, the horse and the elephant, and the monkey are possessed of remarkable intelligence. We often feel that some men are duller than brutes. They are like Caliban in Shakespeare’s Tempest. Nevertheless, we may take it that the characteristic feature of man is his capacity to reason. The development is quite in keeping with the general plan underlying all growth. The animals can satisfy their wants instinctively; but man cannot. Our needs are greater. We cannot eat
raw food; we have to find out a way of cooking the food before eating it. We cannot instinctively shake off the dew from our backs, for we have no thick hair growing on our body to protect us from the cold. We have, therefore, to use our intellect and find out how to make clothes. A hungry dog is ready to seize a piece of meat lying anywhere; and savage men would carry away by force things belonging to others. With them might is right. But we civilized men respect others' property, and have to satisfy ourselves that what we do is right. In fact, the very test of our having become civilized, of our having grown higher, consists in how far our reason triumphs over our animal cravings.

DESires as Good and BAD.—Corresponding to the advance in intellectual power there is a development also in our desire-nature on which the Will is based. As we have already seen, in the lower animals and primitive men, Reason and Desire are both subordinate to Feeling. But the sway of Feeling declines, gradually as Reason asserts itself more and more; and the allegiance of Desire becomes divided, and more and more leans towards Reason. This advance is made to some extent in animals themselves. Their taming is nothing but a curbing of their wild desires. A wild horse wants to bolt away at first when it is quite broken in, the rein and the curb are hardly applied. The elephant does a lot of hard work, which is far from pleasant. A dog bred up properly does not run away with the meat, even when it is hungry. These animals, when they do anything wrong, seem, too, to feel it immediately. They seem to realize that they have desired and acted wrongly. It is, there-
fore, not surprising that men should be able to distinguish desires as good or bad. A good desire is one, we may say, that is approved of by Reason; a bad one, one that is not so approved. How does the bad desire arise?

Our Higher and Lower Natures.—The answer is to be sought in the mind’s imperfect development of parts. In a general way most evil desires may be traced to the overpowering strength of sense-impression or appetite. The reason is too weak to curb the craving. The warning of conscience is not heeded. When the sense craving has been satisfied, when it has spent its force, reason and conscience regain their sway and remorse sets in for the wrong done. We may, in fact, say that there is a higher nature within us and a lower. The one gives us good advice which is, however, hard of performance; the other evil which is very pleasant for the moment. Like Launcelot Gobo in Shakespeare’s Merchant of Venice you are asked by Conscience to be faithful and do your unpleasant duty, but by the devil to run away, which is very easy. Thus, when King Duncan becomes Macbeth’s guest and is sleeping in his castle, Macbeth is tempted by ambition and self-interest to murder his king, but his conscience protests against such treatment of his Sovereign, kinsman, and honoured guest. There is a struggle between Macbeth’s higher and lower natures. It is his wicked wife’s admonition that strengthens his lower nature and enables it to overcome the higher. Or, take Dhritharashtra’s treatment of the Pandavas in the Mahabharata. He recognised the claims of his brother’s sons to justice and fair play, and tried to do his duty to them to
some extent, when under the influence of good coun-
sellors like Bhishma and Vidura. But his goodness
was too weak to resist the head-strong selfishness of
his son Duryodhana. The battle of Kurukshetra is
the culminating point of the struggle between the
furious passions and the rational and righteous mind.

**MANAS AND BUDDHI, OR THE LOWER MIND AND THE
HIGHER.—**Strictly and scientifically speaking, both
our lower and higher natures are aspects of mind. In
some the one, in some the other predominates; nay,
in one and the same man of average goodness, some-
times the one, sometimes the other becomes more
powerful. As a general rule, however, we may say
the lower declines as the higher is developed. We
may call these aspects the Lower Mind and the Higher
Mind. It is the Lower Mind that earlier shows itself
in the course of evolution. It is in close relation with
the inner organs of vitality and the outer organs of
sense. It receives, as it were, all the information
they have to give, tries to remove their discomforts,
and identifies its happiness with theirs. So it always
goes on thinking about them. In Sanskrit this aspect
of mind is called *Manas*—the thinking organ. It is
this organ which, as you have learnt, is at first the
slave of the senses. But for the fact that the senses
often quarrel among themselves, and bring in pain
instead of pleasure, the superiority of the mind would
never have become recognised. As it is, the conflict
in the demands and experiences of the various senses
compels the *manas* to reflect and to choose or accom-
modate. Thus the sense of sight tempts the child to
catch the glowing flame; but the sense of touch,
after the first scalding, protests against it; and the
mind reflects and decides against the former. Thus, in due course the higher mind is evolved which in Sanskrit is called Buddhi—in which reside all our powers of reasoning, judging, and deciding. Buddhi is thus a later development. It is the supreme Faculty of Knowledge; it is our highest and most precious possession; and therefore in the average man awaiting full development. In him the lower mind is more drawn away by the senses and less subject to control by the higher. That is how man becomes peculiarly capable of the meanest and cruelest, as well as of the noblest and kindest of actions. He is sometimes a beast, sometimes a god. The goal, however, to which we move is the enthronement of Buddhi—the Pure Reason—over all other faculties. But this cannot be accomplished without a terrible struggle. Rama must destroy Ravana and regain Sita.

Perception of Law and Order.—It is the Buddhi or Pure Reason that perceives more or less clearly, according to its own degree of development, the Law and Order governing the whole Universe. It comes into direct knowledge of the Supreme Truth, when it is fully developed. We shall then be able to unify all our branches of knowledge—to perceive the One in the many. We shall then realise how all objects are animated by one Life, and obey one Law. The laws of Mathematics, of astronomy, of chemistry, botany, geology and biology, will then resolve themselves into the One Law of Existence. Already we have faint glimpses of this crowning knowledge. Even with our limited faculties of reason we are able to perceive how all things in the world are governed; how there is order everywhere. Look at how a
river flows. Why does not the Ganges go up the Himalayas? It cannot go up, you rightly say; water must flow from a higher to a lower level. This we call a rule of nature. You have by now learnt a good many of such rules or laws. They apply not only to physical but to all phenomena. The tree cannot put forth flowers first and then leaves. There is an order of growth for the tree, an order of development for animals. What is that instinct which makes a bird get food for its offspring? It is the law of Life as applied to a bird. Wild buffaloes join together against a tiger. What makes them do so? It is, you say, instinct that teaches them to unite against a common foe. Now, this instinct develops into intelligence and reason in man. It is not that we have a different law. It is the One Law of Life that assumes different aspects with regard to different objects. And the Universe composed of all these objects is governed by this Law; it is an orderly whole. And everything in it comes up slowly, progressing ever upwards, fulfilling the Divine Purpose. We cannot, however, come by a thorough understanding of this Purpose, unless in all our actions, our words and aspirations we are guided by the supreme rule of Buddhi—the Pure Reason. For the Spirit shines in all its radiance through the transparent Veil of Reason. The greatest teachers of the world—Zoroaster, Buddha, Jesus, Mohamed—have been, as we already saw, seers through the perfection of their Buddhis.

Reason and Bliss.—And these realised the highest Bliss. It is by the exercise of the Pure Reason we can attain to true happiness. The joys of the world,
the pleasures of sense-objects are transient; they are but the shadows of the realities in the kingdom of God. We are all labouring day and night; yet happiness seems to be as far from our reach as ever. In fact, we only make ourselves more and more miserable. But he in whom the higher mind has been perfected, feels always blissful; the sorrows of the world torment him not; for of him the senses are completely subdued. A true seer thus describes the great race of life. "Know the soul to be the owner of the chariot, and the body as the chariot. Know Buddha as the driver, and manas as the reins. The indriyas are called the horses, and sense-objects the field to be traversed." How shall we fare in this race, if the horses are wild, the reins weak, and the driver inefficient? Can we reach our destination? No; the horses bolt off at the first start in different directions, madly strike against the objects around and perish; the reins snap; the driver is trampled under foot, and the chariot dashed to pieces, and the owner barely escapes with life. This is what, no doubt, happens to many. Some, perhaps, hold on for a while; for, to what extent the driver exercises his control, to that extent is the journey performed, and the impending ruin averted. Only he of whom the combination is well-ordered and perfect, reaches the destination. He reaches it of whom the horses are well-trained, the reins quite strong, and the driver an expert whose hold is firm and vision clear. Only by the combination of all these factors can the race be won, and the goal reached where all can enjoy well-earned rest.

Cultivation of Will-power.—How is our Reason to control the feelings, and guide our actions? By
the power of will. The cultivation of our will-power is a great duty, as you have already learnt. Its importance can never be exaggerated. All our powers are developed by exercise. Now, what is meant by the exercise of will-power? As has been already noticed, activity is inherent in our nature; that is, we are always doing one thing or another. What we do has a bearing on our own complex nature or on our still more complex surroundings; it affects the one or the other, or both, for better or for worse. Now, the question is whether we are to act blindly, trying to satisfy our immediate wants, and taking the consequences as they come; or whether we should regulate our activity so as to secure certain definite future results in spite of the petty inconveniences of the moment. The activity of lower organisms; of wild animals, is more or less of the former description. Man as a higher being claims to work for a purpose. He wishes to procure certain objects, and directs his activity towards procuring them. The activity is not of a simple, easy kind. Our surroundings are many-sided; and manifold are the external objects which we think desirable to possess. Our nature is so complex, that several things we would like to possess at the same time. But the desire for one object often conflicts with the desire for another; and will-power has to be exercised in the first place to determine what desires we shall seek to gratify, what things try to possess.

Will-power as Choice.—To this task of choosing between conflicting motives, the mind is gradually prepared by the exercise of its power of attention. For when the mind attends to one thing, it keeps, as
it were, the rest at a distance for the time being; of several objects it chooses as it were one on which its gaze shall fall. This is done by the exercise of will-power. Similarly, when several conflicting desires press for preference, the mind as it were looks at them for a time; it deliberates; and resolves on carrying one of them into effect. It is thus a man prefers one line of conduct in preference to others; what leads him so to prefer is called the motive or desire to procure some expected pleasure, or avoid some impending pain. In other words, there are several desires, suggesting several lines of conduct, and of these his will chooses one. Thus, when you come across a ten-rupee note of another man’s, more desires than one may crop up in your mind. You may wish to keep it yourself; you may wish to pass on without taking any note of it; you may wish to run after the man who has dropped it, and hand it over to him. Your will-power decides what exactly you shall do; to what motive you shall give preference. The motives spring from different sources and tend to different ends, and are accordingly good, bad, or indifferent. Everything depends on whether the motive is worthy or unworthy; whether it is approved of by reason and conscience, or whether it is condemned by them. A robber cuts another man’s throat for his money; a doctor performs the same operation to cure him of some disease. In choosing, then, between conflicting motives is our will led by reason or by feeling? As we choose so shall we be judged. Cultivation of will-power, therefore, aims first at declining to be led by unworthy motives, and at choosing to be led by worthy ones.
Will-power as perseverance.—But after choosing what line of conduct you will pursue, after making some little advance even in the direction chosen, you not infrequently meet with obstacles which tend to induce you to halt and possibly to retrace your steps. Therefore, in the second place, will-power is required to keep you on unmoved, unshaken in your resolution. The higher the object you wish to achieve the greater is the difficulty you have to surmount, and greater too the temptation to throw up your attempt. You are assailed, as it were, by overwhelming odds; your heart often sinks within you. Now, steady and constant exercise of will-power enables you to nerve yourself up and overcome all feeling of despair, for, when you look them boldly in the face, difficulties gradually disappear. You must, in fact, say like the knight, in Scott’s Lady of the Lake, when suddenly brought to face the formidable array of his enemy’s followers:—

"Come one, come all, this rock shall fly
From its firm base, as soon as I."

This strength of mind, however, is not naturally born in most men. It has to be slowly acquired. Every object in this world is beset with difficulties. That is the Divine law. Suppose you want to learn some lesson; you do not understand it; you say it is hard. You lay it by the first day. But if you do not attempt it again, will you ever succeed? Or, suppose you wish to learn some physical exercise; you wish to compete for a prize in high jump. Now, you cannot get the prize by simply wishing to get it. You have to practice jumping. This practice requires perseverance. Perseverance means constant repetition, which in due course becomes a habit.
WILL-POWER AS SELF-RESTRAINT.—In both these positive aspects of Will, namely, choice and perseverance, a third or negative aspect is involved—not allowing to be led in the opposite direction. Choice, we saw, implies conflict of motives. The motives discarded do not vanish at once; they do persist in the mind and try to force themselves on the mind's consideration at each step. In fact, the conflict is not for a moment; it may sometimes be life-long, as long as the object of choice is unfulfilled. Suppose, for instance, you have to decide which of two schools you should join in a locality, or whether you should become a doctor or a lawyer. Suppose you decide to join one school in preference to the other, or to study medicine in preference to law—then, at each stage, whenever you meet with difficulties, whether in the school or in the profession, the old conflict is revived in the mind, and you doubt whether you might not have chosen better. You have to restrain yourself at each stage from changing over. The revival of the conflict causes great pain; and endurance of that pain means restraining yourself from exerting to remove it. Whenever you are striving for some great and noble end, there is, no doubt, the consciousness that you are so striving; but till you reach your goal, your pleasure is only prospective; whereas the odds against which you strive cause you pain in the immediate present. Thus, when you carry a load for a reward, the pain of carrying is immediate; the pleasure of the reward is prospective. In deciding to carry the load, you decide to bear the pain, and you restrain yourself from throwing off the load at each step. Similarly, when you run after the true
owner with the ten-rupee note, you have to restrain yourself at each step from the idea of appropriating it yourself. Much more then, when you are giving away your own possessions to relieve the distress of another, you restrain the selfish desire of keeping and enjoying them yourself. This is, no doubt, very difficult at first; but, through habit, becomes comparatively easy.

**SELF-CONTROL AND SELF-REALISATION.**—You may now grasp the full significance of the horses obeying the will of the driver. The farther your goal, the more wearsome is the journey, the more terrible the snares and pitfalls that you may fall into; the more tempting the allurements to relinquish the race. Can you win it unless the skill of the driver is great, his control unshakable? That is the only condition of success. There is no compromise. Our higher nature cannot be evolved unless the lower is thoroughly controlled. Man rises on stepping stones of his dead selves to higher things. The crucifixion of the flesh is the necessary antecedent to the resurrection of the spirit. The cruel tiger of passion must be killed; and you must wear his skin on your back like Mahadeva of the Hindu purana; like Him you must burn up your lower nature and besmear your body with the ashes thereof. Then alone can you realise your true nature; then alone inherit the life eternal and bliss supreme, which awaits you in the kingdom of God, in the bosom of your Father, to which you have been, step by step but ever onward, moving.

**ACQUISITION OF HIGHER VIRTUES.**—By what test,

* The higher virtues are treated in detail in Chapters IV and V of Part II.
however, are we to know that the passions have been controlled, that the lower self has been conquered? What path should we tread to qualify ourselves for the final crucifixion of the flesh? What steps shall lead us to self-realisation? There is but one path—that of unselfish work for our brethren—that of universal love. To this end, then, the higher virtues are to be slowly acquired, and the mind developed gradually to long for the privilege of self-sacrifice.
PART II
CHAPTER I

DUTIES TO OURSELVES

A Schoolboy's Duty.—Even young boys know to some extent what is right and what is wrong. It is, for instance, wrong to tell a lie. If you copy an exercise from another boy at home, and if your master asks you whether you did it yourself, what would you say? And what should you say? If you would say what you should, then you have spoken the truth. You are an honest boy. Are all boys so? Now you have learnt many things that you should do as well as that you should not. You go to school mainly to learn those things. You must learn the day's lessons beforehand at home; you must do your exercises yourself; you must keep your books clean. You must go to school in time, and not absent yourself on slight excuses. You must be obedient to your father and loving towards your mother; you must never tell them lies. In the class-room you must be quite attentive. You must cheerfully obey your master. You must not tell tales against your class fellows. On the playground you must play fair. All these, then, are your duties.

What is a Duty?—Now think for a moment, and say why you should do all these things. To obey the master is a duty. To love your friend is a duty. In other words, obedience is due to your teacher, and love to your friend. The teacher gives you something; he gives your instruction, helps you to learn; you and
he are together engaged in work that is for your own benefit. The teacher does his portion of the work; and you have to do yours. Something is due from you; it is your duty to do it. Further, the teacher confers a benefit upon you. You have received something precious from him; in return something has to be given by you. Is it enough that you pay your fees? No. Knowledge cannot be weighed, or measured; you cannot say it is worth so many rupees. Therefore, your fees do not make up the value of the instruction received by you. You owe the teacher something more; you are in debt to him; something over and above your fees is due to him. It is your duty, in other words, to be grateful to him. In the same way, it is your duty to love your friend. Or again, you feel hungry. Is it right for you to say, even if you can say so:—"No, I will not eat, I want to die. I shall starve myself!" No, it is not right. We have come into the world for some purpose; life is not given to us in vain; we should not wantonly destroy it. Again, if you starve yourself, you may make others unhappy, such as your friends and your parents. Therefore, you ought to eat when you feel hungry. It is a duty to yourself. Thus you see a duty is something due from us to ourselves or to others.

Duties to Ourselves.—First, then, let us consider what we should do to ourselves. Man, as we saw in the last chapter, is like everything else, a combination of Matter and Spirit. Matter has developed itself in man into a beautiful body, and into a still more beautiful mind. Spirit is working in the body and in the mind. Thus we may say that man is a combination of body, mind, and spirit. So we have duties—
(1) *to our body*: we should be clean; we should eat and drink temperately; we should take sufficient exercise and rest; (2) *to our mind*: we should study and acquire knowledge; we should exercise the mind in thinking and reasoning; we should cultivate our will-power; (3) *to our spirit*: we should try to know what the spirit is; we must love and worship *Isvara*, the Supreme Spirit.

**Cleanliness**

Our first duty is to be clean. Every morning as soon as you get up, you must clean your teeth, and wash your face, and your hands and feet. If possible, you may bathe and wash your whole body. If you cannot bathe as soon as you get up, you ought to do so at least later, and always before you take your food. You know how our elderly people never eat without bathing and doing their *puja*. If you are a good boy you will follow the same rule. In a hot country like India bathing is necessary for health. If you allow dirt to accumulate on your body, you very soon get itch or other diseases of the skin. After your body your clothes must be looked to. You should always wear clean clothes. Now, do not mistake rich clothes for clean clothes. You may have a very costly coat of flannel or tweed, and it may be very dirty. Another boy may wear only a thin shirt, and it may be clean. In India, we do not want too much woollen clothing. We use mostly cotton clothes; and these can be easily washed.

What prevents you, then, from being clean? It is not because you are poor, for you do not require any money at all to keep your body clean, and you want
very little to keep your clothes tidy. One boy says he has no time; but does anybody believe his words? No; he must set apart some time for bathing and washing his clothes. The fact is some boys get into the bad habit of being dirty. In a few cases it may be due to bad surroundings, or lack of control at home. All habits stick to us whether they are good or bad; and when these dirty boys grow up, they will be dirty men; and their children will be bred to be dirty children also. So we must look to us when we are young that we get into the habit of being clean. Many boys when they write with ink and pen soil their fingers. With a little care and effort they can avoid it. Now, let every dirty boy see how he is an object of contempt by the side of a clean boy, and then he will be ashamed of being unclean. Your personal appearance shows at once whether you are a well-bred or an ill-bred boy. The disgrace, in fact, goes up to your parents also. So, if you have respect for them, take care how you look. Therefore, if you want to be healthy, if you do not want to be avoided by others as a dirty boy, if you want to be called the son of respectable parents, see that you are always clean.

Temperance

It is not enough if your exterior is all right. You should be very careful about the food you take, about its quality, as well as its quantity. You can look at your food in two ways—how it tastes, and how it affects the body. Most boys, and many men also, generally care only for the taste of the things they eat. This is a great mistake. What is delicious to the tongue is not always healthy to the body. Most
boys are fond of sugar and other sweet things. Do any of you know how often you have fallen ill by eating too much sweets? When you fall ill, the doctor not only gives you medicine, but very often puts you under "diet." He tells you to eat only some kinds of food, and not others; that is because the others, however palatable, will do you harm. So, the very first thing you must learn about your food is not to be always guided by your tongue.

We eat, not to satisfy the tongue, but to keep up the various organs of the body in working order. As long as we live, the body is doing work. Even in sleep some parts of the body are very busy. After some hard work we get tired; by taking food we become again fresh and vigorous. The food gives strength to every muscle and every limb. There is a science called Physiology in which you will read what becomes of the food you take. It is now enough for you to know that all your muscles and nerves are formed out of the food you take. Therefore, you must take such food as will develop and build your muscles and nerves, all the various parts of the body. Every eatable thing is not equally good for this purpose. Also, there are some things which may make you physically strong but mentally dull. So be careful of the quality of food taken.

The quantity is even more important. Too much of even a good thing is bad. We have several kinds of work to do; we have several organs, and want several kinds of food. Too much of one and the same kind will not do. Moreover, our stomachs can digest only a certain quantity of food. They cannot digest more. Undigested food cannot be used by the organs.
In fact, indigestion is the cause of a good deal of sickness. If a thing tastes well, you like to eat plenty of it. That is not good.

By temperance is also meant abstaining from toddy, or wine, or other bad liquor. Some of you, perhaps, do not know what these things are. That is very lucky. "Never have anything to do with wine or alcohol. It is a sin to drink anything other than water or milk. A drunkard is a disgrace to society. He is a curse to himself and to others. He is a sickly fellow, unfit for work. His mind is deranged. Very often he loses all his money and becomes a beggar. He may become something worse—a swindler, a thief, a cut-throat.

In the old days there lived a great people called Yadus. Srikrishna was born among them. They lived in Guzerat. For a long time they were a good people; but at the end they learnt to drink. One day some of them got drunk; and in that condition they went to a great sage and ill-treated him. He predicted that drink would be the cause of their destruction, but though they repented at first, they did not mend themselves. That is what happens to a drunkard. Sometimes he feels sorry; but he is a slave to his bad habit. So those men got worse and worse. At last, one day, they gathered on the seashore, even where they had insulted the sage, and got quite drunk. They lost all control over themselves. They became mad and began to quarrel one with another. The quarrel became a wild fight. They took hold of certain sharp, tough, sword-like weeds that were growing on the beach, and slew one another. And thus they all perished.
This is what happens to every drunkard. Mohammed, the founder of Islam, has strictly commanded his followers to abstain from liquor and all intoxicating drugs. A good Mussulman never drinks liquor. A good Hindu, similarly, whether Brahmin or non-Brahmin, is not allowed to touch liquor; whoever enters a toddy shed must bathe. How, then, do so many become drunkards? It is because in early life they fell into bad company and picked up the vice not knowing how they would repent afterwards. So beware while you are young. Neither eat too much, nor drink things that you should not.

**Exercise and Rest**

If you want to be quite healthy and strong, you must have some bodily exercise. Our limbs grow only by constant work. Cricket and football are very good and healthy pastimes. You may train yourself in several kinds of gymnastic exercises also. Indian boys are often more fond of books than of play. Consequently they pass examinations, but are weak in after life. Mental development is very good; but physical strength is also necessary for success in life. You must aim at having a sound mind in a sound body.

Now, rest is as necessary as exercise. It takes the burden, as it were, from your limbs. Immediately after taking food it is especially injurious to do any hard work. Over-exertion weakens the organs. In course of time you may fall ill through overwork. Then it is not enough that you take medicine. That will not set you right by itself; you must give rest to your body and to your mind. But if you are too fond of rest you become lazy. An idle boy does nothing;
yet he says he has no time to do his work. You must have exercise and rest in proper measure.

Acquisition of Knowledge

Till now we have been considering what we should do to keep ourselves healthy. But health is not the only, or even the chief, object of a man's life. The lower animals, cattle and sheep, are generally more healthy than men. Can you say they are better? We have already seen that man is higher and nobler than the beasts of the field by virtue of his mind. If, then, the mind is left in a state of ignorance, we are no better than beasts. So we must acquire knowledge, for knowledge is power. You will find this out for yourselves as you learn more, and get older. You all go to schools chiefly to get knowledge. Your masters teach you many useful things. You should use all your opportunities now to learn. For, when you grow old, you will not have the time and the conveniences, nor the aptitude for learning. You will then have to work hard, do something or other to keep yourself and others dependent on you. Can you then be going to school? Secondly, your mind after a certain age cannot receive new ideas. Can you make an impression on a piece of rock as you can on a piece of clay? A young man's brain is like clay, an old man's like rock.

But why does not every boy learn equally well? The teacher sets the same lessons for all. He does not teach one boy more, another less? The first reason is, perhaps, that some boys are born very intelligent; they are very quick in catching things; others are not. But this is not the reason always. Even if a boy is born dull, he can by his exertion make
himself sufficiently intelligent. By constant exercise the mind becomes keen. What, therefore, is wanted is the strong desire to learn. You must have sraddha, earnestness. Many boys attend school in a dreamy manner. They are indifferent to what is done in the class. They do not exert themselves to the fullest degree. Hence they become dull. Now, it is not in your power to be born a genius; but it is quite possible for you to study earnestly, to apply yourself diligently to your books, to work hard, and to succeed. It is laid down in the Veda, “Fail not to acquire knowledge, nor to impart it to others.” There was in Ancient India a great sage, who was called Maudgalya. He was a great philosopher and teacher. He taught his disciples that man’s highest duty is to study and to teach.

Suppose you go into a bazaar and look at the various fine things in the shops. How you wish you had money enough to purchase all those things and call them your own! Do you in the same measure wish to learn about various things and make all that knowledge your own? And yet, compared with the actual possession of a thing, how much more useful is knowledge about it—what it is, how it is made, what its uses are, and so forth? How delightful it is to solve a problem in mathematics; how interesting to learn how trees and plants grow, or how a steam engine works! All the fine things we have—our buildings, our carriages, our clothes, our foods—we owe to knowledge of various kinds. Knowledge is therefore power; it enables us to do ever so many things by virtue of which we call ourselves civilized beings.
We read in a Persian book how God became at one time very angry with his people, because they were walking in the unclean path. He wanted, therefore, to punish them and to set them right. For punishment is inflicted always for our good. So he made known His will through one of the prophets or holy men. The people had transgressed; so, they deserved to be punished. But they were allowed to choose the form of punishment—to choose one of the following three:—famine, plague and ignorance. The people, on hearing this, thought over it and said they would have either the first or the second or even both, but not at all the third. Famine and plague, they rightly thought, were not so dreadful as ignorance. So God visited them with dearth and pestilence; but by intelligent endeavours they organised relief measures to minimise the effects of famine. Similarly, by improved methods of sanitation, they got over the ravages of plague. This story teaches us how, through knowledge, the worst calamities can be rendered tolerable. Ignorance is a greater curse than famine and pestilence.

**Observation and Reasoning**

The two most essential means for the acquisition of knowledge are observation and reasoning. They are so important as to deserve being spoken of as duties in themselves. It is commonly thought that all knowledge is derived from books. But that is not true. Books are only helps; they are mere accessories. We learn from books what others have seen, felt or thought; but unless we see as they saw, feel as they felt or think as they thought, what we read of them has little meaning for us. Supposing I am unable to
walk by myself; another man is willing to give me his arm, and stretches it forth. But unless I exert myself, and do walk with his help, his mere stretching of his arm will not carry me to where I wish to go. A book is very much in the same position as the friend. Knowledge, to be profitable, must be acquired by the use of our own powers of seeing things, and reasoning about them.

You are trained in your classes to learn the connection of things with one another, their causes and effects. When any experiment is performed you have to observe and note the various parts of it and their inter-dependence. Now, the whole world is, as it were a laboratory; it is made up entirely of causes and effects, and if you are to grow in knowledge and wisdom you must get into the habit of observing things for yourself and trying to understand the what and why of them. The world is not a "world of chance; it is one of order and law; and we must try to realise in our minds the law and order of things. We must have our eyes open. Many of us go about with eyes, as it were, closed. That is the difference between an ordinary man and a scientist. The latter detects even in common objects and occurrences the working of various laws and the presence of various principles of which the former has not the slightest idea.

After observing things, the connection of various parts, the purpose served by each, and so forth, you must set yourself to review in your mind all your impressions. The same rule holds good to reading books. After perusing a few pages you must close your book and think over what you have read. It is not reading but thinking that develops the mind. Most
boys have very vague and hazy notions of what they see or read, because they do not take the trouble of analysing and storing in their minds the gist of what they have seen or read. As a general rule, if you read for one hour you must devote half an hour to revising mentally the portion read. It is only then the knowledge becomes your own.

Right thinking is a habit which we must do our best to cultivate. Much of our suffering is due to the fact that we cannot or will not think aright. We generally believe whatever is pleasant; and truth is very often unpleasant. Weak people have not the courage to hear the truth and to speak it, nor even to think it out dispassionately. But the man who does not rigidly reason for himself and find out the truth to the best of his ability is doing himself and others a great harm. Can you live healthily in a room where you allow filth and dirt to accumulate? But thousands of people allow any amount of intellectual filth to accumulate in their minds; how can they be mentally healthy and sane? Every boy, therefore, who wishes to become good and wise must have his eyes open, and see and note things carefully and accurately; and must have his mind open, always willing to exercise his reasoning faculties and never forming hasty conclusions.

We read in a certain upanishad that Brigu wanted to find out Brahman or the supreme Spirit. He asked his father Varuna to give him the knowledge of the Spirit. What did Varuna say? Did he say, “this is Brahman,” or “Here is the Spirit?” No; he simply proposed a riddle and said “that from which all things come, that on which all things exist, that
into which all things enter finally—that is Brahman. Find it out by tapas.” And Bhrigu had to think out for himself and solve the riddle. And he thought that Brahman was now one thing and now another, and as at each step he asked his father, his father only asked him to go on thinking out further, till at last Bhrigu found out for himself what Brahman was. Much the same thing every student has to do.

**Cultivation of Will-Power**

Morality depends greatly on power of will. Not ignorance but weakness is the cause of a great deal of the immorality that prevails in the world. Whenever we wish to do a thing there are difficulties in the way of doing it, and temptations for not doing it. The higher and nobler the object we wish to achieve the greater are the difficulties, the stronger the temptations. Will-power is required to get over such difficulties and temptations. We all know what is right, and we are eloquent in preaching it to others; but in the practical doing of right we find ourselves weak and powerless. As Shakespeare says:—

“If to do were as easy as to say what were good to be done then chapels had been churches and poor men's cottages princes' palaces.” A person, however, whose will is strong has no difficulty in carrying out his wishes, or in doing what, he considers, is his duty.

Weakness of will may be due to several causes. It may be due to physical weakness or ill-health. Neither a very little boy, nor a very old man, can be expected to be strong-minded. In some cases weakness of will may be due be weakness of understanding, to your not being convinced of the rationale of what you are required to do. But in the
majority of cases it is due to being easily led away by passing feelings. Every temptation, in fact, resolves itself into an appeal to a sense of immediate pleasure or immediate avoidance of trouble. We should not be guided by feelings of the moment. They are so fluctuating and unsteady. Appearances are often misleading, even where the feeling has any real basis. The struggle is between the tempting pleasure of the moment, and the greater happiness of the future. The weak will is enticed by the former, but the strong discards it. A lazy boy naturally does not wish to put himself to any trouble even though he is told that the benefit in the long run will be great. Every wrong-doer looks simply to the immediate gain or loss; he ignores or wants to escape from the later results or consequences; he looks only to the pleasure or pain of the moment. A young man must train himself to give up immediate pleasure for the sake of later greater benefit. If you see how great actions were ever performed in the world you will see that they have been only through the renunciation of temporary gains and transient joys.

Strength of will has, in fact, to be steadily cultivated, just as power of understanding has to be. Very few people are born with great talents or with extraordinary strength of mind. Both faculties, however, can by steady exercise be developed to a remarkable degree. The first thing for a boy to learn is that he must at any cost go through what work is set for the day. Rigid adherence to a routine of work, in spite of the difficulties of the work itself, and of the temptations of bad companions, is the basis on which boy's a future character and happiness will
entirely depend. Be slow to make up your mind; but once it is made up allow nothing to come between you and your resolution. He really triumphs in the battle of life who is endowed, not with dazzling intelligence, but with dogged perseverance.

**Spiritual Realisation**

We have seen that man is not a mere body; nor is he a wonderful mind, though he has both. He is essentially a spirit working in a body. His soul is the chief factor in the combination. All religions are at one in declaring that the soul is deathless, is eternal. The body is changing; it is transient; it is born and it must die. But the spirit is changeless; it is everlasting; it was not born, and it cannot die. This is the teaching of all great sages in all places and of all times. Spiritual happiness is real and for evermore. It is not, therefore, enough that we are healthy in body and strong in mind, for these will not by themselves make us really happy.

It is true that no direct proof can be given of the existence and immortality of the soul, such as can be given of material phenomena, of the changes that take place in the world. It is none the less capable of realisation, by pursuing the path laid down by those who have known the spirit. People for a long time had no idea of the law of gravitation; but the force of gravity was in existence all the same, and was working regardless of men's ignorance.

Spiritual realisation is, therefore, a duty which every one endowed with a spirit must set before him. As Jesus Christ has said, "What shall it profit a man if he shall gain the whole world and lose his own soul?"
Young boys are certainly not required or expected to renounce the world and go in search of spiritual knowledge. But even they can and must endeavour to put themselves in communion with God, Who is the Supreme Spirit. If they love Him, and have true faith, God will make Himself known to them; for He is the Fountain of Grace and the Giver of all good. This is the teaching of all religions, and young men, if they really wish to be enlightened, should approach the problems of spirituality with reverence and humility. They should certainly not accept as true all that is preached and practiced in the name of religion, but they should not, on the other hand, scoff at things they cannot understand, nor handle subjects lightly that have puzzled the greatest intellects of the world.

CHAPTER II

DUTIES TO OTHERS

We have been considering till now what we should do in order to be strong and healthy men, to assure ourselves with the knowledge and power necessary for success in the great struggle of life. But he does not and cannot live alone, and all his work is cast in the midst of others from whom he receives many benefits and to whom he owes as many obligations. Our duties to others are exceedingly varied and often more difficult of performance than we
owe to ourselves. They are set forth in the following table:

Duties to others

- **Superiors**
  - Equals: Love, hospitality.
  - Parents, teachers, elders, rulers: Love, obedience, respect, loyalty.

- **Equals**
  - Love, hospitality.

- **Inferiors**
  - Human subordinates: Goodwill, sympathy.
  - Animals: Goodwill, sympathy.
  - Kindness.

These, then, are the various classes of persons to whom we are bound in one way or another. Speaking generally, we owe to our superiors respect and obedience; to our equals our best love, and to our inferiors sympathy and kindness. We shall now deal with each separately.

**Duties to Superiors.**

**Love and Reverence to Parents.**

Our parents are the first people with whom we come into contact. Our indebtedness to them is very great. Our very body we owe to them. How can we ever repay all the tender love and anxious care with which they watch us in our infancy and rear us in our boyhood? The Veda says: “Look upon thy mother as thy God. Regard thy father as thy God.” And it rightly places the mother first. So do the Holy Scriptures all the world over. A mother’s love is immeasurable and it can never be adequately returned by the child. Every father is ready to sacrifice himself for the good of her offspring. The parents’ love is most unselfish. They are the welfare of the son or daughter for its own sake. That he or she should be well off and happy—is the one idea to which they consecrate their lives to the very end. Is it asking too much of us,
then, that we should love and revere such people? that we should never do anything that would cause pain to such fond hearts? Yet how many boys disregard the commandments of their parents, tell them lies, and cause them irreparable grief? At first disobedience may not be in serious matters nor deliberate and wanton, but it is none the less culpable and dangerous. In the beginning it is generally accompanied with falsehood. But how disgraceful and cowardly is it to tell lies to a trusting mother or a generous father?

In India at the present day the mother is generally treated not with the respect that she deserves. The most loving child very often treats her with scant courtesy; yet the Indian mother's indescribable forgiveness is proof against it all. But this should not be. In ancient India as in ancient Greece matrons were treated with great reverence. A parent's word was holy in those days. We read, for instance, how Sri Ramachandra voluntarily went into exile and so helped his father to keep his word to Kaikeyi. Can anything be more noble than Sumitra's parting injunction to her son, "Rama, regard as Dasaratha, and as myself Janaka's daughter?" And how well did Lakshmana carry out his mother's command—with what marvellous devotion and reverence? In the Mahabharata we read of the wondrous self-sacrifice which Bhasma made for his father Santanu. The filial reverence of the five Pandava brothers towards Kunti was even more marvellous; for, rather than disregard even a random injunction of her's to divide the day's alms equally among themselves, they took Draupadi as their common wife that was that day's prize! In
quite historic times we read of the strange reverence in which the mighty Sivaji held his mother. Even in after life when Sivaji had ceased to be a boy and had become a hero of remarkable prowess and daring, he would never enter the presence of his mother without casting himself at her feet, nor would ever venture on any dangerous expedition without soliciting the blessings of that fond parent. With the loss of respect for parents and elders the degeneration of India may be said to have begun!

Now, what are the causes that lead to filial disrespect and disobedience? At first it is thoughtlessness which soon develops into deliberate attempts to tell lies and escape punishment for bad conduct. Bad company tells imperceptibly on the boy's character, till he be comes decidedly averse to submit himself to home-control, unless great care and rigid means are taken at the very outset to check the evil influences. In after years there is developed in many men a false sense of intellectual or other superiority over their elders, breeding in consequence a lack of reverence for them. Selfishness also often asserts itself at a very early age in wicked boys, and the world weans them more and more away from their duty to their best kith and kin. The only way to mend such evil tendencies is to make the hearts of young men feel early how much they owe to their parents. If one is ungrateful to one's own father or mother, how can one be true to others or be trusted by them? No man ever became great in life who was guilty of filial unkindness. The most selfish of us must see that if our children are to deal with us well in after life we should set them an example by our own conduct
towards our parents. But our love to our parents should rest on no selfish motive. Life is a course of discipline in which we are trained to make sacrifices for those who are dear to us; and who can possibly be dearer than those who have given birth to us, tended us with unbounded affection, watched us day and night, who have prayed and wept for us, who give us everything worth having in this life, who, in short, live and are prepared to die for us? Our parents, therefore, are gods on earth to us. Blessed are the children who never cause grief to the hearts of their parents.

- Obedience to Teachers

We have already seen that the mind is more precious than the body. If our obligation to those who have given us our body is great, how much greater should be our gratitude to those who give us knowledge? It is the teacher who really prepares us for the great battle of life. What we get from him is absolutely irrepayable by the things of the world.

Every boy who is able to read this book will be in a position to realise what genuine interest his teachers take in his progress and welfare. To train your body in healthy games and exercises, to instruct you in the lessons set for you, to watch and direct your progress, to impress upon you the laws of good conduct and upright character—you must know how much pains your masters take. It is true that you your school fees; but do you think that you can purchase a master's love and benediction for so much paltry cash? If you do, there is something radically wrong with your head and heart; and it behoves you to cast such mean notions at once out of your mind.
Knowledge is intrinsically divine; the higher it is, the more perceptibly divine does it show itself; but even in its earliest stages it is more precious than the best material things of the world. All the various branches of knowledge that we study have for their central object, and culminate in, the finding of Truth. The history of the world is a chronicle of the great, of the ceaseless struggle for the discovery of Truth—struggle against overwhelming odds of ignorance, calumny, persecution and death. The humblest teacher is, therefore, a representative to us of the great band of noble souls whose quest has been after Knowledge. The very name of "acharya" sends a thrill of reverence into every Indian heart, and well does it deserve to do so.

The ancient Hindus regarded all knowledge as being revealed directly or indirectly by God, Who is the Supreme Teacher. Truth is everlasting. The laws of nature are eternal; they are, as it were, writ in indelible characters on the form of the universe. Whoever overcomes the difficulties that assail him and leads a life of rigid morality, of true love and sacrifice, can read these laws for himself; he then becomes a rishi and is called a Rishi. Their sayings are collected together and are called Veda or Book of Knowledge. But as the seers can exist at all times, it is truly said that Veda is beginningless and endless. Hindu boys must, therefore, regard as Veda not a few books in Sanskrit, but all books that teach us about things seen and unseen. The same idea is taught by other religions also. We read in the Holy Bible that the Word was originally with God and it came to live among men. Moses and other prophets,
David, Solomon, Buddha, Christ and Mahomed were all seers or Rishis of greater or less vision, and so should we call Plato, Galileo, Copernicus, Newton and Watts, Kant, Darwin and Spencer and all the other great scientists and philosophers of historic times. It is to the accumulated wisdom of what these mighty ones have taught, that the humblest teacher introduces you. Are not your gratitude and reverence due to him?

But obedience to the teacher is required of you not so much in the interests of the teacher as in your own. It is the one necessary condition of all progress. Whatever be the kind of knowledge you seek, whether it be secular or religious, whether technical or literary, you can possibly make no advance unless you implicitly carry out the instructions given to you. Supposing you wish to go from here to a distant place, and after travelling a mile or two you find the road branching off in twain, which branch will you take? Can any amount of your own theorising be set against the direction of one who has already walked along that road and reached the place in question? Would you not unhesitatingly walk along the branch indicated by that man? Even if the path be hard to tread can you relinquish it if you wish really to reach the goal? This is exactly what happens to you at school. Your lessons have to be learnt, your body has to be drilled and made healthy and strong; your character has to be drawn out and nobly formed—all this for your own good. That is the goal of school training. Can you successfully reach it, if when the lessons become harder, the exercises more taxing on your powers of endurance, and the rules of discipline stricter—as gradually they should in your best in-
terests—if then you rebel against the lawful authority of your teachers, ignore their superiority, and question their goodwill? Is it for you to choose how much work you will do or what rules you will obey?

No good boy truly ever is disobedient. Remember that those who now are your masters have been pupils themselves. Your difficulties and trials have been theirs. They know what is good for you better than you know yourselves. Their love for you, their desire for your progress, their joy in your destination, and the pain you cause them when you err, is as great as, if not greater than, that of your parents. If you are sure of this—as you ought to be—will you disobey your teachers?

The teacher knows well most of your difficulties, and will only be too ready to redress your legitimate grievances. But when your disobedience is due to laziness, indifference, or worse causes such as bad company or vicious habits, he has to punish you, however painful it may be to himself, and the more severely and effectively the better, in your own interests and in those of your fellow-pupils. Only stupid and wicked boys ever blame a teacher for punishing them.

The relation of master and pupil is an ancient and eternal relation.

Jesus allowed himself to be baptized by John the Baptist. Sri Ramachandra learnt from Vasishtha and Visvamitra and obeyed the latter's bidding to kill Tataka as if it were an injunction of the Veda. Even Sri Krishna was a pupil of Sândipini for whom he used to fetch firewood from the forest along with other pupils.