

the beginning of this great scheme of self-revival. When noble action is undertaken soon it becomes a habit and this external habit of discipline tends to discipline the mind.

Hence, the insistence, in all cultures, that from childhood, elders must be respected, authority should be obeyed, lies must not be uttered, scriptures are to be read, education must be undertaken, cleanliness must be practised etc. When these are enforced upon the child, it, perhaps, takes them all as varieties of tyranny under which it is compelled to live. In the long run, however, these rules bring about unconsciously a discipline in the minds of the children.

A thrilling joy of mental serenity, a state of minimum agitation, a capacity to direct this mental strength of such a dynamic mind towards any single-pointed self-application --- these are all indicated as the fruits of good actions, when the mind grows in *Sattwa-guna* and purity. Passions and agitations are the impurities in the mind; bad actions increase them; good actions, by their very nature, quieten the mind and sap its passions.

THE FRUIT OF 'RAJAS' IS PAIN --- This phrase only supports our commentary on the previous one. It has already been said that *Rajas* is of the nature of passion, giving rise to insatiable desires and extreme attachment, and in our attempts to fulfil them, we get drowned in a multiplicity of actions. (Stanzas 7, 12). Thus, one with a