

aroused in it, and its peculiar and distinct behaviours. This symptomatic description is, no doubt, more helpful to us, the seekers, because each of us can observe and analyse the types of emotions and thoughts arising in our mind-intellect equipments and determine what type of *guna* is governing us at any given time.

BECAUSE OF ITS STAINLESSNESS, *SATTWA* IS LUMINOUS --- When *Sattwa* comes to dominate as the most important influence in our thought-life, because of its purity, it is ever luminous --- it has neither the dull-colour of *Rajas*, nor the dark impurities of *Tamas*. Under the *Sattwa*-influence, the mind is steady, reflecting ever faithfully, the Consciousness, the Self.

FREE FROM EVIL i. e. HEALTHY --- Evil tendencies must rise in the mind long before the action expressing the same is committed in the world outside; as the thought, so the actions. Thus the evil starts germinating in the mental life. We call that an evil whereby we try to satisfy the appetites of the flesh, the selfish agitations of the mind and the ego-centric desires of our head. Ego-centric self-gratification is the womb from which all evils are born. Such low impulses and confusions can arise only when the mind is under the influence of *Rajas* and *Tamas*. Therefore, what is meant here is, *Sattwa* is free from all evils, as it is relatively free from *Rajasic* agitations or *Tamasic* darkness. Though *Sattwa* is thus the most divine mental attitude, still it binds us and acts as a limitation on our divine nature.