

own deeds. They repeatedly give up this misery and again take to them with the result that they are born again and again and are thus overwhelmed by three-fold sorrow produced by external and internal causes. The yogin, however, seeing himself and others carried away by this eternal flow of misery takes refuge in right knowledge for the elimination of all sorrows.

On account of the mutual opposition of the modifications of the Guṇas, everything is sorrowful to a discriminating person. 'The phases of the Buddhi in the shape of Sattva, Rajas and Tamas, reacting on one another, give rise to tranquil, vehement or stupefied experience. The Guṇa productions are in a state of flux *i.e.* always mutating, and that is why the mind has been called fast-changing. When any of the forms of the Buddhi (they are eight in number *viz.* merit and demerit, right and wrong, apprehension, the spirit of detachment and attachment, masterfulness and its opposite) and its states (they are three in number *viz.* tranquility, misery and stupor) become more intense it opposes the weaker ones, while feebler forms and states co-operate with the stronger ones.' Thus by admixture the Guṇas produce experience of pleasure, pain and stupor. So all experience has the aspect of all the Guṇas *viz.* Sattva, Rajas and Tamas, but their specific characters *e.g.* the Sāttvika, the Rājasika and the Tāmasika ones are caused by the preponderance of one or other of the Guṇas. For that reason (*viz.* that nothing can be purely Sāttvika or producer of pleasure only), to a discriminating person everything (even worldly pleasure) is full of misery.

Nescience or spiritual ignorance is the cause of the prevalence of the vast extent of misery, while right knowledge is the cause of disappearance of nescience. As