

The *Sattva Guna* may be compared to an evenly made clear glass. Light passes through it unobstructed and undiminished. Things seen through that glass are as vividly visible as to a normal naked eye. The *Sattva* is similarly transparent to the brilliance of Atman. Seeing the things objectively in their true perspective is the secular knowledge. Seeing the Atman as He is, is the sacred knowledge.

The enjoyment of a pleasure is with a greater gusto in the highly developed ones than in the ordinary beings. This is due to the predominance of *Sattva* in the former beings. A hearty enjoyment of a pleasure in its turn breeds an inordinate attachment to it. The one who enjoys pleasure greatly next tries to increase his knowledge of the object of enjoyment. Pleasure derived from an object and the knowledge of that object are interrelated. Therefore there grows as much attachment to the knowledge as there is attachment to the pleasure. The scope for the cultivation of pleasure and the knowledge pertaining to it is ever on the increase in *Sattva*. The subtler a force the more powerful it is in effect. Attachment to emotional pleasure and the intellectual pleasure is almost akin to *ānandam* which is Brahman. To outgrow and transcend this transient pleasure is hardly ever possible to a *sadhaka*.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निवधाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७

रजः राग-आत्मकम् विद्- (हि) धि तृष्णा-सङ्ग-सम्-उद्-भवम् ।
तत् नि-व(न्ध्)न्-ना-ति कौन्तेय कर्म(न्)-सङ्गेन देहिनम् ॥