

only by learning." In the Śāstras it is stated that the knowledge of self attained through concentration is the highest virtue. Happiness is the result of virtue ; knowledge of self or the state of liberation brings about peace in the shape of cessation of misery which is the highest form of welfare. In this world, whoever is aiming at Mokṣa in whichever form it may be, is following that path in some way or other. The worship of God brings about calmness of mind ; charity and self-restraint also lead indirectly to calmness. Therefore, all devotees the world over, consciously or unconsciously are practising in some form or other, the universal virtue of suppressing the fluctuations of the mind.

(2) Detailed information regarding the three faculties of Prakāśa, Kriyā and Sthiti is given in the gloss on Sūtra II—18 (Sūtra 18 of Book II). The commentator is here describing the several traits which become dominant in the several states of mind and the things that are liked by the mind in such states.

(3-4) The Sattva Guṇa which has been transformed into the Chitta, is the 'Chitta-Sattva' or the pure mind. When this mind is influenced by Rajas and Tamas, *i.e.* when on account of restlessness or obstruction, the mind is not inclined to contemplate on the pure self, then it becomes addicted to love of power or to objects of the senses. That sort of disturbed mind never feels happy in meditating on the Self (Ātmā) or in being detached from the objects of the senses ; rather they feel happy in the abundant fulfilment of their desires and enjoyment of the objects of the senses. If such persons are religious devotees they hanker after supernormal powers ; if not, they aspire after the acquisition of earthly possessions. These persons take delight in religious as well as worldly discourses. Gradually as the Sattva Guṇa develops in them and the other two Guṇas are overcome, they lose their interest in worldly objects and become happy by withdrawing into themselves. Men with restless minds do not want real peace but only an increase of power.

Men with minds overcome by the principle of Tamas become inert and they generally engage themselves in vicious acts or acts which cause great unhappiness. They become