

texture of his 'self-denials,' and in the quality and quantity of his 'charity,' he will declare himself as belonging to one or the other of the three types.

Here follows a detailed analysis of one's inner nature, and naturally, one's outward expressions, when one is under the irresistible influence of any one particular *guna*. These verses are NOT to be misconstrued as ready-reckoners TO CLASSIFY OTHERS. Hinduism, in its essential beauty, is a subjective science for bringing about a fuller unfoldment of the dormant potentialities in AN INDIVIDUAL'S OWN PERSONALITY. In unravelling the beauties of the soul and in exploiting the strength of the heart, each one will have to purify himself from the dullness of *Tamas*, and from the agitations of *Rajas*, and keep oneself in the creative alertness and spiritual glow of *Sattwa*.

HEREUNDER, WE FIND ENUMERATED A SERIES OF SYMPTOMS BY WHICH WE CAN CORRECTLY CLASSIFY OURSELVES:

*8. The foods which increase life, purity, strength, health, joy and cheerfulness (good appetite) , which are savoury and oleaginous, substantial and agreeable, are dear to the SATTWIC (Pure) .*

In describing the natural taste for some particular types of food in good men of spiritual urges (*Sattwa*), it is said that they like only such diet which increases the vitality (*Aayuh*), and not sheer bulk; which supplies the energy for