

Upāsanā, japa, meditation and other such spiritual disciplines are all meant for the purification of the personality. When the mind becomes more and more sāttvika, it starts apprehending things it could not apprehend before. By such spiritual practices the mind becomes calm and the clarity of the light of Consciousness reflecting in the intellect becomes more and more. Man's devotion to the Higher and his burning aspiration for Liberation becomes greater and greater and noble virtues come to shine forth in him.

As a result, one's capacity to apprehend things increases, this extra brilliant capacity is called 'intuition'. In Sanskrit it is called 'jñāna-cakṣu' otherwise called the power of divine vision or revelation, trans experience. All these indicate a mind in a fully sāttvika condition. The whole process is like an ascending spiral, it gathers momentum and carries itself.

Consciousness being the same in all beings, the intelligence of individuals differ on account of the proportion of rajas and tamas functioning in their personalities.



मिश्रस्य सत्त्वस्य भवन्ति धर्माः त्वमानिताद्या नियमा यमाद्याः ।
श्रद्धा च भक्तिश्च मुमुक्षुता च दैवी च सम्पत्तिरसन्निवृत्तिः ॥ ११८ ॥

*miśrasya sattvasya bhavanti dharmāḥ
tvamānitādyā niyamā yamādyāḥ,
śraddhā ca bhaktiśca mumukṣutā ca
daivī ca sampattirasannivṛttiḥ. (118)*

118. The characteristics of mixed sattva are, utter absence of pride, niyama, yama and so on, and also faith, devotion, yearning for Liberation, the divine tendencies and a natural turning away from everything unreal.

In the above verse, the consequences of the preponderance of sattva with the presence of rajas and tamas in the intellect have been