

explained. An individual is already on the path to Realisation if the proportion of rajas and tamas is very little and the intellect is predominantly of a sattva nature. Because of the predominance of sattva, the individual's yearning for Liberation will be great. When this anxiety for Liberation in one's personality increases, pride and so on, which belong to the nature of a rājasika personality, will totally disappear from the seeker's heart.

The qualities of a sāttvika personality have been explained in the *Bhagavad-gītā*<sup>1</sup>, they are called the divine qualities. A man of sāttvika temperament is divinely good. It is in the nature of such an individual to turn away from the unreal (asannivṛtti) and progress towards Liberation.

All the qualifications of a fit student (adhikārī) are present in such an individual. The qualities leading to the supreme good, that is, absence of pride and so on<sup>2</sup>, qualities that add tempo to the spiritual practices such as yama, niyama and so on<sup>3</sup>, and the sixfold wealth consisting of śama, dama and so on, with sufficient devotion to the ideal, are all the indications of mixed sattvaguna, where rajas and tamas are less and sattva is preponderant.



विशुद्धसत्त्वस्य गुणः प्रसादः स्वात्मानुभूतिः परमा प्रशान्तिः ।  
तुसिः प्रहर्षः परमात्मनिष्ठा यया सदानन्दरसं समृच्छति ॥ ११९ ॥

viśuddhasattvasya guṇāḥ prasādaḥ  
svātmānubhūtiḥ paramā praśāntiḥ,  
trptiḥ praharṣaḥ paramātmaniṣṭhā  
yayā sadānandarasam̄ samṛcchati. (119)

<sup>1</sup> *Bhagavad-gītā* – 16.1, 2 & 3

<sup>2</sup> *Bhagavad-gītā* – 13.7 to 11

<sup>3</sup> ibid. verse – 22 to 26