

headings according to the quality of the attachment --- inert (*Tamasic*), or active (*Rajasic*), or noble and divine (*Sattwic*). The veilings that are created over our discrimination by these different types of qualities (*gunas*) are indicated here by the three different examples.

AS FIRE BY SMOKE --- A smoky fire-place, shrouded by dark curling smoke can sometimes, if not totally, at least partially, veil the brilliance of the light emitted by the flames. A wick without a chimney is less bright than with a chimney, proving the example under review. Even *Sattwic* desires veil the infinite glory of the Spirit.

AS DUST ON A MIRROR --- This illustrates the veiling caused by agitations that cover the purer intellect due to our thick desires for glory and power (*Rajasic*). Compared with the former, this is indeed more complete, and the removal of it is, naturally, more difficult. The smoke rolls off even at a passing whiff of breeze, while the mirror cannot be cleaned even by a storm. It can be polished only by our own efforts at dusting it clean with the help of a clean, dry duster. Through the smoke, however thick it might be, the fire can be perceived; through the dust, if it be thick, no reflection at all can be seen in the mirror --- if at all seen it will only be dim.

AS THE FOETUS IN THE WOMB --- This is an illustration to show how completely the Diviner aspect in us is screened off by the low animal appetites and the vulgar desires for the sensuous. The foetus is covered by the