

comes, dumping the enjoyer into a pit of exhaustion and indeed into a sense of ill-reputed dissipation.

*Rajasic* "happiness" arises only when the sense-organs are actually in contact with the sense-objects. Unfortunately, this contact cannot be permanently established; for the objects are always variable. And the subjective mind and intellect, the instruments that come in contact with the objects, are also variable and changing. The sense-organs cannot afford to embrace the sense-objects at all times with the same appetite, and even if they do so, the very object in the embrace of the sense-organs withers and putrefies, raising the stink of death. No man can FULLY enjoy even the passing glitter of joy that the sense-organs give him, for even at the moment of enjoyment the joy-possibility in it gets unfortunately tainted by an anxiety that it may leave him. Thus, to a true thinker, the temporary joys of sense-objects are not at all satisfactory, since they bury the enjoyer, ere long, in a tomb of sorrow.

This sort of "happiness" is classified as the *Rajasic* type of "happiness" and is generally pursued by men of passion.

WHAT IS *TAMASIC* (DULL) "HAPPINESS"?

*39. The pleasure, which at first and in the sequel deludes the Self, arising from sleep, indolence and heedlessness, is declared to be TAMASIC (Dull) .*