

As a preface to his discourse, the Lord says that 'faith' (*Shraddhaa*) itself is of three kinds: the divine, the undivine, and the diabolic. *Shraddhaa* determines the texture of our impressions (*vasanas*) in us, which, in their turn, command our view-of-life. Our desires, thoughts, and actions are charted by our view-of-life. Naturally, an individual's physical activities, psychological behaviours, and intellectual make-up are all ordered by the type of *Shraddhaa* he has come to maintain in himself. And, if the *Shraddhaa* is of the wrong type, the entire expression of his personality, in all walks of life and in every field of endeavour, can only be ugly. As his inner disposition, so will be the man. The more an individual identifies himself with his physical sheath, the more crystallised becomes his ego, under the influence of his inner disposition. The temperaments that rule the behaviours of the human are three in number, the 'Good' (*Sattwic*), the 'Passionate' (*Rajasic*) and the 'Dull' (*Tamasic*).

WHY SHOULD WE TAKE INTO CONSIDERATION THESE TEMPERAMENTS AT ALL, AND TRY TO UNDERSTAND THE TYPES OF FAITH AND THEIR PLAY IN LIFE? THESE ARE EXPLAINED IN THE FOLLOWING:

*3. The faith of each is in accordance with his nature, O Bharata. Man consists of his faith; as a man's faith is, so is he.*