

a particular tendency, one of the 'qualities' gains a preponderance over the other two, even from one's childhood. This is indicated here by the term *Sattwa*, according to which (*Anuroopa*) is the 'FAITH' entertained by the individual.

SHRADDHAA IS THE INDIVIDUAL --- Man is constituted of and exists in his *Shraddhaa*. Each devotee ultimately reaches the seat of his devotion, if he consistently, and with sufficient intensity, devotes himself to its attainment (VII-20 to 23).

AS A MAN'S FAITH SO IS HE (*Yo yat Shraddhaah sa eva sah*) --- Man is verily what his FAITH is. The type of personality and its effectiveness or otherwise are all determined by the 'FAITH' under which it functions. That the achievement of life, is ever coloured by the type of 'FAITH' with which the individual pursues his activities, is very well known and realised by all men of action. In the very language of the Geeta this idea is already explained in an earlier chapter (IX-23).

4. The SATTWIC , or "pure" men, worship the gods (DEVAS) ; the RAJASIC or the "passionate, " the YAKSHAS and the RAKSHASAS; the others --- TAMASIC people, or the "dark or dull" folk, worship the ghosts (PRETAS) and the hosts of BHUTAS, or the nature/spirits.