

The "happiness" of the 'dull' (*Tamasic*) is that which deludes the Higher in us, and vitiates the culture in us; and, when the pursuit of such "happiness" is continued for a length of time, it gives to the intellect a thick crust of wrong values and false ideals, and ruins the spiritual sensitivity of the personality.

This type of *Tamasic* "happiness" satisfies mere sense-cravings; for such *Tamasic* "happiness" arises, according to the Lord, from sleep (*Nidraa*), indolence (*Aalasya*) and heedlessness (*Pramaada*).

SLEEP (*Nidraa*) --- It is not the psychological condition of the everyday sleep that is meant here. Philosophically, the term "sleep" stands for "the non-apprehension of Reality," and the incapacity of the dull-witted to perceive any permanent, ever-existing goal of life. This encourages one to seek simple sense-gratifications at the flesh level.

INDOLENCE (*Aalasya*) --- It is the incapacity of the intellect to think out correctly the problems that face it and come to correct judgement. Such an inertia of the intellect makes it insensitive to the inspiring song of life, and a person having such an intellect is generally tossed here and there by the passing tides of his own instincts and impulses.

HEEDLESSNESS (*Pramaada*) --- As every challenge reaches us and demands our response to it, no doubt, the Higher in us truly guides our activities; but the lower,