

nobler and the diviner aspirations of life. There is no consistency of purpose, brilliance of thought, tenderness of emotion, or nobility of action in an individual who comes under the contamination of the *Tamoguna*-influences.

So far, the Lord has been systematically mentioning the symptoms which are observed in our mental life when these *gunas* pollute our inner tranquillity. These three *gunas* not only bring about different amounts of divine brilliance in a given individual but also limit the Eternal Self, in all Its perfection, to feel and act as THOUGH It is limited and conditioned by the matter-envelopments.

AGAIN, THE ACTIONS OF THE 'GUNAS' IN OUR INNER WORLD ARE BRIEFLY INDICATED:

9. *SATTWA attaches to happiness, RAJAS to action, O Bharata, while TAMAS, verily, shrouding knowledge, attaches to heedlessness.*

These are the ideas that have already been described in the three stanzas; but, the Geeta is given out as a conversation between two individuals; a Divine Man-of-Wisdom, anxious to help the other, who is an ordinary man of average intelligence.

SATTWA ATTACHES ITSELF TO HAPPINESS --- An individual, who has experienced the thrills of the creative