

existing in a state of drowsiness and inertness, devolve themselves into the lower natures.

The stanza is only summarising the ideas expressed earlier, when Krishna discussed the effects of the *gunas* even in the continuity of existence after death. But where then is the release? That even *Sattwa* binds us with our attachment to knowledge and happiness has been already explained. Then when can I be free? All these three, *Sattwa*, *Rajas* and *Tamas*, are *gunas* meaning "ropes," that bind us down to the flesh and its sorrows, the world and its imperfections, the mind and its agitations, the intellect and its throbbings. When is man free to enjoy the Godhood, as a being totally released from all his contacts with the pluralistic world and from all his subtle attachments to it?

So far we were told at length of the nature of the *gunas*, of the symptoms from which the most predominating *guna* in us can be diagnosed, of their reactions in our life, and of how they affect our future, etc. We were told that the predominant *gunas* in us is the heritage which we gather from our past and the present is coloured by it and the future again is determined by the play of these *gunas*. All these are but explanations of the causes of bondage --- a sense of bondage rooted in illusion, arising from the fact that the Self in us gets identified with the Matter-vestures around it.