

indolent mind seeks a compromise and tries to act, heedless of the voice of the Higher. When an individual has thus lived for some time carelessly ignoring the Voice of the Higher, he becomes more and more removed from his divine perfections. He sinks lower and lower into his animal nature.

When such an individual, who is heedless of the higher calls, indolent at his intellectual level and completely asleep to the existence and the play of Reality, seeks "happiness," he only seeks a "happiness" that deludes the soul, both at the beginning and at the end. Such "happiness" is here classified by Krishna as "dull" (*Tamasic*).

HERE FOLLOWS A STANZA WHICH CONCLUDES THE SUBJECT OF OUR PRESENT DISCUSSION:

*40. There is no being on earth, or again in heaven among the "DEVAS" (heavenly beings) , who is totally liberated from the three qualities, born of PRAKRITI (matter) .*

With the above stanza the exhaustive description of the three *Gunas* as impinging upon the personality of all living organisms, is concluded. On the whole, this section of the chapter has given us a psychological explanation for the variety of men that we meet with, in the world-of-plurality, not only in their personality-structures but also in their individual-behaviours. The three types of beings