

moments in life --- a scientist, an artist, a poet, or for that matter any independent thinker --- will not ever like to come down to the passionate world of *Rajas*, or into the dark sorrows of *Tamas*. *Sattwa* makes us attached to the inward happiness, arising from life fully lived.

**RAJAS TO ACTION** --- If, on the other hand, one is under the influence of *Rajas*, it makes one naturally passionate with hundreds of thirsty 'desires' and deep 'attachments,' and in the course of their fulfilment, one is made to sweat and toil in the fields of endless activities.

**TAMAS, SHROUDING KNOWLEDGE ATTACHES ONE TO HEEDLESS-NESS** --- When *Tamas* comes to play, by its very nature, it veils right judgement, and in the resultant indiscriminations, we get attached to wrong comprehensions. We become heedless to the calls of the Higher in us.

**WHEN DO THE 'GUNAS' PRODUCE THE EFFECTS DESCRIBED ABOVE?**

10. Now *SATTWA* rises (prevails) , O Bharata, having over-powered *RAJAS* and inertia (*TAMAS*) ; now *RAJAS*, having over-powered *SATTWA* and inertia; and inertia (*TAMAS*) , having over-powered *SATTWA* and *RAJAS*.

At this level of our discussion, any intelligent student should wonder whether these *gunas* produce their effects,