

gone, and thereafter, eating and sleeping alone become the individual's main occupations in life.

The natural effect on the personality of a man who is living such a life is that, as an individual, he becomes heedless of the higher calls within himself. Nor can one be, in fact, a *Ravana*-like destructive criminal. Even to be bad, it needs a good amount of enthusiasm and an endless spirit of activity.

He not only becomes incapable of responding to the good or the bad in him, but also slowly sinks into delusions. He miscalculates the world around him, misinterprets his own possibilities, and always makes mistakes in determining his relationship with the world around. When thus an individual fails to understand rightly himself, the world outside, and his own right relationship with the world around him, the life becomes an error --- his very existence, a sad mistake.

After thus indicating how the mind and intellect would react under the three distinct influences of *Sattwa*, *Rajas* and *Tamas*, the *Gita Acharya* wants us to understand that, not only are these *gunas* effective while we live the present embodiment, but the tendencies of the mind, cultivated and developed, pursued and strengthened while living, will determine the life and condition of the individual even after death.