

The Three Gunas

Sattva, Rajas and Tamas

The three qualities of nature as he teaches them: harmony, emotion and inertia; their balance on the cosmic scale in the night of the Pralaya and the dawn that begins when it is lost; what each of them does in us, in our food and in our sacrifice; where each one takes the soul after death; and how one passes beyond all three, in his own words, from the fifty-two books

53 passages · 5 books · 13 sections · 5 parts

Samael Aun Weor · in his own words

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

He names the three Gunas of the Prakriti, Sattva, Rajas and Tamas, and gives them in plain words as harmony, emotion and inertia. He sets them first on the scale of the universe, where their balance and its loss mark the night and the dawn of a world. Then he turns them inward: what each one makes of a person, down to the food on the table and the way a sacrifice is offered. He follows the soul past death, where each Guna leads somewhere different, and he ends with the one who is no longer moved by any of them.

The first part is the three qualities of nature: *"Three qualities of nature keep the soul enslaved to nature." "Sattwa is the Guna of universal harmony."*

The second part is the cosmic scale: *"…when imbalance of the Three Gunas is produced, the aurora of the Mahamvantara is initiated." "…the universe will sleep again within the profound bosom of the Absolute."*

The third part is the Gunas in us: *"Rajas is the root of all concupiscence." "The one who does not eliminate Tamas, will always have the Consciousness asleep."*

The fourth part is after death: *"Those of SATTWA temperament rise ever higher." "The darkened souls of TAMAS sink back to lower deeps."*

The last part is passing beyond them: *"…it is only by dissolving the Lunar Ego that one can successfully eliminate the Three Gunas." "The Soul, thus passing forth from the Three GUNAS."*

What is in it

Part One — Three qualities of nature

1 Harmony, Emotion and Inertia 6

2 Bind fast the embodied to the body 4

Part Two — The great balance of Nature

3 The absolute equilibrium of the three Gunas 5

4 Sattva, Rajas and Tamas were unbalanced 4

Part Three — The one who does not eliminate

5 Whoever wants to achieve final liberation 6

6 Darkness and dullness, sloth and stupor 4

7 There are three types of foods 2

8 Sacrifice, but Sattwic Sacrifice 5

Part Four — After death

9 Before returning to a new womb 3

10 When a soul departeth, fixed in Sattwa 5

Part Five — Passing forth from the Three Gunas

11 Not perturbed by the Gunas 5

12 The three tails represent the three Gunas 2

13 The frightful perversion of the three Gunas 2

THE MAP

Five parts, from the three qualities of nature to passing beyond them

Tap a part to go to it. Below, the cosmic scale with the three Gunas resting on its beam; the caption is his own words, from the passage it links to.

Three qualities of nature
PART ONE · 10 PASSAGES

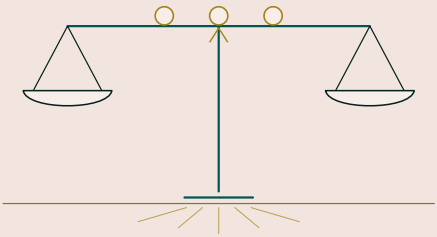
The great balance of Nature
PART TWO · 9 PASSAGES

The one who does not eliminate
PART THREE · 17 PASSAGES

After death
PART FOUR · 8 PASSAGES

Passing forth from the Three Gunas
PART FIVE · 9 PASSAGES

THE COSMIC SCALE



"When these three Gunas become unbalanced on the plates of the cosmic scale, then the dawn of the new day begins"

Parsifal Unveiled, 1970 · ¶1514

Part One – Three qualities of nature

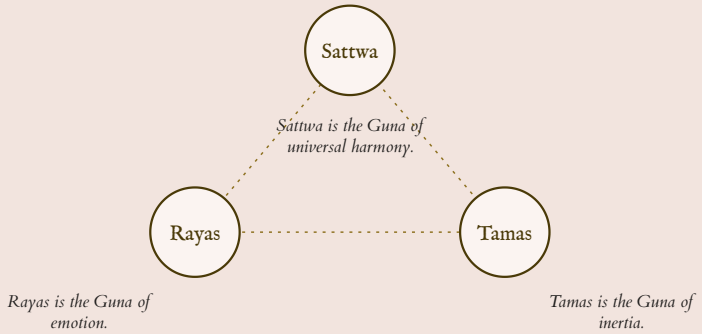
6 PASSAGES

1 Harmony, Emotion and Inertia

Three qualities of nature hold the soul bound to nature: harmony, emotion and inertia. Short definitions name each one, Sattwa as universal harmony, Rajas as emotion and passion, Tamas as inertia and laziness.

THE THREE QUALITIES OF NATURE

Three qualities of nature keep the soul enslaved to nature.



The three qualities he says keep the soul enslaved to nature (passage 1), each with the line he gives it in Parsifal Unveiled (passages 4 to 6).

Three qualities of nature keep the soul enslaved to nature.

1 Zodiacal Course, 1951 · ¶1018

Harmony, Emotion and Inertia.

2 Zodiacal Course, 1951 · ¶1019

Rajas is emotion, passion. Tamas is inertia, laziness.

3 The Aquarian Message, 1960 · ¶978 · *also in Laziness*

Rajas is emotion, passion. Tamas is inertia, laziness.

The Aquarian Message, 1960 · ¶978

Sattwa is the Guna of universal harmony.

4 Parsifal Unveiled, 1970 ·¶1510

Rayas is the Guna of emotion.

5 Parsifal Unveiled, 1970 ·¶1511

Tamas is the Guna of inertia.

6 Parsifal Unveiled, 1970 ·¶1512 ·*also in Laziness*

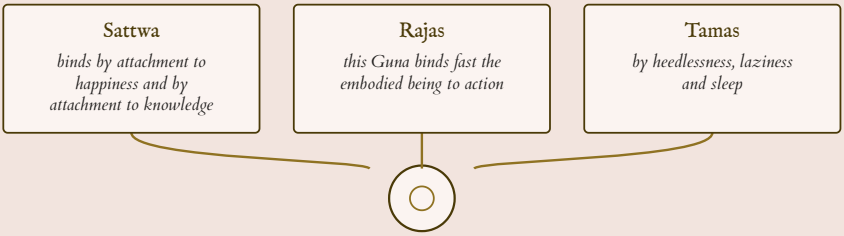
4 PASSAGES

11 Bind fast the embodied to the body

In the words of the Bhagavad Gita, each of the three Gunas born of the Prakriti ties the embodied being in its own way. Sattwa binds through attachment to happiness and knowledge, Rajas through desire and action, and Tamas through heedlessness, laziness and the sleep of consciousness.

THE THREE BONDS

bind fast the embodied to the body



The Bhagavad Gita as he quotes it: each Guna binds the embodied soul in its own way (passages 7 to 10).

> *Sattwa, Rajas and Tamas these three Gunas (aspects or qualities), born of the Prakriti, Oh mighty-armed one, bind fast the embodied to the body.*

7 ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967 · ¶357 · *also in Laziness, Virgo*

> *Of these, Sattwa which from its stainlessness, is luminous and good, binds by attachment to happiness and by attachment to knowledge, oh, impeccable one.*

8 ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967 · ¶358 · *also in Attachment, Laziness, Virgo*

Tamas is born of ignorance, deluding all embodied beings

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967 · ¶360

Know thou, oh, Kountreya, that Rajas is of the nature of passion, the source of desire and attachment; this Guna binds fast the embodied being to action.

9 Esoteric Treatise of Hermetic Astrology, 1967 ·¶359 ·*also in Attachment, Desire and Will, Laziness, Virgo*

But know thou, oh, Bharata, that Tamas is born of ignorance, deluding all embodied beings; it binds fast the embodied being, by heedlessness, laziness and sleep" (asleep Consciousness, the sleep of Consciousness).

10 Esoteric Treatise of Hermetic Astrology, 1967 ·¶360 ·*also in Fascination, Identification, Laziness, The Consciousness, The Sleep of the Consciousness, Virgo*

Part Two – The great balance of Nature

5 PASSAGES

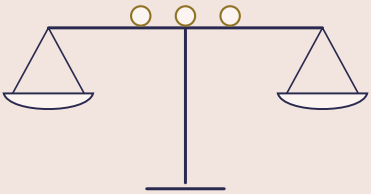
1 The absolute equilibrium of the three Gunas

Before this universe existed the three qualities lived in total equilibrium on the scales of justice, and the loss of that balance set the flux and reflux of nature in motion. With the manifestation the Prakriti differentiates into three aspects: infinite space, nature and man.

THE COSMIC SCALE

During the Great Pralaya

these Three Gunas are in perfect equilibrium on the Great Scales of Justice



the profound night of the great Pralaya

the dawn of the new day begins

When these three Gunas become unbalanced on the plates of the cosmic scale



the universe is born from within the bosom of the Prakriti

On the left the three Gunas resting level on the scale in the night of the Pralaya; on the right the scale tipped, and the dawn that begins with it (passages 12, 14 and 15).

The three qualities of nature. Before this universe existed, only Akash and Prana existed. These are the three qualities of Satwa, Rayas and Tamas. Harmony, emotion and inertia lived in total equilibrium, but when this equilibrium was lost, then came the movement of the great balance of Nature, the flux and reflux, good and evil, hatred and love, etc. It was then that the human Inner-Beings became a member of this great university of nature; and here we involuted and evolved, and if we want to become free of nature, we must transcend the three qualities of nature called harmony, emotion and inertia.

11 Zodiacal Course, 1951 · ¶1020-1021 · *also in Evolution, Involution, Revolution, The Law of the Pendulum*

During the Great Pralaya, these Three Gunas are in perfect equilibrium on the Great Scales of Justice; when imbalance of the Three Gunas is produced, the aurora of the Mahamvantara is initiated and the universe is born from within the bosom of the Prakriti. During the Great Pralaya, the Prakriti is unitotal, integral. In the Manifestation, in the Mahamuantara, the Prakriti differentiates into the Three Cosmic Aspects.

12 Esoteric Treatise of Hermetic Astrology, 1967 ·¶361 ·*also in The Eternal Mother Space, The Five Aspects of the Divine Mother, Virgo*

...the universe is born from within the bosom of the Prakriti

Esoteric Treatise of Hermetic Astrology, 1967 · ¶361

The three aspects of the Prakriti during the manifestation are: First, the Infinite Space; Second, that of Nature; Third, that of Man.

13 Esoteric Treatise of Hermetic Astrology, 1967 ·¶362 ·*also in The Eternal Mother Space, The Five Aspects of the Divine Mother, Virgo, Whose Veil No Mortal Has Lifted*

Any illuminated Hierophant who studies the Akasic records of Nature will verify by himself the transcendental fact of the absolute equilibrium of the three Gunas of mystery during the profound night of the great Pralaya.

14 Parsifal Unveiled, 1970 ·¶1513

When these three Gunas become unbalanced on the plates of the cosmic scale, then the dawn of the new day begins.

15 Parsifal Unveiled, 1970 ·¶1514

4 PASSAGES

11 Sattva, Rajas and Tamas were unbalanced

Four aphorisms trace the whole cycle in brief. The Gunas rest in nirvanic equilibrium before the dawn, their imbalance opens the Mahamanvantara, and at its end they return to equilibrium as the universe sleeps in the Absolute; the yogi has to free himself from all three to enter there.

21. Sattva, Rajas and Tamas (harmony, emotion and inertness) were in a perfect nirvanic equilibrium before the dawning of the dawn of the Mahamanvantara.

16 THE MYSTERIES OF FIRE, 1955 · ¶47

22. The fire put the cosmic scale in motion.

17 THE MYSTERIES OF FIRE, 1955 · ¶48

> *...the universe will sleep again within the profound bosom of the Absolute*
>
> THE MYSTERIES OF FIRE, 1955 · ¶50

23. Sattva, Rajas and Tamas were unbalanced; therefore, the Mahamanvantara dawned. 24. The yogi must liberate himself from Sattva, Rajas and Tamas to gain the right to enter into the Absolute.

18 THE MYSTERIES OF FIRE, 1955 · ¶49 · *also in Ain, Ain Soph, Ain Soph Aur*

25. Sattva, Rajas and Tamas will be in perfect equilibrium again at the end of the Mahamanvantara; thus, the universe will sleep again within the profound bosom of the Absolute, within the supreme Parabrahman, the In-nominated.

19 THE MYSTERIES OF FIRE, 1955 · ¶50 · *also in Ain, Ain Soph, Ain Soph Aur*

♡ Part Three – The one who does not eliminate

6 PASSAGES

1 Whoever wants to achieve final liberation

Whoever seeks the second birth has to eliminate all three Gunas from his own nature, and here each one is shown at work in the student. Sattwa left in place loses him among theories, Rajas, as the root of concupiscence, strengthens the Lunar Ego, and Tamas keeps the consciousness asleep until the work is abandoned.

To be born again is equivalent to entering the Kingdom. It is very rare to find a twiceborn. Rare is he who is born a second time. Whoever wants to be born again, whoever wants to achieve final liberation, should eliminate the Three Gunas of the Prakriti from his nature.

20 Esoteric Treatise of Hermetic Astrology, 1967 ·¶382 ·*also in The Three Factors, Virgo*

The one who does not eliminate the Sattwa Guna, becomes lost in the labyrinth of theories and abandons the esoteric work.

21 Esoteric Treatise of Hermetic Astrology, 1967 ·¶383 ·*also in Defeatism, Virgo*

The one who does not eliminate Rajas, fortifies the Lunar Ego by means of Anger, Covetousness and Lust, We should not forget that Rajas is the very root of animal desire and the most violent passions.

22 Esoteric Treatise of Hermetic Astrology, 1967 ·¶384-385 ·*also in Virgo*

The one who does not eliminate the Sattwa Guna, becomes lost in the labyrinth of theories and abandons the esoteric work.

Esoteric Treatise of Hermetic Astrology, 1967 · ¶383

Rajas is the root of all concupiscence. The latter, in itself, is the origin of every desire.

23 Esoteric Treatise of Hermetic Astrology, 1967 ·¶386 ·*also in The Words He Uses, Virgo*

The one who wants to eliminate desire, should first eliminate the rajas Guna.

24 Esoteric Treatise of Hermetic Astrology, 1967 ·¶387 ·*also in Virgo*

The one who does not eliminate Tamas, will always have the Consciousness asleep; he will be lazy, he will abandon the esoteric work due to slackness, inertia, laziness, lack of willpower, lack warmth, lack of spiritual enthusiasm; he will be a victim of the foolish illusions of this world and he will succumb in ignorance.

25 Esoteric Treatise of Hermetic Astrology, 1967 ·¶388 ·*also in Defeatism, Diligence, Laziness, Virgo*

4 passages

11 Darkness and dullness, sloth and stupor

These passages give the signs by which each Guna can be recognised in a person, and what Rajas and Tamas bring into the world: sickness, pain, darkness and war. The veils of Rajas and Tamas, he adds, are dissipated by sexual transmutation in pranayama.

Rajas and Tamas brings sicknesses, pain, darkness, desperation, wars, famine, crowded hospitals, etc.

26 The Aquarian Message, 1960 · ¶977 · *also in Laziness*

86. The veils of Rajas and Tamas are dissipated with the sexual transmutation in Pranayama.

27 The Mysteries of Fire, 1955 · ¶294 · *also in Alchemy, Lust and Chastity*

> *...impulse to strive and gain, and avarice, those spring from RAYAS*
>
> Parsifal Unveiled, 1970 · ¶1523

> *"Where longing is, and ardor, and unrest, impulse to strive and gain, and avarice, those spring from RAYAS -- Oh Bharata! -- engrained."*

28 Parsifal Unveiled, 1970 · ¶1523

> *"And where Darkness and dullness, sloth and stupor are, 'Tis TAMAS hath caused them, Oh Kounteya!"*

29 Parsifal Unveiled, 1970 · ¶1524 · *also in Laziness*

2 PASSAGES

III There are three types of foods

Food too is Sattwic, Rajasic or Tamasic. The first is made of flowers, grains, fruits and love; the second is strong and excessive in heat, salt or sweetness; the third is blood and red meat, sold or offered without love.



The three kinds of food, each described in his own words (passages 30 and 31).

There are three types of foods: Sattwic, Rajasic and Tamasic. Sattwic foods are constituted of flowers, grains, fruits and that which is called Love.

30 Esoteric Treatise of Hermetic Astrology, 1967 ·¶428-429 ·*also in Virgo*

Rajasic foods are strong, passionate, excessively hot, too salty, exaggeratedly sweet, etc. Tamasic foods are in reality constituted by blood and red meat; they do not have Love, they are bought and sold or are offered with vanity, pride and haughtiness.

31 Esoteric Treatise of Hermetic Astrology, 1967 ·¶430 ·*also in Temperance, Virgo*

5 PASSAGES

IV Sacrifice, but Sattwic Sacrifice

Sacrifice takes the same three forms, set out as an aid to the revolution of consciousness. Only the Sattwic kind, made without desire for its fruits or for any reward, counts as the third factor, and the reader is sent back to the Virgo lesson for the Gunas themselves.

THE THREE SACRIFICES



The three ways of offering a sacrifice (passages 32 to 34). Under the first, the line he gives the sattwic sacrifice when he names it the third factor (passage 35).

Sattwic Sacrifice is done in accordance with the Divine Commandments, concentrating on the worship, only for the worship, by men who do not desire results.

32 Esoteric Treatise of Hermetic Astrology, 1967 · ¶1000 · *also in Aquarius, Desire and Will, Entropy and Sacrifice*

Rayasic Sacrifice is done out of temptation and desiring the fruits.

33 Esoteric Treatise of Hermetic Astrology, 1967 · ¶1001 · *also in Aquarius, Desire and Will, Entropy and Sacrifice*

Tamasic Sacrifice is always done against the commandments, without faith

Esoteric Treatise of Hermetic Astrology, 1967 · ¶1002

Tamasic Sacrifice is always done against the commandments, without faith, without the Mantrams, without charity towards anyone, without love for humanity, without offering the sacred offering to the Priests or Gurus, etc., etc., etc.

34 Esoteric Treatise of Hermetic Astrology, 1967 ·¶1002 ·*also in Altruism and Charity, Aquarius, Entropy and Sacrifice*

The third factor for the Revolution of Consciousness is Sacrifice, but Sattwic Sacrifice, without desiring the fruits of action, without desiring reward; pure, sincere, disinterested sacrifice, giving one's Life in order for others to live and without asking for anything as reward.

35 Esoteric Treatise of Hermetic Astrology, 1967 ·¶1003 ·*also in Altruism and Charity, Aquarius, Entropy and Sacrifice, Evolution, Involution, Revolution, Gratitude and Kindness, The Three Factors*

The reader should once again study the lesson of Virgo, chapter six, in order for him to properly comprehend what the three Gunas of the Prakriti are, which are called Sattva, Rajas and Tamas.

36 Esoteric Treatise of Hermetic Astrology, 1967 ·¶1004 ·*also in Aquarius*

Part Four – After death

3 PASSAGES

1 Before returning to a new womb

His own account of where each temperament goes after death. The Sattvic rest for a time in the paradises, the Rajasic return at once or wait at the threshold, and the Tamasic enter the infernal worlds beneath the crust of the Earth.

It has been said that after death, the people of Sattvic temperament go on vacation to the paradises or molecular and electronic kingdoms where they enjoy infinite bliss before returning to a new womb.

37 Esoteric Treatise of Hermetic Astrology, 1967 ·¶389 ·*also in Return and Reincarnation, Virgo*

It is urgent to eliminate the Three Gunas from our inner nature

Esoteric Treatise of Hermetic Astrology, 1967 · ¶391-392

Initiates know very well, by direct experience, that the people of Rajasic temperament reembody or return to this world in an immediate manner or remain at the threshold awaiting the opportunity to enter a new womb, but without having the bliss of some vacations in the different kingdoms of happiness.

38 Esoteric Treatise of Hermetic Astrology, 1967 ·¶390 ·*also in Return and Reincarnation, Virgo*

Every Enlightened One knows with total certainty that after death, persons of a Tamasic temperament join the infernal worlds situated by Dante in his Divine Comedy, beneath the crust of the Earth within the entrails of the subterranean world. It is urgent to eliminate the Three Gunas from our inner nature if we truly want to accomplish the esoteric work successfully.

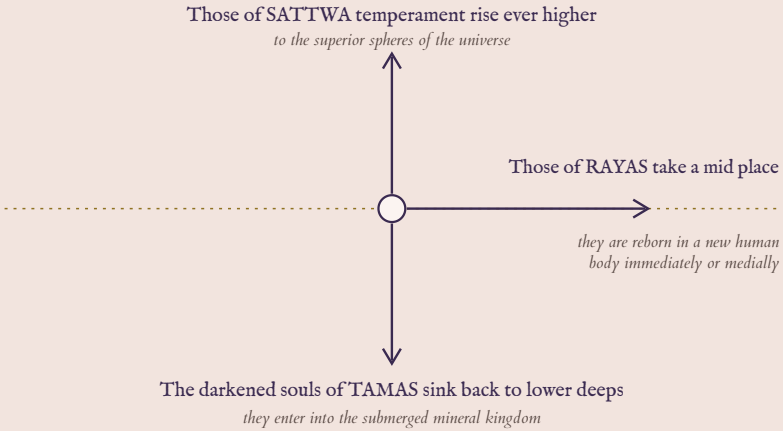
39 Esoteric Treatise of Hermetic Astrology, 1967 ·¶391-392 ·*also in Laziness, The Klipoth, Virgo*

5 PASSAGES

11 When a soul departeth, fixed in Sattwa

Krishna's words in the Bhagavad Gita on the soul that departs in each Guna are given line by line, each with a gloss. Those of Sattwa rise to the superior spheres, those of Rayas are reborn without rest, and the darkened souls of Tamas descend into the submerged mineral kingdom to devolve.

THE THREE ROADS AFTER DEATH



Where each Guna takes the soul after death, in the Bhagavad Gita as he quotes it, with his own words beside each line (passages 42 to 44).

Krishna that renowned Master who accomplished in a fore time a gigantic mission in the sacred land of the Vedas, when emphatically referring to the three Gunas of ancient wisdom, stated in the Bhagavad-Gita: "When a soul departeth, fixed in SATTWA, it goeth to the sphere -- perfect and pure -- of those devotees who worship the most excellent."

40 Parsifal Unveiled, 1970 · ¶1515-1516

> *"If it departeth in set habitude of RAYAS, it shall pass into the world of people tied to action; and, if it dies in hardened TAMAS, that blinded soul is born anew in some unlighted womb among irrational beings."*

41 Parsifal Unveiled, 1970 ·¶1517 ·*also in Laziness*

Those of SATTWA temperament rise ever higher

Parsifal Unveiled, 1970 · ¶1518-1519

"Those of SATTWA temperament rise ever higher" to the superior spheres of the universe.

42 Parsifal Unveiled, 1970 ·¶1518-1519

"Those of RAYAS take a mid place," they are reborn in a new human body immediately or medially, without giving to themselves the luxury of some vacations in the ineffable regions.

43 Parsifal Unveiled, 1970 ·¶1520

"The darkened souls of TAMAS sink back to lower deeps, loaded with witlessness!" They submerge themselves into the interior of the earth; they enter into the submerged mineral kingdom in order to retrograde by devolving in time; they descend through the animal, plant and mineral steps. Afterwards, they reemerge in the Sun's light in order to restart a new type of evolving ascent, which has to recommence in the hard rock. Thus, the Glorious Lord took the floor again in order to state the following: "When at all gateways of the Body shines the Lamp of Knowledge, then may one see well SATTWA settled in."

44 Parsifal Unveiled, 1970 ·¶1521-1522 ·*also in Evolution, Involution, Revolution, Laziness*

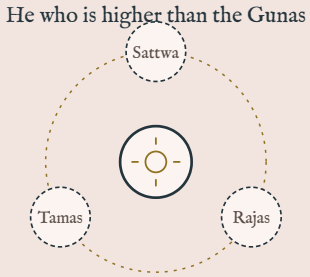
☼ Part Five – Passing forth from the Three Gunas

5 PASSAGES

1 Not perturbed by the Gunas

No technique removes the Gunas; they go only as the Lunar Ego is dissolved. The marks of the one who has done so are described: equal in pleasure and pain, before clay and gold, praise and censure, free of lust in every department of the mind, and, in the Gita's words, past birth, death and sorrow.

HIGHER THAN THE GUNAS



it is only by dissolving the Lunar Ego that one can successfully eliminate the Three Gunas

The three Gunas drawn faint around the one the Gita calls higher than them (passage 45), with his own line on how the Gunas are eliminated (passage 46).

> *The Bhagavad Gita says: "When the seer beholds no agent other than the Gunas, and knows He who is higher than the Gunas, he attains to my Being."*

45 Esoteric Treatise of Hermetic Astrology, 1967 ·¶393 ·*also in Virgo*

Many would like a technique to eliminate the Three Gunas but we affirm that it is only by dissolving the Lunar Ego that one can successfully eliminate the Three Gunas. The one who remains indifferent and is not perturbed by the Gunas, who has realized that it is only the Gunas that function and remain firm, without vacillating, is the one who has already dissolved the Lunar Ego.

46 Esoteric Treatise of Hermetic Astrology, 1967 ·¶394 ·*also in Virgo*

...who gives equal value to a piece of clay, to a small pebble or to a gold nugget

Esoteric Treatise of Hermetic Astrology, 1967 · ¶395

The one who feels equally in pleasure or in pain, who dwells in his own Being, who gives equal value to a piece of clay, to a small pebble or to a gold nugget, who remains impartial before the pleasant and the unpleasant, before censure and praise, in honor or dishonor, before the friend or enemy and who has renounced every egotistical and earthly enterprise, is the one who has already eliminated the Three Gunas and dissolved the Lunar Ego.

47 Esoteric Treatise of Hermetic Astrology, 1967 ·¶395 ·*also in Virgo*

The one who no longer has concupiscence, who extinguished the fire of Lust in all the forty-nine subconscious departments of the mind, has eliminated the Three Gunas and dissolved the Lunar Ego.

48 Esoteric Treatise of Hermetic Astrology, 1967 ·¶396 ·*also in The Subconscious, Virgo*

> *"The Soul, thus passing forth from the Three GUNAS whereby arise all bodies, overcomes Birth, Death, Sorrow, and Age becomes immortal, and drinketh deep the undying wine of Amrit."*

49 Parsifal Unveiled, 1970 ·¶1525-1527

2 PASSAGES

11 The three tails represent the three Gunas

A symbol from Kundalini Yoga: the serpentine power coiled three and a half times in the coccygeal chakra, whose three tails represent the three Gunas. The remaining half tail stands for Virkritis, the modification of Prakriti.

Kundalini Yoga teaches in a brilliant way that the Bhujanjini or serpentine power is found coiled three and a half times inside the Coccygeal Chakra. The three tails represent the three Gunas of Prakriti: Sattwa, Rayas and Tamas.

50 Parsifal Unveiled, 1970 ·¶1528

It is an axiom of the occult wisdom that the remnant middle tail represents Virkritis, the modification of Prakriti, the eternal feminine.

51 Parsifal Unveiled, 1970 ·¶1529

2 PASSAGES

III The frightful perversion of the three Gunas

When the Gunas are perverted they become the three traitors. The Gospel of the Buddha calls them the three daughters of Mara, who tempted the Bodhisattva and found no desire in him.

The origin of these three evil ones is indeed extremely tenebrous, It is indubitable that they are an outcome of the frightful perversion of the three Gunas.

52 PARSIFAL UNVEILED, 1970 ·¶1509

The Gospel of the Lord Buddha states: "The three daughters of MARA (the three perverted GUNAS) tempted the Bodhisattva, but he paid no attention to them, and when MARA saw that he could kindle no desire in the heart of the victorious SRAJVIANA, he ordered all the evil spirits at his command to attack him and overawe the great MUNI."

53 PARSIFAL UNVEILED, 1970 ·¶1530-1531 ·*also in Desire and Will*

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept for the Gunas by name, Sattva or Sattwa, Rajas or Rayas, Tamas, and their adjectives; for his own gloss of them, harmony, emotion and inertia; and for the three qualities or aspects of nature and of the Prakriti. The Bodhisattva was kept out of the search. Where his teaching ran on as a string of short paragraphs, the paragraphs between two hits were taken in, and the paragraph either side was taken where his sentence ran across. *Introduction to Gnosis* was left out, by the editor's ruling. Three glossary entries in *Mysteries of Fire* were set aside before reading, because they are the translator's and not his. His teaching on the cosmic night and day where no Guna is named belongs to another work of this family and was not swept here. That returned **74 candidate paragraphs in 10 books**. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 98.6% of the time and on the class 95.9%, and a third reader, who saw neither verdict, settled the 1 disagreement. 58 were judged printable. 0 of them were set aside as restatements, and 5 were joined into the passage before them, where his sentence ran across several short paragraphs, so **53 passages are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 7 named the Gunas only in passing (among them the Tantra of *The Mystery of the Golden Blossom* and the three aspects of the Prakriti as the Divine Mother), 2 belonged to the Law of Three, which has its own work, and 1 was a neighbour on another subject. 0 more were judged and not printed, and 6 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 9 ranges run over more than one paragraph.

37 passages also stand in a finished work, and every one is marked where it stands, the most in *Virgo* (21) and *Laziness* (12). *Virgo* prints his whole lesson on the Gunas, and the editor ruled that it prints here too, so that a reader who comes to this one book has the whole teaching. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against an independent text of its own book, and the printed text against the paragraphs it joins, with no failures. One mend was made, and it is listed: in *Hermetic Astrology* the scanner had left a full stop in front of the word Rajas in the middle of a sentence, and it was taken out. Every other printed word stands as the source has it.

No editor's notes. The doctrine search over his passages and over every word of ours found the serpentine power named once, in *Parsifal Unveiled*, where its three tails coiled in the coccygeal chakra are a figure of the three Gunas, and nothing more is taught there. *Mysteries of Fire* speaks of the veils of Rajas and Tamas dissipated with sexual transmutation in pranayama, which is a purifying of the veils; the sacred fire is not named.

A work of Creation. Creation is a new family of small books, each on one step in the making of a world, set in the order the making unfolds. The Gunas stand after the cosmic night and day, as the three qualities whose balance is lost when a world begins. The family wears the rose sand of first dawn; this book's colour is the deep green of the balance, where the three Gunas rest in the night before the dawn.