

The Three Gunas

Sattva, Rajas and Tamas

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1 Harmony, Emotion and Inertia

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

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

2 Bind fast the embodied to the body

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

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

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

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

3 The absolute equilibrium of the three Gunas

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

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

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

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 Sattva, Rajas and Tamas were unbalanced

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

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

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

5 Whoever wants to achieve final liberation

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

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

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

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

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

24 Esoteric Treatise of Hermetic Astrology, 1967 ·¶387

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

6 Darkness and dullness, sloth and stupor

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

26 The Aquarian Message, 1960 ·¶977

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

27 The Mysteries of Fire, 1955 ·¶294

"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

7 There are three types of foods

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

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

8 Sacrifice, but Sattwic Sacrifice

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

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

33 Esoteric Treatise of Hermetic Astrology, 1967 · ¶1001

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

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

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

9 Before returning to a new womb

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

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

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

10 When a soul departeth, fixed in Sattwa

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

"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

11 Not perturbed by the Gunas

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

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

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

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

"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

12 The three tails represent the three Gunas

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

13 The frightful perversion of the three Gunas

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