

17 March 1975

READING 8

Our aim is to displace what is false about our attitude towards oneself and other people by substituting the thought of Param-Atman, which is above all that. A very practical guide for the individual at any moment, is to observe the relation of his feeling of 'I' to the three Gunas, just as one can learn to tell if one's car is running hot, or cold, or just right and in good order.

First, one needs a simple way to think about this; and such a way is to feel and describe the three Gunas on the analogy of a spectrum of light. The Light itself is white light – like the Pure Consciousness as it enters the Causal body of the individual. This Causal body or Soul is like a prism splitting up the white light into the different colours manifested on the subtle and physical levels. His Holiness describes something similar in these words:

The Force which emanates from the Atman is in Itself pure like white light. How does White Light turn into Rajas, Tamas and Sattva? It is the feeling of 'I' and 'mine' that splits up or colours the Light. If Sattva is in the lead, one's decisions are Sattvic, and in that decision one doesn't need the approval of other people. But when the decisions, being governed by Rajas are coloured red, one can notice that at every moment one's decisions are changing and there is always doubt as to whether the decisions are right. When Tamas has taken over, one would not even know that a decision has been made; one would automatically keep on with any activity in progress without knowing it to be right or wrong.

But a decision taken under Sattva will transcend all time. You can take a decision today and it will stay the same even after ages. So the decisions taken by Brahman, the Creator, by the founders of any true Religion, and by Realized men (such as are mentioned in the Initiation ceremony), stand even today. Their decision – by their Buddhi (the part of our mind which should decide) taken under the White Light of the Atman is not bound by time or space or matter.

Illustration:

Take a glass bottle, fill it with water, and allow it to stand; when there is no movement any impurities will settle. So the colour of objects seen through the bottle will be unchanged. If you put some red dye into the bottle, then the water is red and objects seen through it will appear red. If you add earth or dirt, it all turns into dark mud, which is opaque to light; so you can see neither the original water in the bottle nor any object through the bottle.

The first situation is with Sattva, when everything is clear. With red colour, the situation is governed by Rajas; and the situation under Tamas is when mud is present and the water is opaque.

If you have mud in your bottle and you want to clear the water, then you add some chemical like alum which carries down the colour with the precipitate and everything is clear. As far as Buddhi is concerned, this 'alum' is the Pure Reason as conveyed by the sayings of Realized men.

(Record, 22 January 1970)

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One is reminded, for instance, of the saying of a Chinese sage: 'Who is there who can make muddy water clear? But *let time go by* and the muddy water becomes clear'. In a half-hour's meditation we 'let time go by' and emerge with a clear view.

(Pause for discussion)

From these and other instructions received, we can establish a standard for our active lives from hour to hour and from day to day. If the Ahankar (feeling of 'I') is governed by Sattva, it is 'directed towards the Atman and all that is pure and gentle'; moreover, only then is one observing oneself and other people and the various situations dispassionately. As Rajas accumulates during activity, we get feelings of over-confidence; we feel that we are 'in the right' and that other people are knaves or fools. But as one's mental energy gets used up, we come under the influence of reaction and inertia (Tamas) and get increasingly gloomy, hopeless and helpless.

S. All people have a mixture of all these three Gunas, but each has one predominant and all his ideas and attitudes are coloured by it.

(Record, 30 January 1971)

If one cannot see one's ego in this way, observe other people, and profit by their involuntary reactions to one's own behaviour.

EASTER MESSAGE

Yesterday we got much valuable material from H.H. (after an interval of several months) which there has not been time as yet to digest, but he sends good wishes for our health and happiness and approves of the line we are pursuing. One sentence from a talk will give you food for thought:

In making our tiny offerings of gratitude to Param-Atman we should remember that 'Param-Atman gives more love to a man than a man could ever hope to give to Param-Atman'.

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