

ACCORDING TO ONE'S OWN NATURE (SATTWAANUROOPA) --- The type of faith that feeds and nourishes each bosom is, we notice, vastly different from that of another. The more we observe the differences the more we are led to inquire why it should be so. The Lord, in the Geeta, explains that the 'faith' in each heart is ordered by its own nature. It is very difficult to say whether 'FAITH' prescribes the nature or the nature prescribes the 'FAITH'; each is intimately wedded to the other, each obeys the other most faithfully, indeed.

However, the Geeta declares that it is the nature in an individual that rules his 'FAITH;' although, if FAITH can be broken and remoulded, as it can be, sometimes, at the irresistible compulsion of painful experiences, the nature of that one does faithfully obey the new *Shraddhaa*. But, generally speaking, the 'FAITH' in each man takes the hue and quality from the stuff of his being --- the predominant temperament in him. The essence of 'FAITH' lies in the secret energy of the ego with which it holds on to its convictions, to reach a definite, chosen end, by well-thought-out and entirely self-planned means.

Man's potentiality determines his 'FAITH' to a given end, and this 'FAITH' then reacts upon his potentiality, determining his future course, and moulds the being in the man. Both act and react upon each other. That the nature of man is determined by the preponderance of any one of the *gunas* over the others, has been already discussed (XIV-10). As a result of previous conservation of