

Thus, "seven tongues of flame" shoot out from the same Fire-of-Knowledge, the Self, in us. Each beam of light, as it emerges from each window in the body, illumines one aspect of the world outside. It must be the experience of all that, while we are perceiving something, and efficiently illumining it, we are really in a state of *Sattwa*, at this moment. If there be at the time *Rajas* and *Tamas* in us, our perception is hampered.

If the mind is agitated by *Rajas* and the intellect is veiled by *Tamas*, even ordinary, efficient perceptions become almost impossible. Thus, the more often and more completely we go beyond *Rajas* and *Tamas*, and thereby make our bosom full of *Sattwa*, the more grows our capacity to observe, to analyse, to understand and to become aware of the world outside and judge it correctly.

It has already been explained that the mechanism of knowing the world outside is the intellect; and, the Consciousness, reflected in the intellect, is the light-of-intelligence by which we illumine the world of ideas, feelings and objects available in our life. The sunlight outside never comes directly to a room to illumine the things in the room. It is always the light of the Sun reflected on the walls that illumines a cosy room. Similarly the Light of Consciousness, reflected in the intellect, is the beam of light that illumines the world-of-objects. The *gunas* are the influences under which the mind and intellect live.