

# Bhagwat Geeta, Class 182 – Chapter 14 Verses 5

The first four verses are introductory verses, dealing with self-knowledge. Self-knowledge is liberating wisdom. The third and fourth verses discuss creation; every product in creation is a mixture of two parts – purusha and prakriti; or called brahma and maya; or father and mother; Whenever we talk of Eeswara, that Eeswara is a mixture of the two. Since the cause of creation is a mixture of two principles, the effect is also a mixture of two. Therefore, we all are also a mixture of consciousness principle and matter principle; This analysis will be the subject matter of Chapter 14.

## Verse 5

*Sattva, Rajas and tamas – these are the three gunas born out of prakriti. They fasten the changeless Self in the body, Oh Arjuna!*

Bhagavan is a mixture of consciousness and matter principles therefore we are also a mixture of the two. The physical body is the material principle, and it is prakriti tatvam. The mind also comes under prakriti tatvam. Purusha tatvam is consciousness principle. The five features of consciousness:

- Is not a part, product or property of the body or any object.
- Is an independent entity which pervades the body and makes it existent
- extends beyond the body or object.
- survives the fall of the body or object
- surviving consciousness is not recognizable because of the absence of reflecting medium

This consciousness principle is me. Pure consciousness

principle which is nirguna (attribute-less) and nirvikāra (changeless) and witness principle called sakshi tatvam or my higher nature. It is witness to all the changes that is happening. Body/mind principle by itself is inert in nature; but because it is pervaded by consciousness, it has borrowed consciousness. This is similar to hot water – water is not inherently hot, but it is hot because it borrows the heat from the fire or agni principle.

Sakshi is the original consciousness. Body mind complex is endowed with borrowed consciousness. This body mind complex (prakriti) with borrowed consciousness (chithAbAsha) is called ahamkArA. Whenever we use the word I, it includes the body with borrowed consciousness and sakshi with original consciousness. Sakshi part of mind is nirguna, nirvikāra and Sathya chaithanyam. The AhamkArA aspect of the mind is saguna, savikāra and mithya. You should be able to differentiate nirguna sakshi and saguna ahamkArA. AhamkArA is our lower nature and sakshi is our higher nature. As long as you claim your AhamkArA, samsara can't be avoided. The only way of getting out of samsara is by transcending from lower AhamkArA nature and owning up to your higher sakshi nature.

AhamkArA is a mixture of prakriti and purusha. Prakriti has three gunas, and hence ahamkArA also has three gunas – satvic, rajasic and tamasic. Each of these gunas binds a person with consequences. That is why this chapter is called gunathrayâ vibhāga yogaha.

Guan has two meaning – property or rope. or shackle. So guṇa is a rope that binds you to samsara. One has to break the shackles of each guna and seek moksham.

At the time of creation, the three gunas were in equilibrium or in equal proportion. At the equilibrium stage there is no creation. At the time of creation, this equilibrium is disturbed. After creation, everyone and everything are a mixture of three gunas, but in different proportions. Even

the most inert object has the three gunas, but in different proportions.

In Satvic character is jñāna pradhāna personality and intellectually motivated. This person will be internally oriented, introverted; loves silence; when this silence is disturbed, a satvic mind is upset and that creates samsara. A satvic mind travels from finitude to finitude

In a rajasic character karma pradhāna will be activity oriented; highly turned outward; likes noisy activities; a rajasic mind is upset when there is no person is around or face silence, creating duḥkam and samsara. A rajasic mind ravel from finitude to finitude.

In Tamasic guna creates inertia or suppression of both jñāna and karma; suppresses both sattva and rājo gunas. For a tamasic character, there is no scope of progress at all. Remains in finitude and does not travel.

All three gunas creates bondage and mixed with pain and sorrow. All three gunas create dependence. All three gunas also create athripathi karathvam. A satvic person wants to get more and more knowledge. He goes on acquiring knowledge, but any amount of knowledge he gathers, his knowledge limitation does not go away. This creates intellectual samsara. A rajasic person suffers samsara in terms of activities, as he wants to accomplish more and more. For liberation, we will have to use the three gunas as stepping stone and then transcend them.

This is similar to a pole vaulter. A high jumper uses the pole to reach the top and lets the pole go when he reaches the top of his jump; if he doesn't, he will not finish the jump; but if he does not use the pole, then he will not be able to do the jump at all. So an intelligent person needs to use the pole to reach the top and then let go of the pole. Similarly, we need to embrace AhamkArA (all three gunas) to reach moksham

but let go the three gunas and AhamkArA once we get jñānam.

We also need all three gunas to live our life. We need to use tāmo guna for rest and relaxation. Rajasic guna is required for karma yoga. Satvic guna is required for jñāna yoga. But we should remember our real nature is sakshi which is free from all three gunas. A one who is free from all three gunas is a liberated person.