

Gunatraya Vibhaga Yoga

—TUMULURU KRISHNA MURTY

Bhagawan Sri Krishna has expounded the Supreme knowledge, the most exalted of all forms of knowledge, the gaining of which all the sages have attained highest perfection after passing from the world.

The Lord has said, those who having devoted themselves to this Supreme knowledge and partake in HIS NATURE are not born at the time of creation nor troubled at the time of dissolution.

Lord Krishna has said that the Great Nature, the Prakriti or Maya is HIS womb and in that He places the germ and thence all beings are born. He has also proclaimed that he is the seed giving Father for whatever is born in any womb, the Prakriti or Maya is HIS womb. Of Prakriti is born the three-stranded Cosmos (Prapancha)—the

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three gunas which bind fast in the body the immortal, the embodied soul.

The three strands or gunas are Sathwa Rajas and Thamas, each of which separately or in some kind of combination is characteristic of beings: Sathwa meaning the equable balanced temper, Rajas the sanguinary or the emotional, active temper and Thamas, the dull inert temper.

The Trinity (Brahma, Vishnu and Rudra) are but the reflections of the One Brahman in each of the three strands or gunas or attributes—Sathwa, Rajas and Thamas. The Rajas attribute is personified as Brahma, the Sathwa aspect as Vishnu and the Thamas aspect is known as Rudra or Siva or Iswara. The entire Cosmos, including the world is the manifestation of the One Brahman through one or other, or some combination or other of these three attributes. The wise man will go beyond and beneath these three strands and seek the Origin in the One. Such a wise man alone deserves the name of Monk or Vairagi—for he has no raga or 'likes and dislikes'.

A. The three attributes of the embodied soul are :

<u>Embodied Soul</u>	<u>Sathwa</u> is	<u>Rajas</u> is	<u>Thamas</u> is
1. Nature	Stainless, Luminous and healthful	Essence of passion, cause of thirst and attachment	born of ignorance dull, inert temper
2. Binds	by creating attachment to happiness and attachment to knowledge	by creating attachment to action	by inadvertence, indolence and sleep
3. Asserts itself	by prevailing over Rajas and Thamas	by prevailing over Sathwa and Thamas	by prevailing over Sathwa and Rajas
4. Prevails	When the light of knowledge shines through all the gateways of the body	When one is of greed, active, enterprising, longing and unrestive	When one is in darkness indolent inadvertent, and deluded
5. Meets death	Goes to spotless realms, known as Heaven	is born among those who are attached to action (men)	is born in the womb of creatures devoid of reason (Beasts & the like)

<u>Embodled Soul</u>	<u>Sathwa</u> is	<u>Rajas</u> is	<u>Thamas</u> is
6. Fruit of good action	is good and clean	is pain	is ignorance
7. Springs	Knowledge	Greed	inadvertence, delusion and ignorance
8. Established in	goes upward	remains in the middle	goes downward

B. The qualities of the three gunas are :

<u>Quality of</u>	<u>Sathwa</u>	<u>Rajas</u>	<u>Thamas</u>
1. Faith	Worships the gods	worships demigods and demons	worships ghost and disembodied spirits
2. Food (includes the intake by the senses are part of the food that builds the individual. The sounds heard, the sights seen, the tactile impression sought or suffered, the air breathed, the environment that presses for attention, appreciation and adoption all these are "food")	that promotes longevity vitality, strength, health, pleasure, appetite and is succulent, substantial and agreeable—(Milk or Yogurt fruits & nuts generate constructive, virtuous, spiritual thoughts)	that is excessively bitter, sour, salty, hot, acrid, dry and burning. This causes pain, grief and disease	that is ill cooked, tasteless, putrid stale, unclean and left over
3. Sacrifice	offered as per scriptural rules expecting no reward but offer or believes that it is his duty	performed in expectation of reward and for the sake of ostentation	not performed according to scriptural rules and devoid of faith
4. Austerity of : (a) body (worship of gods, teachers and of wise cleanliness, uprightness etc.) (b) speech (giving no offence, truthful, pleasant etc.) (c) mind (serenity, gentleness, silence, self-control and purity of heart)	practised with Supreme faith by steadfastman, without desire for fruit	practised in order to gain respect, honour and reverence and for ostentation. Its result is uncertain and transitory	practised with a determination based on foolishness, by means of self torture, or for the purpose of ruining another
5. Gift or Charity	which is given to one who cannot return and with feeling that is his duty to give and given at the right place and time and to worthy person	which is given for sake of recompense or with the expectation of fruit or in grudging mood— given for fame and publicity, esteem and power or made in a huff	which is given without respect or with disdain at an improper place and time and to an unworthy person, benefitless or wasteful charity

<u>Quality of</u>	<u>Sathwa</u>	<u>Rajas</u>	<u>Thamas</u>
6. (a) Renunciation of obligatory action (such as worship and devotion including the duties of a householder)	given to receive the grace of God, does not abandon and performs only because it ought to be done and renounces all attachment and the fruit	abandoned from fear of physical suffering as it is painful and as it does not bring him the fruit of renunciation	abandoned from delusion
(b) Action	is done without love or hatred by one who desires no fruit and is free from attachments	is performed with much effort by one who seeks to gratify his desires or who is promoted by a feeling of "I"	is performed through ignorance, without regard to consequences or loss or injury and without regard to one's ability.
(c) doer of the obligatory action	who is free from attachment and egoism, who is endowed with fortitude and zeal and who is unaffected by success and failure	who is passionately attached to action and desirous of its fruit and who is greedy violent and impure and who is moved by joy and sorrow	who is unsteady vulgar and arrogant, deceitful malicious and indolent, desponding and procrastinating
7. Knowledge	by which one indestructible substance is seen in all beings, undivided in the divided	by which one sees in all beings various entities of different kinds as differing from one another	which is confined to one single effect as if it were the whole, and is without reason, without foundation in truth, and trivial
8. Understanding	that determines for a man the path of work and renunciation, right and wrong action, that determines fear and fearlessness, bondage and liberation —	that gives a distorted apprehension of dharma and adharma of what ought to be done and what ought not to be done	that being enveloped in darkness, regards adharmas as dharma and reverses all values
9. Listening	to the stories of experiences and messages of sages and saints who aspired after God and realised HIM	taking delight in the description of sensuous scenes and incidents, in demonstration of power, and authority etc.	taking delight in the gruesome adventures stories of wicked ogres and vicious deeds
10. Seeing	the worshippers of the Lord, seeing portraits of saints and sages, attending to festivals in temples etc.	the scenes of luxury, pictures of sensuous joy, of pompous pageantry of exhibition of power and status and display of egoistic authority	the scenes of cruelty and terrifying tactics takes pleasure in keeping such pictures before them
11. Firmness	that is accompanied by unswerving concentration, and by which one controls the activities of the mind, the pranas, and the senses	by which one holds fast to dharma, pleasure and wealth, desiring the fruit of each through an intense attachments	by which a stupid person does not give up his sleep, fear, grief, despondency and sensuality
12. Happiness	that in which a man comes to rejoice by practice and in which he reaches the end of pain, and that which is like poison at first but like nectar in the end— that is born of clear knowledge of the Self.	that which arises from the contact of the senses with their objects, and which is like nectar at first but like poison in the end—	that which deludes the soul at the beginning and even after its termination, and which springs from sleep, sloth and error

Lord Sri Krishna has also proclaimed that there is no creature here on earth, nor among gods in heaven, who is free from the three gunas born of Prakriti. He Himself is above the Gunas and hence He is Gunateeta as these Gunas do not affect HIM.

The Lord has also assigned according to the gunas born of His Nature, the duties to Brahmins, Kshatriyas, Vaisyas and Sudras.

The duties of a Brahmin are control of mind, control of the senses austerly, cleanliness, forbearance, and uprightness, as also knowledge, realisation and faith, which are in the nature of Sathwa.

The duties of a Kshatriya are heroism, high spirit, firmness, resourcefulness, dauntlessness in battle, generosity and sovereignty—which are in the nature of Rajas.

The duties of a Vaisya are Agriculture, Cattle breeding and rearing, trade and commerce—which are in the nature of Thamas:

The duties of a Sudra is action consisting of service to all the other castes.

Man has two varieties of troubles, the physical due to the imbalance between the three humours, Vatha, Pitta and Sleshma and the spiritual, due to the imbalance of the three Gunas, Sathwa, Rajas and Thamas.

Lord Krishna has said that it is through this body that merit can be acquired by engaging in various beneficent activities, the body is the vehicle for earning Jnana or the Universal vision, it is the body that leads one on to liberation itself. It is the repository of such great achievements and so it is called Kshethra. It means armour, for it protects and guards the 'Jivi' from harm. By enquiring and knowing about the nature of the Kshethra, one's grief is destroyed. Knowing about the nature of the Kshethrajna, Ananda or Bliss is acquired. This Ananda is also designated Moksha.

The Kshethra or body is associated with the Gunas, the Sathwa, Rajas and Thamas, so the Jivi when in contact with it and when it identifies itself with the body, imagines that it is the ex-

periencing grief and joy which are consequences of three Gunas. The Purusha or the Kshethrajna has no real relationship with the Gunas, he is just a witness. When iron is in contact with fire, then it has the power of scalding; but it is not iron that scalds, it is the fire. Through contact with Prakriti, Purusha appears as the doer and experiencer,

The lamp is the same but the container affects its expression. Sathwa guna is the lamp that shines clear through the white glass chimney; Rajoguna is the many coloured chimney that makes the light dim and poor; and the Thamoguna is the mud pot inside which the lamp is totally ineffective.

Sathwa guna is Atmajnana. Rajoguna is sullied to some extent, as smoke sullies the chimney and dims the light, and it also agitates the flame of the lamp so that it is not straight and steady; Thamoguna is the suppression of the light or Jnana is the very nature of Man.

For flame lamp, wick and oil are needed and there is one point which Sadhakas have to note carefully. The lamp, the wick and the oil must be proportionate. If the wick is too big for the lamp or too small, if the oil is too much or too little for the wick, if the lamp is too small or too large for the oil or the wick, the flame will not burn brightly and give light. Clear steady light can be secured only when the three are in proper proportion. The three Gunas too must be in equilibrium to yield maximum result, the result of Liberation. The three Gunas are bonds; man is bound by them, like a cow whose forelegs are tied together, whose hind legs too are bound and whose neck and horns are bound by a third bond. The three-fold Gunas are such three-fold bonds. How can the poor beast move freely when it is so bound? The Sathwa guna is a golden rope, the Rajaguna is a copper rope and the Thomaguna an iron rope; all the three bind effectively inspite of the difference in cost of material. As bonds, all three are obstacles to freedom of movement.

When a man of insight beholds no agent other than the gunas and also knows HIM, who is beyond gunas, he attains My being declared the Lord., i. e. when knowledge is full the Knower becomes the Known. When the embodied soul has

risen above the three gunas of which its body is made up, it gains deliverance from birth, death, old age and pain and become immortal.

Man attains high perfection by devotion to his own duty. Better for him to follow his own dharma though imperfect, than the dharma of another well performed, and one ought not to give up the work to which one is born. He who is endowed with a pure understanding, restraining the self with firmness, abandoning attachment and hatred, eating but little, controlling his speech, body and mind and ever engaged in meditation and concentration, forsaking conceit and pride, and power, and lust, wrath and passion and free from ego, tranquil in heart becomes worthy of becoming one with Brahman.

One can realise the Self by equipping one self with the virtues of Amaanithwam (pridelessness, humility), Adambhithwam (Vanitylessness), Ahimsa (Non-violence), Kshama or Kshanthi or Sahana (patience or fortitude), Rjuthwam (straightforwardness, integrity, sincerity), Acharyopasana (reverential service to spiritual teacher), Soucham (cleanliness), Sthairyam (steadfastness, fixity of faith), Indriya nigraha (control of the senses), Vairagyam (detachment or renunciation), Anahamkara (absence of egoism), Janma-mirthyu-Jaraa-Vyaadhi-dukha-dosha-anudarsanam (the awareness of the inevitable cycle of birth and death of senility and disease), Asakthi the absence of Yearning, Anaasakthi (the withdrawal of desires from objects, Anabhisvngah (non-identification of self) Samathwas-thithi (the state of equanimity), Ananya-bakthi (unbroken contemplation of God), Ekantha-vasam (dwelling in solitude), Adhyatmajananityavam

(constancy in Self-knowledge) and Thathwajnan-andarsanam (the vision of the true nature of 'thath').

One should also cultivate and develop the holy qualities of Daivi Sampath or the Divine Endowment (fearlessness, purity of emotions, awareness of the unity of all creation, charity, control of the senses, sacrifice, study, asceticism, straightforwardness, non-violence, integrity, equanimity or absence of anger or resentment, detachment, inner peace, refraining from scandal-mongering and talking ill of others, sympathy, absence of greed, sweetness and softness of speech, fear of adharmic acts, absence of fluctuation in mind, courage during disaster, patience and fortitude, steadiness, cleanliness, harmlessness, humility.)

Lord Krishna has said that such a person having become Brahman will have no grief or desire, and by devotion knows HIM and forthwith enters in HIM. Even though engaged in all kinds of action if the man has taken refuge at HIS FEET reaches HIM by His Grace, the eternal and imperishable ABODE.

Lord Krishna has finally declared that surrender in thought, all action to HIM, regard HIM as the Supreme Goal and practice steadiness of mind, fix your heart constantly on Him, take refuge in HIM alone, with all your soul, you will overcome every difficulty by HIS Grace and gain Supreme Peace and the everlasting Abode.

This is the Pledge the Lord has taken and that is why Krishna wears a Kankana to redeem His pledge to the man to save him from perishing.