

YOGA FOR PERSONALITY TRANSFORMATION

Gunatraya-vibhaaga-yoga

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Bhagavadgītā is a book of sādhanā for Personality Transformation. Each chapter is called a specific **Yoga** where a discipline for this transformation is suggested focusing on particular aspects of our life and personality. Chapter 14, called Gunatraya-vibhāga-yoga, discusses this transformation on the basis of 3-gunas model of Nature.

Generally, the three gunas or qualities or modes (*sattva, rajas & tamas*) are presented as the three fundamental constituents of Prakṛti (Nature). But, in Bhagavadgītā, they are discussed particularly as constituents of our personality, which, of course, is a product of Nature. What are the characteristics of these modes as expressed through our personality, **how they bind us** to our body-mind identity, and how we can experience freedom from these bondages by becoming Gunātīta - is the Yoga or discipline discussed in this chapter. To have a comprehensive understanding, we have to study this chapter along with the relevant slokas from chapter 17 and 18.

1. Sattva guna: (14.6 & 11 ; 17.8,11,17,20 ; 18.20, 23, 26, 30, 33, 37)

- Enlightens; allows manifestation of purity and consciousness.
- Reveals unity in diversity; enhances comprehensive understanding.
- Dissolves preferential clinging.
- Leads to viveka-buddhi and permeability of buddhi
- It is the revealing power (*vidyaa*) of Nature

Bondage created by Sattva guna: (14.6)

- Clinging to saattvika sukha (18.37) and saattvika Jnaana (18.20).

2. Rajoguna: (14.7 & 12 ; 17.9,12,18,21 ; 18.21, 24, 27, 31, 34, 38)

- Activity; coloured/fragmented vision.
- Preferential clinging; desire & hatred.
- Enhances greed, unsatiable thirst for desire-motivated activities (14.12).
- Leads to vishaya-buddhi (governed by raaga-dvesha/worldliness).
- It is the Vikshepa (distracting) power of *avidyaa* (ignorance).

Bondage created by Rajoguna: (14.7)

- **Clinging to activities motivated by desires and ego (18.24).** Coloured & fragmented vision hinders true/comprehensive vision of sattva-guna.

3. Tamoguna: (14.8 & 13 ; 17.10,13,19,22 ; 18.22, 25, 28, 32, 35, 39)

- Ignorance/delusion; inertia
- Opposes activity and change (rajoguna)
- Opposes enlightenment (sattvaguna)
- Leads to inattention, lethargy & delusion (14.13)
- It is the āvarana (covering) power of *avidyaa* (ignorance)

Bondage created by Tamoguna: (14.8)

- *Pramaada* - Inattention (mental & intelligential inertia; hinders sattvaguna)
- *Aalasya* - Idleness (physical inertia; hinders rajoguna)
- *Nidraa* - Sleep (both mental and physical inertia)

4. Gunātīta (Transcendental) dimension: (14.19, 20, 22 to 27)

How can one live and act in the world and yet be above the three gunas?

The three gunas will act in the knower also. But he will be freed of the **bondages** created by the gunas. Realizing the transcendental changeless Truth (Consciousness) as his real identity, the Gunātīta sees all phenomena as nothing but interplay of gunas under the agency of the gunas. He does not have any doership about whatever is being done by his body-mind complex. He does not get affected by the operation of any of the three gunas.

Transcending the bondages of sattva, rajas and tamas

- Cultivate rajoguna & sattvaguna to win over inertia & ignorance, i.e. tamoguna-bondage.
- Cultivate sattvaguna to win over fragmented vision & raaga-dvesha, i.e. rajoguna-bondage.
- Win over clinging to saattvika sukha & saattvika Jnaana, i.e. sattvaguna-bondage, through: “**Surrender**” (BG 14.26 ; Sreemad Bhaagavatam 11.25.34 & 35), or “**Non-expectation**” (nirapekshaa).



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