

## PURIFICATION

*The ultimate purification is to be released from false identification with nature and therefore freed from suffering and the cycle of rebirth.*

*Only the soul is eternal. All of nature is changing, illusory and consists of the 3 qualities – the gunas.*

*The three gunas are Sattva (purity), Rajas (activity) and Tamas (darkness, destruction). Gunas are present in everything; humans, food, animate and inanimate objects.*

*“I will teach you further about true knowledge, ultimate knowledge, which all sages have mastered and gone to supreme perfection.*

*Relying on this, and attaining a state like mine, they neither are reborn when the world is created nor grieve when it is dissolved.*

*Nature, for me, is a womb;  
in nature I plant my seed,  
and from this seed of mine bursts forth  
the origin of all beings.....*

*The three gunas, born of nature-  
Sattva, Rajas and Tamas-  
bind to the mortal body  
the deathless embodied Self.*

*Of these three, sattva, untainted,  
luminous, free from sorrow,  
binds by means of attachment  
to knowledge and joy, Arjuna.*

*Rajas is marked by passion  
born of craving and attachment;  
it binds the embodied Self  
to never-ending activity.*

*Tamas, ignorance born,  
deludes all embodied beings;*

*it binds them Arjuna, by means of  
dullness, indolence and sleep.*

*Sattva causes attachment  
to joy, rajas to action,  
and tamas, obscuring knowledge,  
attaches beings to dullness.*

*Sattva prevails when it masters  
rajas and tamas both;  
rajas or tamas prevails  
when it masters the other two.*

*When the light of knowledge shines forth  
through all the gates of the body,  
then it is apparent  
that sattva is the ruling trait.*

*Greed and constant activity,  
excessive projects, cravings,  
restlessness; these arise  
when rajas is the ruling trait.*

*Darkness, dullness, stagnation,  
indolence, confusion, torpor,  
inertia; these appear  
when tamas is the ruling trait.....*

*The fruit of action well done  
is sattvic and without a stain;  
but the fruit of rajas is suffering,  
and ignorance the fruit of tamas.*

*From sattva, knowledge is born;  
from rajas, restlessness and greed;  
dullness and confusion arise  
from tamas and ignorance also.*

*Men of sattva go upward;  
men of rajas remain  
in between; men of tamas,  
lowest of all, sink downward.....*

*Going beyond the three gunas  
that arise from the body, freed  
from the sorrows of birth, old age,  
and death, he attains the Immortal.*

***QU What has he done to go beyond them? How does he act?***

*Whatever quality arises-  
light, activity, delusion-  
he neither dislikes its presence  
nor desires it when it is not there.*

*He who is unattached,  
who is not disturbed by the gunas,  
who is firmly rooted and knows  
that only the gunas are acting,*

*who is equally self-contained  
in pain or pleasure, in happiness  
or sorrow, who is content  
with whatever happens, who sees*

*dirt, rocks, and gold as equal,  
who is unperturbed amid praise  
or blame of himself, indifferent  
to honor and to disgrace,*

*serene in success and failure,  
impartial to friend and foe,  
unattached to action- that man  
has gone beyond the three gunas.*

*He who faithfully serves me  
with the yoga of devotion, going  
beyond the three gunas, is ready  
to attain the ultimate freedom.*

*For I am the foundation  
of that birthless, imperishable freedom,  
the basis of eternal duty  
and of limitless, perfect joy. “*

***Bhagavad Gita - A New Translation by Stephen Mitchell p157-162***

All 3 gunas are at play in nature. Understanding the qualities of Sattva, Rajas and Tamas helps you to see which gunas are predominate in areas of your life. The path to enlightenment and freedom from suffering is first to increase Sattvic qualities and reduce Rajasic and Tamasic qualities.

From Sattvic state of light and wisdom, it is easier to see the reality beyond the illusion of changing states of Nature. From here the path is to dissolve all attachment to joy and to align completely with the unchanging soul Self.

**RAJAS** Activity, movement, wild, unpredictable, growth, busyness, heat

It reflects in the world around you as loudness, activity, busyness, obsessions, energy, creativity, enthusiasm, over-consumerism, identification with intensity of media.

With more Tamas = destructive, with Sattva = Inspiring.

A desire to keep moving and doing is tied up with how you are seen and perceived.

In balance = flow, achievements, progress.

Out of balance = scattered, too many directions, obstacles in actions, struggle and survival. Energies dissipate and exhaust rather than transform and elevate.

Do you make good use of your energy, how do you direct it, what is the driving intention behind it? Do you manage it or does it manage you?

**To balance avoid consuming rajasic foods like fried and spicy food and stimulants such as caffeine.**

**TAMAS** Atrophy, lethargy, dullness, stillness, decay, destruction.

It reflects in the world around you in decay, stillness, entropy, inertia, laziness, depression, dullness. In your environment as mess, unfulfilled tasks, clutter, toxicity, identification with negative media.

Can lend stability, strength, steadiness when harmonious with other gunas.

Destruction can clear the way for new life and possibilities.

Recognition and acceptance = How can you shift heavy Tamas into Sattvic stillness – through Rajas!

Do you get rewards or comforts for being tamasic, what is appealing?

What have you been tolerating?

**To balance avoid consuming tamasic foods that are ‘dead’ such as long life, processed or tinned products, meat or fish.**

**SATTVA** Light, wisdom, beauty and harmony of nature in balance around you.

**Purification towards Sattva** Cleanliness in environment, purity of thought, speech, action and information received.

Simplicity creates ease of purity on all levels – food, possessions, speech, tasks, practices.

Mind and body need to rest in simplicity and predictability. Regular physical, emotional and energetic cleaning through Self Care and spiritual practices.

Acting through service rather than desire for gain.

**To balance eat Sattvic foods that are predominantly plant based fresh and simple.**

What are you TOLERATING in your life or within you that you know are more rajasic or tamasic in nature and are affecting you in a negative way?

What small changes could you make to move towards a more sattvic state or environment?

Tolerance is only positive if you can stay unattached and ultimately transcend. Environment is stronger than willpower!

## **CHALLENGE**

**Share the change you are committed to make in the BAB Mastery group**