

A Permanent Interaction of the Three Gunas

1. *Kshipta* = *Rajas* + *Tamas* + *Sattva*
2. *Vikshipta* = *Rajas* + *Sattva* + *Tamas*
3. *Mudha* = *Tamas* + *Rajas* (+ *Sattva*)
4. *Ekagra* = *Sattva* + *Rajas* + *Tamas*

Three fundamental principles operate in our consciousness.

The sum total of these effects is *antahkarana*, or briefly - mind.

When the three principles are in equilibrium, there is no such thing as mind.

When we say that the principles are in equilibrium, the fundamental principles are in a non-operative state. The arrangement in the mind is possible only in the 3 main forms. When the equilibrium is broken, it means, that the three are in a state of manifestation.

Yet it is so with them that - as soon as one principle becomes activated, it cannot be that independent, since then the other 2 also come into action, though in different proportions in the different phenomena. Therefore, sometimes the one, and sometimes the other dominates, but one alone is impossible. So the 3 principles become manifested all at a time, but in different proportions.

When for instance in a phenomenon *rajas* is predominant, there will also be a faint trace of *sattva*, which means, that *sattva* is just there, at this point, only expressed, or it develops as a form of consciousness, a notion of what is being done by *rajas*, nothing else. Thus *sattva* operates there in relation to *rajas*, but only as much of it as is left by and can remain free from the

action of it. *Tamas* thus covers *sattva* almost fully, and what is left, goes into the *rajas*-field and gives rise to the oscillatory form of consciousness.

So that type of consciousness is the residue of the rest of *sattva*, when it is eclipsed by *tamas*, and only a faint trace is left. Therefore, at the *citta*-state the consciousness is of a motional character, by the *rajas*-influence, of the *sattva* we have there only a small part, and the rest is all *tamas*.

That then is the *kshipta*-state, in which the consciousness-factor, or *sattva*, is a faint stress, because the rest is eclipsed by *tamas* - with inertia as its effect, through its absorption of *sattva*, *tamas* thus absorbing and becoming conjoined with *sattva*, has the oscillatory form of consciousness as its result.

How much of *sattva* is then traceable in our mind in the *kshipta*-state, which is the predominating factor in life? We have, of course, our knowledge, understanding, our intellectual life, reasoning, comparison, judgement, calculation, decision, etc. Yet all this together may prove insufficient.

But if someone, who can do that, has been additionally pressing on *tamas* in an efficient way, then *tamas* will just be forced to release *sattva* to such a degree, to such a great extent, that *rajas* cannot deal with it all, as it cannot make consciousness still more oscillating. So *rajas* being unable to handle more of it, this will mean that *sattva* predominates and that is called *ekagra*. In this 4th state, we thus have *sattva* plus *rajas* plus *tamas*, with *tamas* here on the minus-side and *sattva* as the predominating factor, while before *rajas* or *tamas* were leading.

Therefore, if we can get *sattva* to predominate, then the whole mental state inclusive of the intellect, that will be very different from the states where the other three principles dominate. At the sensory level the *kshipta* and *vikshipta*-states are the best we have. There our mental eminence is *rajas*, and we often are even quite proud of our intellect, or "big brain". But there we can-

not come further than that either, which is a pity, but so it is, and thus, for what is missing, we are trying to make up in another way.

But to get this *sattva*-order of mind is only possible when we develop it through Yoga. It is a very simplified definition of Yoga, when we say, that it transforms our mind out of its 3 established orders into this fourth order, which is its starting-point. Those first 3 established orders of mind are constantly changing with the different individuals at different times, and their different mental life. In these there is no Yoga. It starts first with the 4th, which is the transformation of those 3 usual forms of our mental life into the state called *ekagra*. And that is only possible by Yoga, where concentration actually starts.

As to the absorption-process of *tamas*, this is initiated by it at each of its forms. The term used for the 5 forms of *tamas* is *bija*. (For *rajas* it is *nada*, and for *sattva* - *bindu*). Then this absorption-process starts and proceeds through in the 5 stages. Its first effect is the one form, and in that form there is only a minimum of absorption of *sattva*. But already at the next, or second form, the absorption grows from form to the second form, where it increases significantly until it reaches its maximum at the 5th stage. So, at the *sthula*- and *svarupa*-forms there is of *sattva* only left to produce the oscillatory form of consciousness; with our mind we cannot there perceive more than what we can get through our senses. What we can thus understand represents the maximal state of *sattva* absorption in our mind. What is left then is the oscillatory form. Therefore, at this level our mind shows its limit in its faculty to apprehend and acquire knowledge.

Thus it is interesting, and practical too, to study this last, or *sthula*-form of mind, and the interrelation here between mind and form, or the mind-body-relation.