

Towards a unified understanding of philosophy, science, religion, and the arts

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*All things arise and cease due to
interdependent causes and conditions*

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**Ethics of the Bhagavadgita
and
Metaphysics of Mahat
and
The Gunas**

By

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Summa Sophia: Questions for further study and for group discussion
What do you think? What does it mean? What ought to be done?

Ethics of the Bhagavadgita and Metaphysics of Mahat and the Gunas

By

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The ethics of the *Bhagavadgita* is derived from the metaphysics of unity (*mahat*) and the cosmic qualities (*gunas*) of differentiation. Here is one of the most rare and unique system of ethics, with an elegant rationale based on a metaphysics of the universe and, a philosophy and science of reality which can be validated by a spirituality of daily living that leads to realization.

The Sanskrit word *Mahat* is best translated simply as the *Great One* or the *Great Unity* of the universe. This Oneness is the One behind the Many, the unity in diversity, that singularity modified and multiplied by the *Gunas* (Cosmic Qualities of Differentiation) residing in the space-time continuum.

In the Night of Creation, there is only *Nirguna Brahman*, that Limitless, Unmanifest Absolute Reality. The word *Nirguna* describes this state of *Brahman* or Reality as being beyond qualities, and yet holds the potency of all qualities. To assign a quality, nature or characteristic, is to impose a limitation on that ultimate reality.

Any further description of that *Quality-less* Reality of *Quality-full* Potency will, without question, end up in a paradox. Thus the Unmanifest Reality (*Nirguna Brahman*) is said to be indescribable, because no one quality can ever be assigned to it for a full description. Neither will any enumeration of qualities exhaust its limitless nature.

The Unmanifest (*Nirguna Brahman*) becomes the Manifest Reality (*Saguna Brahman*) through Kosmic Polarity (*Shiva-Shakti*). The word Kosmic is spelled with a capital letter "K" to distinguish its unmanifest nature.

The concept of Kosmic Polarity (*Shiva-Shakti*) postulates that no manifestation or transformation can take place without energy. Furthermore, every energy system is based on polarity or the polarization of forces. Put succinctly: no polarity, no energy; where there is energy, there is polarity; the stronger the polarity, the greater the energy.

There is tremendous energy when the Unmanifest (*Nirguna Brahman*) becomes the Manifest Reality (*Saguna Brahman*), the reality that now has Cosmic Qualities (*Gunas*).

The fundamental nature of Manifest Reality (*Saguna Brahman*) becomes the Great Oneness (*Mahat*) and the Many Ones (*Ahankara*), the Great One and the Many, the One Self residing in every other selves and non-selves.

This is now possible because the Great One (*Mahat*), draws its oneness from the spirit of unity (*Purusha*) or the universal consciousness; and the consciousness of a self (*Ahankara*), draws its multiplicity from Nature or Matter (*Prakriti*), that makes form or objects. Spirit (*Purusha*) is the undivided field as the immeasurable. Matter (*Prakriti*) is the crystallized field as objects, the measurable.

Thus the one universal consciousness expresses itself through many particular forms. And each form has its known differentiated condition of consciousness or of intelligent energy.

In astrophysics, the original integral equilibrium of the primordial cosmic soup produces the differential disequilibrium of forces as the ingredients for a universe. Order produces ordered chaos. An isolated event appears chaotic, but the series of events is an ordered whole. The archetypes constitute the ordered whole, the production of types appearing chaotic or random. Qualities differentiate and multiply. The universe, thus, comes into being.

This is why the principle of unity that is the spirit and embodiment of the universe is called *Mahat*, the Great One. We find this same principle represented by the one true God found in the monotheism of religion.

Even polytheistic religions are ultimately monotheistic. No matter how many Gods there are in the Pantheon, there is always one that is the Chief God who rules or includes all the rest.

In science, no matter how many ultimate particles there are in the zoo or palette of sub-atomic physics, somehow there is that one elusive Singularity. Its mathematics has to account for unidimensionality and multidimensionality as a theory for everything that is the one thing of the rest of many things.

Therefore, the One becomes the Two or the unity becomes a polarity, and from this polarized state of great power, the Many (*Ahankara*) comes into being as many other individualities (Monads of Theosophy), and among them, human beings. At last, that's us. You and I.

That *you are you* and *I am I* or, *this is us* and *that is they*, is the self that feels separate from every other self or, a group of selves that think of themselves as completely separate from another group

of selves. This is the concept of *Ahamkara*, the illusion of the separate self.

The supreme reality is the Great Unity or Great Oneness (*Mahat*), Who includes all other selves. This is the self that does not feel separate from every other self. In religion, it would be the human self that lives and moves in the being of the Divine Self. The human soul is not separate from the Oversoul or God that is in all.

In science, this would be the interconnectedness of the universe, the great singularity. No variable is truly independent from every other variable—the ultimate problem of experimental science.

In just might be that the ultimate variable is consciousness itself. the One Reality (*Mahat*), the unified consciousness that includes all other forms of consciousness and, therefore, understands all.

When the ego or separate self (*ahamkara*) is vanquished, the Great One (*Mahat*) is realized as our true Self, ever in a state of oneness with every other self. Or, we come to know our self as the Divine Self. Then there, at last, we got *It!* Why? We always were *It*, in the first place, ever since.

The Life-states towards spiritual realization are a continuing transformation, from our mundane human condition into the intrinsic spirituality of our divine nature. The Qualities of the idyllic duties (*Dharma*) are given birth from within, ever growing without in our relationship with others, at the office, farm or factory, at home or at leisure. Most of all, in study and in meditation, restoring and enhancing our inner relationship with the rest of the universe.

We all are *first-born* in a physical body, and that makes us also *earth-born*. But as we actualize or live the high or heavenly *sky-born* idyllic duties (*Dharma*), we become *twice-born*, a second birthing. This is the real meaning of being born-again anew—living the life spiritual, from that of an unknowing materialistic bound entity, to that of a self-knowing being of spirituality.

Thus the bondage of karma is resolved. There is spiritual freedom (*moksha*). The twice-born qualities of our higher nature arise. We come to know the truth (*sattva*) that is the light (*jyoti*) in every being. Thus the teacher within is born.

In reality, it is truth that teaches. As we live the selfless dharmic ideals, such as peace, self-control, and the other spiritual qualities of our truest nature, the more shall we come to wisdom and to spiritual growth. It is this glorious future that awaits each one.

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