

Yeyeong Kong

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Bhagavad Gita Reflection

“The strong-armed one, sattva, rajas, and tamas are the qualities emanating from prakriti, which bind the immortal dweller within this body. Among them, goodness is pure, gives light and gives health. O blameless one, it is entwined with the attachment to pleasure and the attachment to knowledge. Homosexuality, you know, is of a clinging nature. It comes from lust and affection. Son of Kunti, this is the attachment of activity, which entangles the one who dwells in the body. But ignorance, you know, comes out of ignorance and enchants all who dwell in it. Son of the Bharatas, this is entangled with stupidity, laziness, and sleep. Goodness clings to happiness, while passion clings to activity. But, son of the Bharata, the ignorance obscures knowledge and binds it to stupidity.”

-Chapter 14 The Three Gunas Sections 5-9

It is the power of the gunas, or mood, that guides the immortal soul to appear on the wheel of life and death. It is "the primordial component of nature, the foundation of all matter. Therefore, it cannot be said to be a quality immanent in the matter (Anandagiri's words). Gunas are the three strands of the three-fold twine, enticing the three tendencies or qualities of Prakriti. Sattva, as a reflection of the light of consciousness, is being illuminated by it and therefore has the character of radiation. Rajas have the quality of outward movement, and tamas have the quality of inertia, which is carelessness, and indifference. Sattva is perfect purity and radiance, Rajas is impurity, which leads to activity, and Tamas is darkness and laziness. In the Gita, the

gunas are mainly applied morally, so we call sattva the good nature, rajas the hot nature, and tamas the dull nature. The cosmic trinity shows that one of these three sexes is being asserted. Vishnu, the preserver, is said to be good, Brahma, the creator, is passionate (or passion), and Shiva, the destroyer, is dull (or ignorant). Goodness occupies the cosmic shelter, passion aids its creative movement, and tamas represent the tendency of all things to collapse and die. They are the reasons for the continuation, origin, and disintegration of this world, respectively. If we apply the gunas to the three aspects of the personal god, they belong to the objective or phenomenal world. God is struggling with human beings to save them, and god-like souls are cooperating with 'him' in this work of redemption.

When the soul sees itself as one with the character of nature, it forgets its eternity and uses its mind, life, and body for selfish self-satisfaction. To get rid of that bondage, one must transcend the nature of nature and become a trigunatita (transcendence of the three natures). Then you will have a free and incorruptible spiritual character. The knowledge spoken of here is low intellectual knowledge. Goodness cannot eliminate a person's selfish self-consciousness. And, although it is about noble things, it arouses desire. Even the self, which is not attached to everything, is here attached to pleasure and knowledge. As long as we do not cease to think and will with a selfish self-consciousness, we are not liberated. Jana or knowledge is related to buddha, which is the product of prakriti. Therefore, it must be distinguished from pure consciousness, which is the essence of Atman. Those who know people are wise, and those who know themselves are bright