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Prakriti is stated to be a composite of three prime qualities, according to the Yoga philosophy developed from Samkhya Yoga.

#LongThread



The Importance of Three Gunas



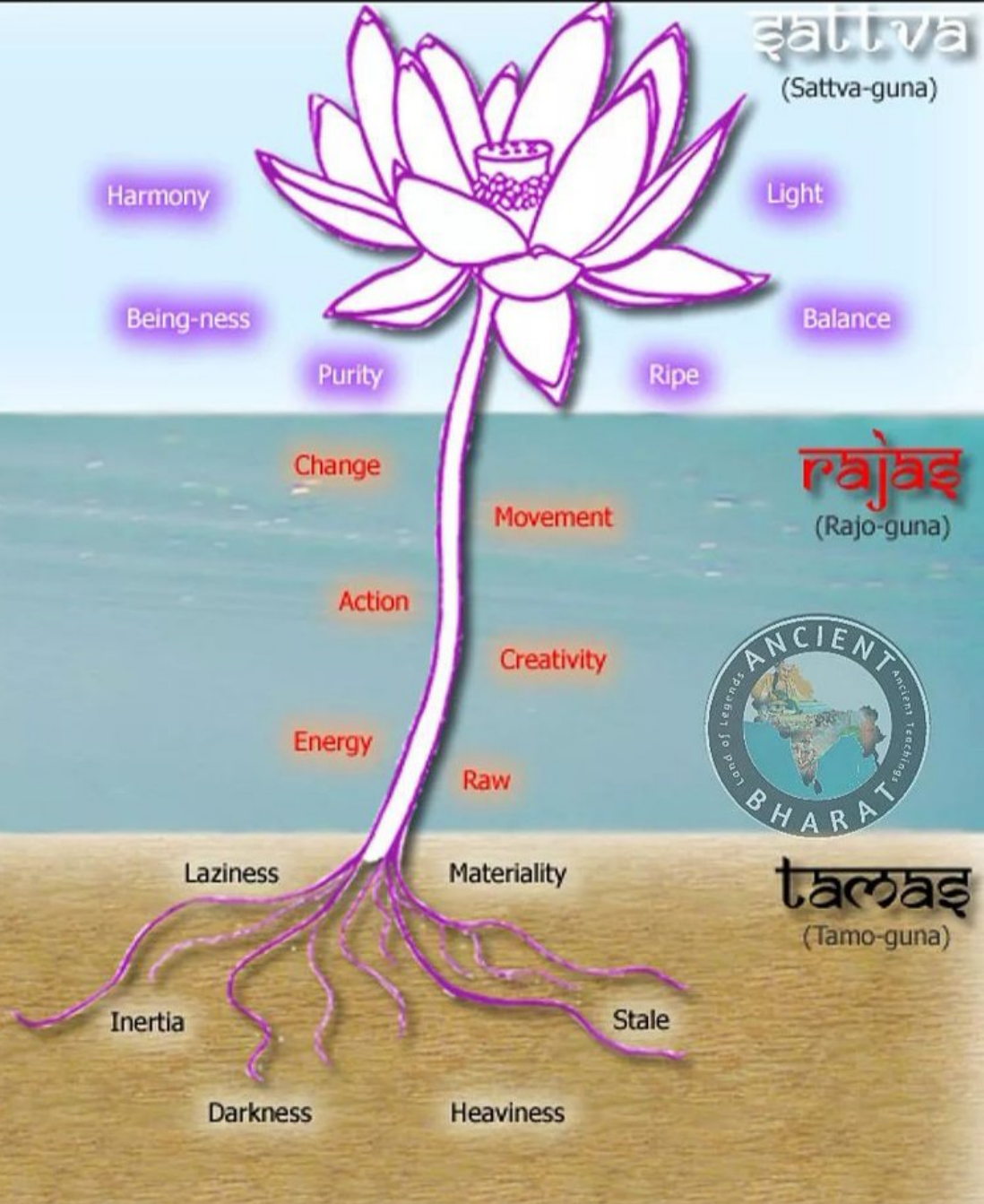
ब्रह्मा
(Creator)



विष्णु
(Preserver)



शिव



The Sattva Guna stands for light, bliss, and goodness; the Rajo or Rajas Guna stands for passion and motion, and the Tamas Guna stands for darkness and inertia. Three Vritti correspond to these three mental Gunas.

1. Santa Vritti, or peace, is derived from the Sattva guna and depicts equilibrium.
2. Ghora Vritti denotes wrath and is derived from the rajas guna.

3. Mudha Vritti is associated with the Tamo guna and is associated with lethargy, carelessness, and drowsiness.

The Importance of Tamas Guna

Inertia, inaction, dullness, or lethargy are all qualities of Tamas. It is the lowest of the three Gunas (qualities). Tamas represents inaction or resistance to action.

It can also be interpreted as "indifference" in Sanskrit. You suffer from dullness and ignorance as a result of Tamo or Tamas guna.

People with tamas guna have a small creative impulse and behave within their understanding bounds. Even in the depths of tamas, the sattvic and rajasic components of Tamas guna can uplift the soul and lead it to spirituality.

The Importance of Rajas Guna

The opposing power that draws you down to Samsara is Rajo or Rajas Guna. The mind becomes restless as a result of Rajas Guna, forcing him to kill his idleness and work.

This is the polar opposite of what Sattva Guna is supposed to do, which is to make the mind lazy and tranquil.

Rajo Guna causes the mind to seek out greater levels of satisfaction, sensation, and variety, and it can change at any time.

For example, it may like a new area, person, or thing one minute and then despise them the next. It necessitates company in a conversation, and these are the things that can finally distract the mind. This state of mind makes it difficult to achieve tranquility.

The mind, on the other hand, will never be real if it has the Sattva Guna since it would not view others' enjoyment as its own. In other words, there is no personal contentment, and there is no compassion for others because it does not consider others.

Anyone who is attempting to attain happiness in the material world will never genuinely hear Atman's inner voice. He doesn't have any pure idea or Vichara in which he enquires about himself.

Pure intellect, also known as Sattvic Buddhi, reflects pure cognition. Everything flows via our minds, which are full of thoughts. Those who do Niskama Karma Yoga (selfless service) and achieve mental purity can contemplate God and meditate.

The mind's beauty is that it is inquisitive and capable of asking numerous questions about diverse aspects of the world. And it has the ability to deceive everyone. It can't accomplish anything when it comes to practicing it.

If you're serious about concentrating and putting it into practice, you'll have to wait months for God's darshan or Self-realization, and only then will you be able to think thoughts that are only from the Sattvic Buddhi.

Sadhanas are performed in order to obtain pure, irresistible Will. Because it can bring about avidya nivritta (revolve of ignorance) and paramananda-prapti, you can improve your decided will and open the route to God-realization (Sat-chit-ananda state).

There are persons with few Sattvic virtues in this corporeal world, but they are limited in number. They have patience, generosity, forgiveness, and other qualities. The authentic Sattvic mind seeker is on a mission to acquire all of the Sattvic virtues.

The mind that is filled with Sattva Guna will always be steady, and the inner self will always please it. It can also aid in the long-term maintenance of friendships and the ability to live on minimal meals without complaint.

Because of the purity of the mind mirror, you can also come closer to the Divine source when your mind is filled with pure Sattva guna.

You are not only inspired but also receive purity of thinking (Bhava-Samsuddhi) and purity of heart at this time (Sattva-Samsuddhi). Jnana Bhumika, or the fourth stage of Jnana, is the fourth stage of Jnana.

With Rajas Guna, the intellect separates plurality and declares that everything is one. The sun is one, the moon is one, the sky is one, the concept of language is one, husband and wife are one,

friends are one, the matter is one, energy is one, the cosmos is one, truth is one, and finally the Brahman is one. "Ekameva Advitiam Brahma" means "Ekameva Advitiam Brahma." (The Brahman is one without a second.)

A Sattvic turn can be achieved by rigorous Raja. The criminal Ratnakar, for example, became the guru Valmiki, while the Jagai and Madhai who threw stones at Lord Gouranga became his first students.

The Importance of Sattva Guna

The Sattva Guna is all about light and purity. It is essential for the attainment of Moksha. It bestows Daivi Sampat attributes to the individual, such as bravery, purity of heart, and others, which can be used to liberate oneself.

Brahmavichara, the inquiry or search for truth, the separation between Sat and Asat, and what is genuine and what is an illusion, is the primary impact of Sattva Guna.

Happiness and tranquillity aren't anything you can buy. When it is regulated and the ideas are on the proper track, it is internal and created by the same mind.

As an individual, you must make an effort to examine your passions, desires, and aptitude for activities in order to derive enjoyment from accomplishing things.

When you cultivate the Sattva Guna, everything will be at ease, and your thoughts will be quiet. To find the Sattvic mind, it is required to practise Japam, Vichara, Satsanga, meditation, tapasya, and Svadhyaya on a regular basis.