

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 14: Guṇatraya-Vibhāga-Yoga

2/2 (Ślōka 9-27), Saturday, 26 August 2023

Interpreter: GĪTĀ PRAVĪṆA KAVITA VERMA

YouTube Link: <https://youtu.be/pklyV65WqiE>

## Escape The Influence of The Three Gunas with Sincere Effort, Devotion to HIM and HIS Grace

The 14th Chapter is *Guṇatraya-Vibhāga-Yoga* - The Yoga of Classification of the Three Guṇas that elaborates the gunas (virtues) named in the 16th chapter of Śrīmadbhagavadgītā.

The session began with the customary lighting of lamp and opening prayers with salutations to the Gurus.

The 14th Chapter is named Guṇatraya-Vibhāga-Yoga, as elaborated by Sri Bhagavān, the qualities of Sāttvik, Rājasik and Tāmasik Guṇas. Last week the discussion was on the three Gunas and the characteristic of each of these Gunas, as also how it affects our daily life.

The sattvik guna stands for the mode of goodness, Rajasik for the mode of passion, desire and attachment and the tamasik guna for the mode of ignorance and inertia.

It was also understood based on the example of:

Vibhishana who **asked for no sleep and retain awareness,**

Ravana **asked for material wealth for he had immense desire for controlling the three lokas** and

Kumbhakarna who just **wanted to sleep for 6 months and be in inert and ignorant state.**

### 14.9

**sattvaṁ(m) sukhe sañjayati, rajaḥ(kh) karmaṇi bhārata,  
jñānamāvṛtya tu tamaḥ(ph), pramāde sañjayatyuta. 14.9**

Sattva draws one to joy and Rajas to action; while Tamas, clouding wisdom, impels one to error, sleep and sloth Arjuna.

- *Sattva* Guna binds one to material happiness;
- *Rajo* Guna conditions the soul towards actions;
- *Tamo* Guna clouds wisdom and binds one to delusion, ignorance and inertia.

Though every individual will have these three Gunas present in them, they may not be present in any definite proportion at all times and may vary based on the actions involved. Sometimes the Sattvik guna becomes more prominent, at times Rajo guna. The Tamas guna also varies in its proportion in an individual.

It is like the Sun and Moon are present but they do not come together at any time. Likewise all 3 gunas will be present but when one guna comes to the forefront of behaviour others are not seen.

Similarly, there are different types of vegetables and when cooked with spices and salt, it is the salt that gives the taste before you get to enjoy the taste of spices.

The behaviour of each person and the nature of each person is completely driven by the ratio of presence of these 3 Gunas at every instance and even on account of which the responses, reactions, and decisions vary.

#### 14.10

**rajastamaścābhibhūya, sattvaṃ(m) bhavati bhārata,  
rajaḥ(s) sattvaṃ(n) tamaścaiva, tamaḥ(s) sattvaṃ(m) rajastathā. 14.10**

Overpowering Rajas and Tamas, Arjuna, Sattva prevails; overpowering Sattva and Tamas, Rajas prevails; even so, overpowering Sattva and Rajas, Tamas prevails.

Sometimes the Sattvik guna or the mode of goodness becomes more prominent overpowering the Rajasik and Tamasik guna. Some other time the mode of passion overpowers the sattvik guna or the mode of goodness and Tamasik guna or the mode of ignorance, and at other times it is the Tamasik guna or the mode of ignorance which defeats the other two characteristics. This way at any point of time one of the guna will be prominent in performing any action.

#### 14.11

**sarvadvāreṣu dehe'smin, prakāśa upajāyate,  
jñānaṃ(m) yadā tadā vidyād, vivṛddhaṃ(m) sattvamityuta. 14.11**

When light and discernment dawn in this body, as well as in the mind and senses, then one should know that Sattva is predominant.

When the Sattvik guna gains prominence all the gates of the body are illuminated by the light of knowledge. The 9 gates in the body are described as the 2 eyes, 2 ears, 2 nostrils, the mouth, the genitals and the anus.

Knowledge is a facilitator for understanding the happenings around and one can see things clearly and hear things in proper perspective. When sattvik Guna is of higher proportion the character will become more inclined towards knowledge and learning.

#### 14.12

## **lobhaḥ(ph) pravṛttirārambhaḥ(kh), karmaṇāmaśamaḥ(s) sprhā, rajasyetānijāyante, vivṛddhe bharatarṣabha. 14.12**

With the preponderance of Rajas, Arjuna, greed, activity, undertaking of action with an interested motive, restlessness and a thirst for enjoyment make their appearance. (12----

When Rajo guna is in high proportion the characteristic named greed will increase, symptoms of attachment will be high, desire for fruitive action will be high.

A person in this mode of passion and desires will never be satiated and is always focused on increasing the level of satisfaction.

The person may know the limits to consume food, but out of desire takes more on his plate and ultimately wastes food not being able to finish it. This characteristic of a Rajo guna will never lead towards the path of liberation.

If one does karma with desire and personal or selfish motive it is only for self gratification.

Someone may want to study with the intention not only for gaining knowledge but to get recognition by getting high marks and with added desire of getting admiration and gifts from the teachers and parents. This is karma with selfish motive this nature indicates increased Rajo Guna. The aim is only to get more and more.

This type of behaviour can also be seen in a person who goes to the temple with the purpose and intention of attracting the attention of people to make them think that the person is very pious and spiritual.

Such a Rajasik person will always be restless with wavering mind.

Ravana, desired to have Sita ji despite knowing that Sita ji did not like him. He still kidnaps Sita ji knowing that his actions were not correct since she was wife of Sri Ram.

Rajo guna people get less sleep as it does not allow them to sleep. Their mind will always be occupied with numerous thoughts which envelopes the mind . Such a mind hankers for self gratification and is unmindful of consequences. There can also be instances when one is unable to perform duties which can be due to Rajo Guna.

Rajo guna also affects the mind with a sense of attachment and desire in a way that even basic duties become a chore requiring constant unwanted and undesirable thoughts. To illustrate one can see the basic need of food. Food has to be prepared for sustenance and consumptions. But a Rajasik may keep thinking and planning for Food from the beginning of the day to the end of day as to what to prepare, what to eat and what to serve.

Similarly a student who is seriously studying loses his concentration when he intermittently thinks about what the mother is cooking for lunch.

Rajo guna increases the passion and affects concentration, clear thinking and right decision making. How to control these 3 Gunas and reach the better ways of Sattvik guna is detailed by Sri Bhagavan in 17th Chapter.

### **14.13**

**aparakāśo'pravṛttiśca, pramādo moha eva ca,  
tamasyetāni jāyante, vivṛddhe kurunandana. 14.13**

With the growth of Tamas, Arjuna, obtuseness of the mind and senses, disinclination to perform one's obligatory duties, frivolity and stupor-all these appear.

In this shloka Sri Bhagavan has described the effects of Tamasik guna. In sattvik guna one has the light of knowledge, but it is the opposite in Tamasik guna. Increase in ignorance, inertia, madness and illusion are the main characteristic of Tamasik guna.

A person with higher proportion of Tamasik guna is not interested in anything. Like a student in a class sitting on the last bench will be totally uninterested in listening to the lecture. Such a person is happy if the teacher is absent. The student may have the capacity to learn but it is not his endeavor to learn which is his illusion. The person is conscious but inactive and inert.

Tamasik nature is not doing any karma at all. Such persons will either do what should not be done or will not do what is to be done. They live in an illusionary space and may even pay extra to get notes and be allowed to copy from others thinking that leads them to success.

A Tamasik may not do things the honest way because of his delusive nature. All these happens when Tamasik guna is on high proportion.

**14.14, 14.15**

**yadā sattve pravṛddhe tu, pralayaṃ(m) yāti dehabhṛt,  
tadottamavidāṃ(m) lokān, amalānpratipadyate. 14.14  
rajasi pralayaṃ(ñ) gatvā, karmasaṅgiṣu jāyate,  
tathā pralīnastamasi, mūḍhayoniṣu jāyate. 14.15**

When a man dies during the preponderance of Sattva, he obtains the stainless ethereal worlds (heaven etc.,) attained by men of noble deeds.

Dying when Rajas predominates, he is born among those attached to action; even so, the man who has expired during the preponderance of Tamas is reborn in the species of the deluded creatures such as insects and beasts etc.

These 3 Gunas will not just effect one during the current life but the next life as well.

When one dies in sattvik state or the mode of goodness such a person attains the higher places of after life meant for sages. Such persons may reach the higher realms of Brahma loka or the Jnana loka and enjoy the divine happiness.

If the person is in the Rajo guna state at the time of death, then such a person is said to be in the mode of attachment and desires and the soul will come back through another body by taking birth and engaging in the fruitive actions once again to fulfil the desires.

The Rajo guna people will work for 8 hours or for 5 to 6 hours and some for 16 hours. They work hard and may seek less or nothing in return. This can be a mode of elevation for the Rajasik.

One should not use resources and capabilities only for self interest as it will be Rajo guna. If one has more money than can be used for personal requirements; it should be given to needy persons. If one has knowledge it should be shared with others who are not having opportunity to learn. One can even

help by way of providing funds for education or teach what we know to make others knowledgeable. Endeavour should be to assist as many as possible within our capacity. If a person uses 10 percent of the capacity to assist and help, it is considered as enough.

It is not necessary that one should be a prime minister or in a very big position to serve people. One can do as much as possible by putting effort within the possible capacity and capability.

To understand these limitations of capacity and capability; A king wanted to perform an yagna and sent a proclamation that anyone can offer some sort of help. An old poor woman had only Rs 10/- with her and she came and offered the same. There lived another rich person who had Rs 1 lakhs with him. He offered 50% of the amount. Here to understand the nature of offering one can compare the two not by quantum of money offered but by the percentage offered. The old woman had given 100% of whatever she had whereas the rich man had offered 50%. It was not the quantum but the proportion of savings contributed which is important.

If you do a karma for self it is Rajasik, while you do the karma for others it is Sattvik.

#### **14.16, 14.17**

**karmaṇaḥ(s) sukṛtasyāhuḥ(s), sāttvikam(n) nirmalam(m) phalam,  
rajasastu phalam(n) duḥkham, ajñānam(n) tamasaḥ(ph) phalam. 14.16  
sattvātsañjāyate jñānam(m), rajaso lobha eva ca,  
pramādamohau tamaso, bhavato'jñānameva ca. 14.17**

The reward of a righteous act, they say, is Sāttvika i.e., faultless in the form of joy, wisdom and dispassion etc., sorrow is declared to be the fruit of a Rājasikā act and ignorance, the fruit of a Tāmasika act.

Wisdom follows from Sattva, and greed, undoubtedly, from Rajas; likewise, obstinate error, stupor and also ignorance follow from Tamas.

Out of Sattvik karma the true and real knowledge is gained, from the Rajasik karma one develops greed and passion and from the Tamasik karma comes the ignorance, foolishness and illusion.

Sattvik people focus on increasing knowledge. The renowned saints had intuitive knowledge, despite not being formally educated and they had a high degree of awareness.

Whatever karma one does out of sattvik mode is good karma and is pure with good thoughts.

Rajasik performs karma to fulfil desires which ultimately results in pain and sadness as the focus is only on self gratification. The happiness felt from the actions of a Rajasik are momentary and impermanent. There exists a craving for everything and mind is never in a peaceful state. Rajasik life is by living in glamour, showing off riches, and full of desires.

Tamasik people will wallow in ignorance and illusion. Tamasik life results in mistakes due to ignorance and lack of knowledge and this effects next life as such person may be born as an animal and has to work towards the evolution to reach the stage of human life.

#### **14.18**

**ūrdhvaṃ(ñ) gacchanti sattvasthā, madhye tiṣṭhanti rājasāḥ,  
jaghanyaguṇavṛttisthā, adho gacchanti tāmasāḥ. 14.18**

Those who abide in the quality of Sattva wend their way upwards; while those of a Rājasikā disposition stay in the middle. And those of a Tāmasika temperament, enveloped as they are in the effects of Tamoguṇa, sink down.

Bhagavan gives conclusion on what would happen to the persons exhibiting and living the 3 Gunas in such proportions as described, in the after life.

Sattvik will move up to the higher level of realms of physical and spiritual planes.

A Rajasik will be in middle plane and will come back to the earthly plane after rebirth.

Tamasik will go to a difficult life in the in lower planes after rebirth.

In 6th Shloka of this chapter, Sri Bhagavan has described that a Sattvik is purer than the others and is conditioned by a sense of happiness and attachment to knowledge.

If one has to go beyond the 3 Gunas, one has to be liberated from such attachment too.

**14.19, 14.20**

**nānyaṃ(ñ) guṇebhyaḥ(kh) kartāraṃ(m), yadā draṣṭānupaśyati,  
guṇebhyaśca paraṃ(m) vetti, madbhāvaṃ(m) so'dhigacchati. 14.19  
guṇānetānatīya trīn, dehī dehasamudbhavān,  
janmamṛtyujarāduḥkhaiḥ(r), vimukto'mṛtamaśnute. 14.20**

When the discerning person sees no one as doer other than the three Guṇas, and realizes Me, the supreme Spirit standing entirely beyond these Guṇas, he enters into My being. Having transcended the aforesaid three Guṇas, which have caused the body, and freed from birth, death, old age and all kinds of sorrow, the embodied soul attains supreme bliss.

The person who transcends beyond the 3 Gunas will be free from rebirth, death, and the pains of old age. Although one is in the physical body, by advancement of spiritual knowledge one can be free from the 3 Gunas and reach the higher realms of after life.

**14.21**

**arjuna uvāca  
kairiṅgaistrīnguṇānetān, atīto bhavati prabho,  
kimācāraḥ(kh) kathaṃ(ñ) caitāṃs, trīnguṇānavartate. 14.21**

Arjuna said :

What are the marks of him who has risen above the three Guṇas, and what is his conduct? And how, Lord, does he rise above the three Guṇas?

Arjuna after listening to the 3 modes of nature asks Sri Bhagavan; 'What are the three characteristics which are transcendental and beyond the 3 Gunas and how does one transcend these 3 Gunas and go beyond? What will be the conduct and how will they act? Will they be same or will they change?

14.22, 14.23

**śrībhagavānuvāca**  
**prakāśam(ñ) ca pravṛttim(ñ) ca, mohameva ca pāṇḍava,**  
**na dveṣṭi sampravṛttāni, na nivṛttāni kāṅkṣati. 14.22**  
**Udāsīnavadāsīno, guṇairyo na vicālyate,**  
**guṇā vartanta ityeva, yo'vatiṣṭhati neṅgate. 14.23**

Śrī Bhagavān said :

Arjuna, he who abhors not illumination (which is born of Sattva) and activity (which is born of Rajas) and even stupor (which is born of Tamas), when prevalent, nor longs for them when they have ceased.

He who, sitting like a witness, is not disturbed by the Guṇas, and who, knowing that the Guṇas alone move among the Guṇas, remains established in identity with God, and never falls off from that state.

Śrī Bhagavān replies to Arjuna's question and explains that a person who neither likes or dislikes the three Gunas or even tries to avoid them, and who is unwavering and is not disturbed by these Gunas and remains unperturbed and undisturbed is in the path of transcending these 3 Gunas.

A person unperturbed and undisturbed will work if he has to and any external circumstances cannot make him change his focus. The 3 Gunas are manifestations of Maya or illusion and he is separated from the worldly matters.

### **Story of Jadabharath -**

Jada was the nickname given to Bharatha, the son of a Brahmin but who was in a kshatriya family in his past births. Due to his karma in the final stages of his past life he was born as a deer and because of his good karma in the life after; he is born as the son of a Brahmin who remembers his past life happenings. It is said that in his experiences of the life he is said to have been a totally unreactive person, always unperturbed by the people who ridiculed him, chided him, for being ignorant and mad. Hence nicknamed as Jada Bharatha until he finally speaks to the King and clears the air that he is actually the ancestor of the King and is only in the pursuit of truth of life.

Jada Bharatha is an example of transcending the 3 Gunas and going beyond the modes of nature to reach the ultimate Śrī Bhagavān .

14.24

**śamaduḥkhasukhaḥ(s) svasthaḥ(s), śamaloṣṭāśmakāñcanaḥ,**  
**tulyapriyāpriyo dhīraḥ(s), tulyanindātmasamstutiḥ. 14.24**

He who is ever established in the Self, takes pain and pleasure alike, regards a clod of earth, a stone and a piece of gold as equal in value, is possessed of wisdom, accepts the pleasant as well as the unpleasant in the same spirit, and views censure and praise alike.

Bhagavān says about samathvam - (Equanimity) which is used often in Bhagavadgita. This is nothing but state of mind which should be stable and not affected by happiness or sadness.

Sometimes good happens bringing happiness and sometimes sadness when someone dies or something untoward happens to someone near and dear to us. It is overexcitement because of

happiness or extreme feelings of sadness. When something does not happen as desired it brings suffering and pain.

If a mother feels happiness from child due to the delusion of attachment, then the same child become cause of pain and sorrow when the child is hurt or does wrong things. This attachment brings sorrow and pain due to the mother's dependence on the child for worldly happiness. When one is happy displaying overexcitement may not be a right reaction as it may make another person who is in pain feel bad. Any feeling should be balanced and neutral.

A student gets high marks, another does not get good marks. The one who scored high gets happy and throws a party and discusses with all excitement whereas the one who could not score as well is actually in a state of pain and sadness.

If one has success it is better to enjoy within limits. A diabetic forgets about the disease and starts eating sweets on happy occasions. Sweets enjoyed can actually increase the pain and suffering in the eventuality.

One must practice to be equanimous in all situations, good or bad, happy or sad. Any happy feelings should not lead to obsessive nature of reactions.

For those persons who transcend beyond the 3 Gunas, whether it is a gold or a stone, its all the same for them. Such persons are not attached to anything or anyone and nothing matters to them either the place or the time.

#### 14.25

**mānāpamānayostulyaḥ(s), tulyo mitrāripakṣayoḥ,  
sarvārambhaparityāgī, guṇātītaḥ(s) sa ucyate. 14.25**

He who is equipoised in honour or ignominy, is alike towards a friend or an enemy, and has renounced the sense of doership in all undertakings, is said to have risen above the three Guṇas.

It is also the same with an enemy or a friend. The person who transcends the 3 Gunas is balanced well and is not after praise or blame which does not affect him. Honour or dishonour are the same to such a person.

When 2 countries are warring, the soldiers shoot and kill enemy soldiers, but there will not be attachment worth the actions. Even the action of killing is in playing their role as a responsibility to the nation and not out of any attachment or despise. A soldier cannot be thinking that either the enemy is bad or feel pity to kill the enemy since it is the actions that are not good but they are borne out of duty.

When Śrī Bhagavān talks to Arjuna, he is told that it is his duty and he should not feel the attachment to the people or the fruitive actions.

#### 14.26

**māṃ(ñ) ca yo'vyabhicāreṇa, bhaktiyogena sevate,  
sa guṇāṅśamatīyaitān, brahmabhūyāya kalpate. 14.26**

He too who, constantly worships Me through the Yoga of exclusive devotion-transcending these three Guṇas, he becomes eligible for attaining Brahma.

A person who engages in Śrī Bhagavān in full devotion and does not have any other thought other than HIS will reach the level of Brahman.

Swami Govindji DEv Giri ji maharaj has selflessly started the Geeta parivar with the only aim of reaching gita ji to every person in the world. Expects nothing in return. His teachings are that one must use one's abilities to the fullest extent and the capacities should be utilised to do service to the society at large.

**14.27**

**brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca,  
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca. 14.27**

For, I am the substratum of the imperishable Brahma, of immortality, of the eternal Dharma and of unending immutable bliss.

Brahman is considered as the beginning of the transcendental realisation and then comes the 'Paramātmā ' the supreme soul of Śrī Bhagavān who is eternal and immortal. Sri Bhagavān says here that HE is the One who will remain all the time, will not change. The science may change, policies may change, theories may change but the supreme soul of Śrī Bhagavān will not change. HE is the bliss, the happiness. This happiness which is HIM will not change and remains eternal.

The chapter and the session concluded with a prayer.

### **Question & Answer session**

#### **Varshitha ji**

**Question:** In 20th Shloka please explain the meaning of charans 1st & 2nd once again?

*arjuna uvācha  
kair liṅgais trīn guṇān etān atīto bhavati prabho,  
kim āchāraḥ katham chaitāns trīn guṇān ativartate||14.21||*

**Answer:** Here Arjuna has asked Bhagavān the characteristics of those who have gone beyond three gunas and how we can explain about them? How do they act? How do they go beyond the bondage of the gunas.

#### **Shruti ji**

**Question:** Please throw more light on Shloka 26th?

*mām cha yo 'vyabhichāreṇa bhakti-yogena sevate,  
sa guṇān samatītyaitān brahma-bhūyāya kalpate ||14.26||*

**Answer:** In this Bhagavān is talking about the level of Bhakti. Here HE is saying it as 'avyabhichāreṇa bhakti' (unalloyed devotion). In shloka 9.22 HE talked about ananyāh Bhakti (Only think of ME). Similarly, here HE refers to a kind of Bhakti where a person is attached only to HIM (Śrī Krishna / Param Paramātmā).

Question: In 14.26, what does 'sa guṇān samatīyitān' means?

Answer: Bhagavān says that the person whose bhakti is 'avyabhichāreṇa', rise above the three modes of material nature and come to the level of the Brahma.

**Debasmita ji**

**Question:** Shloka 14.18, kindly explain more?

*ūrdhvaṁ gachchhanti sattva-sthā madhye tiṣṭhanti rājasāḥ,  
jaghanya-guṇa-vṛitti-sthā adho gachchhanti tāmasāḥ||14.18||*

**Answer:** Bhagavān is telling about the result of the three gunas. So, the person who is possessed with the Sattva Guna, ūrdhvaṁ gachchhanti, will get urdhava lokas (upper spheres of the world). We have 14 lokas, out which 7 are supposed to be of higher levels and remaining 7 are lower lokas, viz. *bhu, bhuvā, svar, mahas, janas, tapas, and satya* above and *atala, vitala, sutala, rasātala, talātala, mahātala, pātāla* and *naraka* at the bottom. The higher lokas (1-7) are described as the heavens, populated by higher gods, and full of truth. The lower lokas constitute the different "hells".

People possessing Rajasic Guna get the mṛtyu loka. They return to the earth planet. Which means such people will have to do more karmas in the coming births. Animals etc. also come under this category.

And last the people who are possessed with tamo guna will go to the nether worlds (hell/lower lokas).

**BasantKumar ji**

**Question:** What is the technique of learning the chapters by heart?

**Answer:** The only way is to do daily Parayana (going over, reading through, perusing, studying).

**Question:** How many times in a day?

**Answer:** One is just memorising the shlokas. And other is doing Parayana. If we do both the things together the chances of byhearting the shlokas would increase. Supposing one is doing 12 chapter in the class. One can start with doing parayana daily for 15 days to one month and take up memorising two shlokas of that chapter each day. So, one has to give time in both the ways.

**Question:** Problem that am facing is when I learn one shloka, I tend to forget the previous one?

**Answer:** Adding Parayana to the practice of memorising will come handy here.

**Manoj ji**

**Question:** In shloka 14.26, what does yo ' vyabhichāreṇa means?

**Answer:** Here Visarga Sandhi is there. The two words are:

*yaḥ* — who;

*avyabhichāreṇa* — unalloyed

**Question:** In shloka 14.19, what does nānyaṁ guṇebhyaḥ kartāraṁ means?

**Answer:** *guṇebhyaś cha:* Bhagavān has said here, all the things that are happening are due to the three gunas and not ME (Bhagavān). So, the person / entity who is beyond these three gunas will get MY qualities or that person will come to ME.

*nānyam guṇebhyaḥ kartāram yadā draṣṭānupaśhyati  
guṇebhyaś cha param vetti mad-bhāvaṁ so 'dhigachchhati ||14.19||*

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyām(m) yogaśāstre śrīkṛṣṇārjunasaṁvāde  
Guṇatrayavibhāgayogo nāma caturdaśo'dhyāyaḥ.**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇā and Arjuna, ends the fourteenth chapter entitled "The Yoga of Division of three Guṇas."



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

**Thank you-For reading the summary**

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

**Har Ghar Gītā, Har Kar Gītā !**

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

**Learn Geeta, Spread Geeta, Live Geeta**

**|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||**