

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 14: Guṇatraya-Vibhāga-Yoga

2/2 (Ślōka 9-27), Sunday, 05 November 2023

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YouTube Link: <https://youtu.be/ir3PqUOa9kA>

The Mechanism behind Action.

The second session of **14th chapter** of the **Bhagavadgītā** is **Gunatraya Vibhaga Yoga** (*Yoga through Understanding the Three Modes of Material Nature*) began with the Auspicious Lighting of the traditional lamp that lights the steadfast flame, guiding us towards the path of Dharma, cleansing our Antaḥkaraṇa with the light of knowledge shedding the path of Ignorance. Followed by recitation of following prayers:

Guru Parampara

sadāśiva-samārambhāṁ
śaṅkarācārya-madhyamām.
asmadācārya-paryantām
vande guru-paramparām ॥

I bow with reverence to the Guru Parampara lineage starting with the all-pervasive Bhagavān Shiva consciousness (Sadasiva) with Adi Sankaracharya ji in the middle and all those teachers up to my own Guru.

The source of this Divine Knowledge of Yoga, Bhagavadgītā

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीम्- अष्टादशाध्यायिनीम् अम्ब त्वामनुसन्दधामि भगवद्- गीते भवद्वेषिणीम् ॥ १ ॥

Om. O Bhagavad Gītā, with which Pārtha was illumined by Narayana Himself, and which was composed within the Mahabharata by the ancient sage, Vyasa, O Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita, and consisting of eighteen discourses, upon You, O Gītā, O affectionate Mother, I meditate.

Last week some portion of chapter 14 got discussed. In that we learnt:

There are three gunas (qualities) - Sattavguna, Rajoguna and Tamoguna, and also, it's characteristics:

- **Sattoguna** is representation of light and includes all discussions and practices around knowledge, light, wisdom, buddhi, skills and goodness.

- **Rajoguna** is associated with descant, passion, sins, Greed, and lastly
- **Tamoguna** is negligence, inaction, laziness, procrastination etc.

At this stage following questions can come to one's mind:

- Why is there a need to study human qualities Sattoguna, Rajoguna and Tamoguna?
- How will one benefit by becoming Sattoguni?,
- How will it influence one's life?
- How can one become a Sattoguni? The study on the subject is not like studying for engineering degree where one needs to study for 4 years and end of it one becomes an engineer.
- What text material should one refer to understand the topics under discussion?

Whenever discussions happen or during introspection the thing that comes up is what one is wanting to become in life. Each ones aims are different but there exists a common aim for sake of one's family, children, near and dear ones. That is to be a heroic figure. No one wants to become a villain. So, how can one become a hero? From perspective of Bhagavad Gītā Arjuna is the Hero and he gains wisdom from Bhagavān HIMSELF. So, if one wants to become a hero of one's life, then one needs to inculcate the qualities of Arjuna if not aall yet some. Bhagavān in chapter 16 explicitly describes the two kinds of nature among human beings - Divine and demoniac (Good & Bad). He has said:

śhrī-bhagavān uvācha

**abhayaṁ sattva-sanśuddhir jñāna-yoga-vyavasthitih
dānaṁ damaśh cha yajñaśh cha svādhyāyas tapa ārjavam||16.1||**

Bhagavān said: Fearlessness, purity of heart, steadfastness in knowledge and yoga, almsgiving, control of the senses, sacrifice, study of scriptures, austerity, and straightforwardness.

**ahinsā satyam akrodhas tyāgaḥ śhāntir apaiśhunam
dayā bhūteśhv aloluptvaṁ mārđavaṁ hrīr achāpalam||16.2||**

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion for beings, non-covetousness, gentleness, modesty, and absence of fickleness.

**tejaḥ kśhamā dhritih śhaucham adroho nāti-mānitā
bhavanti sampadaṁ daivīm abhijātasya bhārata||16.3||**

Vigor, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to one born for a divine state, O Arjuna.

All the above divine qualities were present inside Arjuna, and that is what made him a Hero. If such qualities one is able to imbibe then would end up becoming a hero as well. Similarly, Bhagavān has told about demoniac qualities in chapter 16, like:

**dambho darpo 'bhimānaśh cha krodhaḥ pārūśhyam eva cha
ajñānaṁ chābhijātasya pārtha sampadam āsurīm||16.4||**

Meaning: Hypocrisy, arrogance, and self-conceit, anger, harshness, and ignorance—these belong to one who is born for a demoniacal state, O Partha.

**pravṛittim cha nivṛittim cha janā na vidur āsurāḥ
na śhaucham nāpi chāchāro na satyam teśhu vidyate ||16.7||**

The demoniacal do not know what to do and what to refrain from; they have neither purity, nor right conduct, nor truth.

**asatyam apratiśtham te jagad āhur anīśhvaram
aparaspara-sambhūtam kim anyat kāma-haitukam||16.8||**

They say, "This universe is without truth, without a moral basis, without a God, brought about by mutual union, with lust as its cause; what else?"

***etām dṛiṣṭīm avaśṭabhya naṣṭātmano 'lpa-buddhayaḥ
prabhavanty ugra-karmāṇaḥ kṣhayāya jagato 'hitāḥ||16.9||***

Holding this view, these ruined souls of small intellect and fierce deeds come forth as enemies of the world, intent on its destruction.

***asau mayā hataḥ śhatrur haniṣhye chāparān api
īshvaro 'ham aham bhogī siddho 'ham balavān sukhī||16.14||***

"I have slain that enemy, and I shall slay others too. I am the Lord; I enjoy, I am perfect, powerful, and happy."

Bhagavān shared the characteristics of Hero along with Characteristics of Villan in Chapter 16. By referring to those, one can find out at the given moment which category is one in and how one can improve upon one's good traits by imbibing good qualities provided in the check list. In chapter 3 shloka 36 given below, Arjuna asked Bhagavān a question how sins originate and in following shloka Bhagavān said those happen due to Rajoguna:

arjuna uvācha

***atha kena prayukto 'yam pāpam charati pūruṣhaḥ
anichchann api vārṣṇeya balād iva niyojitaḥ||3.36||***

Arjuna asked: Why is a person impelled to commit sinful acts, even unwillingly, as if by force, O descendent of Vrishni (Krishna)?

śhrī bhagavān uvācha

***kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ
mahāśhano mahā-pāpmā viddhyenam iha vairiṇam||3.37||***

It is lust alone, which is born of contact with the mode of passion, and later transformed into anger. Know this as the sinful, all-devouring enemy in the world.

If Sattoguna is on the rise, then heroic qualities automatically start to make place inside one's Antahranga.

If Rajoguna goes up, then slowly we move towards imbibing qualities of Villain.

In Tamoguna state one ends up becoming a Villain.

Bhagavān has provided the checklist for remaining cautious by keeping away from the negative qualities facilitating to choose if one wants to follow Arjuna or be a villain. To become a Sattoguni one needs to be knowing what sattva traits are and also aware of Rajas and Tamas traits to keep them at bay. Chapter 17 would lead one on to acquire a balance by increasing Sattva and reducing Rajas and Tamas.

14.9

**sattvaṃ(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.

Guna in Sanskrit means a **thread / rope** which is used for tying. Even the Sattavic Guna is a rope that ties Jīvātmā to the world filled with unhappiness. How a gold rope or a silver rope or Iron rope ties depends on the qualities it carries. Like:

- **Sattoguna** ties us to the world through **Sukha**. In this condition, one is overtaken by pride.
- **Rajoguna** ties us through **Karma**. A person is filled with expectations, desires. In order to fulfill those a being ends up doing numerous karmas.
- **Tamoguna** is most powerful. It ties us through **Pramada** (joys / pleasures) and shrouds whatever little bit of knowledge one has. In this condition one is not even able to differentiate between what is right (**Dharma**) or wrong (**Adharma**).

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.

Bhagavān being farsighted knew that a question can be posed at this stage. So, here HE has given the answers to the probable queries if any:

- How do the three gunas affect a person?
- Do they influence as a combination of all or individually.
- How do they bind a person and force to perform actions accordingly.

Bhagavān said Sattvaguna establishes by overpowering Rajoguna and Tamoguna. It's like moon and stars are there during daytime, but the radiance of the Sun surpasses their presence. Similarly, Rajoguna and Tamoguna are always present as man's body is trigunatmaka : influenced by or subject to the three fundamental qualities (**virtue, dynamism and ignorance**). If one guna is on rise the remaining two gets surpassed.

Three characters of Ramayana (Ravana, Vibhishna and Kumbhakarna) can fit in as an example here. Ravana can be correlated to more of Rajasic qualities. On the other hand, Kumbhakarna is symbol of Tamasik qualities, and lastly Vibhishana is symbolized as the one possessing more of Sattavic qualities.

Next would be how to deal with each of these qualities. In Ramayana at one point crossing of ocean was being considered as one of the biggest issues. Only Hanuman ji had the qualities to do so, but due to a curse he had forgotten about them. At that stage Jamwant ji came up to Hanuman ji and said:

**चौपाईकहइ रीछपति सुनु हनुमाना। का चुप साधि रहेहु बलवाना ॥
पवन तनय बल पवन समाना। बुधि बिबेक बिग्यान निधाना ॥2 ॥**

Rikshraj Jambavan said to Shri Hanuman ji - O Hanuman! Listen, what have you kept quiet for? You are the son of the wind and are like a force of wind. You are a mine filled with intelligence, wisdom and science. 2□

While on his way to Lanka, Hanuman ji had to face three different obstructions, and these were actually tests conducted by Devatas.

Hanuman Ji's first test

The sea asked **Mainak Parvat** to come out of the ocean bed right in front of Hanuman so that he can take some rest.

हनूमान तेहि परसा कर पुनि कीन्ह प्रनाम।

राम काजु कीन्हें बिनु मोहि कहाँ विश्राम॥ 1॥

Hanuman touched him with his hand, then bowed and said - Brother! How can I rest without doing Ram ji's work? 1□

Above test is for Sattoguna. Mainak Parvat out of good gesture was offering Hanumanji to rest on itself. Had Hanumanji accepted the offer He would have distanced Himself from His goal. He did not accept the offer and kept moving.

Hanuman Ji's Second Test

As part of second test a demonic character blocked the way of Hanumanji and said that she will eat Him in order to appease hunger. Hanuman ji used his intelligence to handle this particular situation. He increased his size and same was with demonic character. She too kept increasing her size to match with his. When both became huge. Suddenly Hanumanji took to reducing his size to bear minimum. Smartly, he entered and exited the mouth of demonic character before it even realised the folly. Later he asked her permission to let him go since he had fulfilled her wish of entering her mouthpiece.

Hanuman Ji's Third Test

Under this he had to face a demonic character who used to eat away the flying objects by looking at their shadows. Since Hanuman ji was sharp, he understood her presence and immediately took to killing her with the help of his mace.

So, the learnings are:

- Sattoguna one needs to come out with humility,
- Rajoguna needs to be handled with smart play, and lastly,
- Tamoguna there is no scope for giving any thought whatsoever. One needs to finish it and come out instantly.

Another example for handling of Tamoguna is, when alarm bell rings early morning. One need not keep lying down. The person should get up immediately before the thought even creeps in suggesting sleeping for 5 more minutes.

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.

Examples:

- When manah is attracted to listening to Gītā discourses
- moving away from actions that are needless or not good and instead moving towards good actions. Like welfare of society,
- When one's knowledge / wisdom is increasing. One knows, at a given time what one should

doing and what one should not be doing.

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----

Difference between greed and attachment.

- Greed is for a thing,
- Attachment is for a being.

Arjuna's state described in below shlokas portrays his attachment towards his people (gurus, granduncle, brothers, relatives and friends) and due to that the ignorance is taking precedent and covering his intellect.

vepathuś cha śharīre me roma-harṣhaś cha jāyate ||1.29||

***gāṇḍivam sraṁsate hastāt tvak chaiva paridahyate
na cha śhaknomy avasthātuṁ bhramatīva cha me manaḥ||1.30||***

***nimittāni cha paśhyāmi viparītāni keśhava
na cha śhreyo 'nupaśhyāmi hatvā sva-janam āhave||1.31||***

My whole-body shudders: my hair is standing on the end. My bow, the Gāṇḍīva, is slipping from my hand, and my skin is burning all over. My mind is in quandary and whirling in confusion; I am unable to hold myself steady any longer. O Krishna, killer of the Keshi demon, I only see omens of misfortune. I do not foresee how any good can come from killing my own kinsmen in this battle.

So whenever one sees greed, attachment making way, it's an indication of Rajoguna.

14.13

aprakāśo'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 one discussion on Diwali festival, people present in the meeting came up with thoughts on how they will celebrate the said festival. One said, he will take to sleeping the whole day. This is an example of Tamas.

14.14

yadā sattve pravṛddhe tu, pralayaṁ(m) yāti dehabhṛt, tadottamavidāṁ(m) lokān, amalānpratipadyate. 14.14

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

Here Bhagavān has touched a new topic on how death occurs and also the process of rebirth. About rebirth there are many assumptions on whether rebirth happens or not. One can give this shloka as a reference as Bhagavān HIMSELF has spoken about rebirth. Another assumption that one gets to hear is, once a person takes human form after that he / she does not have to go into other Yonis. The same will also get addressed here.

In this shloka Bhagavān has explained what will happens to a Tamoguni person after death. The Guna that will influence the most during one's lifetime the same Guna will increase in proportion at the time of death. The Guna that would be most active at the time of death, would be the basis for the rebirth.

At time of death if one's sattavic guna is on the rise then there is a likelihood that in next birth one at least gets Swaraga Loka or gets the company of good people. It is said that in mriyuloka if one gets a mix Sukha and Dhukha. And people who are at the bottom (Tamasic) they go through Dukha. And the topmost (Sattavic) goes through Sukha. In chapter 9 on Swargaloka Bhagavan has said:

***te taṁ bhuktvā swarga-lokaṁ viśhālaṁ, kṣhiṇe puṇye martya-lokaṁ viśhanti
evaṁ trayī-dharmam anuprapannā, gatāgataṁ kāma-kāmā labhante||9.21||***

When they have enjoyed the vast pleasures of heaven, the stock of their merits being exhausted, they return to the earthly plane. Thus, those who follow the Vedic rituals, desiring objects of enjoyment, repeatedly come and go in this world.

However, Veda's do not tell the seeker to stop here. Swargaloka is not the ultimate goal. Bhagavān said in the above shloka that once the balances of good karmas get exhausted one will have to come back to Mriyuloka.

14.15

**rajasi pralayaṁ(ñ) gatvā, karmasaṅgiṣu jāyate,
tathā pralīnastamasi, mūḍhayoniṣu jāyate. 14.15**

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.

There are many factors attached to the rebirth of Rajasic people. It depends on the volume of punyas that the person has accumulated, accordingly the matching takes place in the Manusha Yoni. All the Geeta Sevis supporting the Gītā Learning program are likely to benefit here due to the punyas that they get for engaging in such a cause. People having more of Tamoguna at the time of death end up among creatures in the next birth. These creatures do not have any buddhi of their own. They just go through life and for survival, procuring food becomes its aim.

One question may come up here as to why Bhagavān allocates Manusha Yoni to Rajasic and Mudha Yoni to Tamasic people?

A person who is fond of drinking will start treating madiralya (Wine resturant) as temple and similarly the one with tamasic characteristic will fit in best with creatures. As activities that they undertake like sleeping, killing etc. are more associated with animals.

14.16

**karmaṇaḥ(s) sukṛtasyāhuḥ(s), sāttvikam(n) nirmalam(m) phalam,
rajasastu phalam(n) duḥkham, ajñānam(n) tamasaḥ(ph) phalam. 14.16**

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.

Bhagavān is concluding on the three Gunas in terms of rewards that would follow:

- Sattavic people will gain humbleness (purity of Antahkarana)
- Rajasic people end up with Dukha from all ends. Right from the start of the greed, to work that one puts in to get to that. And then once again getting into the same mode by entering into fulfillment of another greed.
- Tamasic people continue to remain ignorant and end up with increased levels of ignorance.

14.17, 14.18

**sattvātsañjāyate jñānam(m), rajaso lobha eva ca,
pramādamohau tamaso, bhavato'jñānameva ca. 14.17
ūrdhvam(ñ) gacchanti sattvasthā, madhye tiṣṭhanti rājasāḥ,
jaghanyaguṇavṛttisthā, adho gacchanti tāmasāḥ. 14.18**

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

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.

This shlokas Bhagavān provides the movement of direction:

- Sattavic moves upward,
- Rajasic remains more or less same, and
- Tamasic moves downward.

The question that can come up is how can a Tamasic or a Rajasic person change his / her direction. This happens with Bhagavān's grace. Like for example, A Gītā class like today comes into the lives of such a person and from there along with the consciousness that is inside, the person decides to change his / her course.

14.19

**nānyam(ñ) guṇebhyaḥ(kh) kartāram(m), yadā draṣṭānupaśyati,
guṇebhyaśca param(m) vetti, madbhāvam(m) so'dhigacchati. 14.19**

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.

The following tendencies that one ends up having, such as:

- feeling of Happiness,
- feeling of sorrow,
- feeling of hatred,
- feeling of attachment,

- greediness
- jealousies etc.

Who is responsible for these?

- **Atma is nīvikari** (unchanging), hence Jīvātmā is not the one responsible for this.
- The same is happening through our Antahkarana. Which is formed through Gunas.

So, Bhagavān has said here the doer (karta) behind each such kriya (tendencies) is our Gunas. When a person gets to know about a superpower over and above the three Guna, at that stage the person attains HIM. From next shloka onwards, Bhagavān has talked about going beyond the three Gunas.

14.20

**guṇānetānatīya trīn, dehī dehasamudbhavān,
janmamṛtyujarāduḥkhaiḥ(r), vimukto'mṛtamaśnute. 14.20**

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.

At this stage effects of Sattvic Gunas, Rajasic Guna and Tamasic Guna are not felt. Like said in below shloka after reaching Bhagavan's abode one will not return to this world again.

**tataḥ padaṁ tat parimārgitavyaṁ yasmin gatā na nivartanti bhūyaḥ
tam eva chādyaṁ puruṣhaṁ prapadye yataḥ pravṛtīḥ prasṛitā purāṇī ||15.5||**

Then one must search out the base of the tree, which is the abode of Paramātmā, from whom streamed forth the activity of the universe a long time ago. Upon taking refuge in HIM, one will not return to this world again.

Now the question that arises is, how is such a person like? The same has been placed as a question by Arjuna in next shloka.

14.21

**arjuna uvāca
kairliṅgaistrīnguṇānetān, atīto bhavati prabho,
kimācāraḥ(kh) kathaṁ(ñ) caitāṁs, 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?

Here ling stands for signages (lakshanas / traits). The person who has crossed the three gunas, how is he / she like?

14.22

**śrībhagavānuvāca
prakāśaṁ(ñ) ca pravṛtīṁ(ñ) ca, mohameva ca pāṇḍava,**

na dveṣṭi sampravṛttāni, na nivṛttāni kāṅkṣati. 14.22

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.

World is not able to affect such a person. He is not attached to anything or being.

Example, a person has completed a big project. He does not get attached to the same. Nor does he expect people should shower praises for what he has achieved.

14.23

Udāsīnavadāsīno, guṇairyo na vicālyate, guṇā vartanta ityeva, yo'vatiṣṭhati neṅgate. 14.23

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.

When one ends up getting a beating from the world one comes out stronger than before. Becomes more inclined towards Sattavik Guna / Bhagavān.

Examples:

- When Jesus was hanged on a cross, His greatness came out more.
- A picture of snake hanging on a wall does not affect us. This is because, one knows the snake is artificial. Similarly, for a Gunateeth person the entire world has no meaning (*Udāsīnavadāsīno*).

14.24

ṣamaduḥkhasukhaḥ(s) svasthaḥ(s), ṣamaloṣṭāśmakāñcanaḥ, tulyapriyāpriyo dhīraḥ(s), tulyanindātmasaṁstutiḥ. 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 the gunatit person looks at everything with the same mindset.

- On seeing gold, stone, or any other thing such a person will remain the same as the individual value of each does not differ for him.
- Praises, criticism does not affect him. He remains equipoised in any given situation.

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.

He does not enter into karma / yagya for sake of getting something in return. He works just for sake of taking care of his body.

14.26

**māṃ(ñ) ca yo'vyabhicāreṇa, bhaktiyogena sevate,
sa guṇānśamatītyaitān, 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.

The one who indulges in Ananya Bhakti (such a devout cannot see beyond Bhagavān)

Meerabai symbolises such Bhakti:

मेरे तो गिरिधर गोपाल, दूसरो न कोई।
जाके सिर मोर मुकुट, मेरो पति सोई।।

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.

Question & Answers

Abhishek Ji

Question: *How can one increase Sattoguna and reduce Rajoguna & Tamoguna? What type of knowledge one should partake that would eventually lead to Sattoguna?*

Answer: Whole day's routine one will have to introspect and make it Sattavic. Like:

- What food one intakes,
- The work that one does,
- The reading material that one goes through,
- The content that one sees,
- The company in which one spends time,
- The kind of thoughts that one entertains in mind,
- When some incident happens, how one reacts (Sattavic, Rajasic, or Tamasic)

Each such action one will have to evaluate. One should aim that from the time one gets up to the time one sleeps, the actions remain Sattvik to the maximum possible extent. By nature, one tends to move around Rajoguna and Tamoguna. This is due to the Sanskars that one accumulates after going through various Yonis. Just by being attentive one can introduce changes. If one notices any tendency inclined towards Rajoguna and Tamoguna then one should try to avoid or minimise it so as to accrue more sattoguna. This is what Bhagavān imparted through Gītā and one should be following it to better one's life.

Question: *It is said that during nighttime Tamoguna is the strongest?*

Answer: Nighttime is supposed to be Monisha's kala. But that does not mean that Tamoguna will be

on rise during nighttime. Bhagavan in shloka 2.69 has said:

***yā niśhā sarva-bhūtānām tasyām jāgati sanyamī
yasyām jāgrati bhūtāni sā niśhā paśhyato muneḥ***||2.69||

What all beings consider as day is the night of ignorance for the wise, and what all creatures see as night is the day for the introspective sage.

During night when all are sleeping men of wisdom (yogis) keeps awake. For, Tantra Sādhanā and Adhyātman Sādhanā nighttime is supposed to be good. Bhaiji Śrī Hanuman Prasad Poddar Ji's Sādhanā time was in the night between 12pm - 3am. Similarly, one gets to hear that many other saints have used nighttime for doing Sādhanā. So, it is not that during nighttime Tamoguna is bound to increase. But for a person who is inclined towards the worldly pleasures there are chances that such a person would experience Tamoguna more during nighttime.

Dinesh Ji

Question: *The word Shraddha kindly explain? Does it have an impact on manah, buddhi, chit and ahankaar as well?*

Answer: Shraddha is an adjective it applies everywhere, like,

- where is one's mana's shraddha,
- where is bhuddi's shraddha etc.

Shraddha can be Sattavic, Rajasic and Tamasic. The same can be temporary as well as permanent. And not just this, one who is having Shraddha in acquisition of wealth can even go the extent of putting the family members, relations at stake. So, according to where one's Shraddha is the actions move around the same. And if one's Shraddha is inclined towards Bhagavān's Bhakti then one's passion keeps moving towards HIS Bhakti. The importance of Shraddha, Bhagavān has told at various places in Bhagavad Gītā. In the fourth chapter HE said:

***śhraddhāvānllabhate jñānaṁ tat-paraḥ sanyatendriyaḥ
jñānaṁ labdhvā parāṁ śhāntim achireṇādhigachchhati***||4.39||

Those whose faith is deep and who have practiced controlling their mind and senses attain divine knowledge. Through such transcendental knowledge, they quickly attain everlasting supreme peace.

So, even for progressing on the path of Jnana, Shraddha is significantly important. Infact for all paths whether it is path of Knowledge, Path of Devotion or Path of action, as per Bhagavān Shraddha is a prerequisite. Nowhere, He has said that if Shraddha is not there the same would work.

Question: *In adverse situations why do we get disturbed?*

Answer: This is because one is not open to accepting adverse situations for self. We start to believe that am good person, doing good work and keeping everyone satisfied. So one feels nothing adverse should happen to me. Because of such a thought all the disorder come into play. Thakur Ram Krishna Paramahansa Ji had to go through the sufferings because of cancer, despite his achievements in Spirituality. He had the capability to invoke Kali Mata. Then how a person like us who are common people cannot face difficulties. We are ones who end up with sins almost daily, whereas Swami Pramhansa ji would have not done any sin in this janma at least. So, nothing adverse would happen to us is something which is not true. And due to that when adverse things happen, we end up getting depressed or disappointed. We will have to accept that favorable or non-favorable situations are bound to come and go. There is nothing on earth which will not undergo a change.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṃ(m) yogaśāstre śrīkṛṣṇārjunasaṃvāde
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."



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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