

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 14: Guṇatraya-Vibhāga-Yoga

1/2 (Ślōka 1-8), Saturday, 28 October 2023

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YouTube Link: <https://youtu.be/nZuzz2DLM9I>

## Gūnas Determine the Quality of Thoughts, Emotions & Actions

The **14th** chapter of the Bhagavad-Gītā is also known as the **Guṇatraya-Vibhāga-Yoga - The Yoga of Classification of the Three Gunas**.

The evening started with a beautiful rendition to Ma Saraswati invoking HER for blessings; followed by lighting of the traditional lamp in order to pay obeisance to our Gurus. May Yogeśvara and the Devi bestow us with their Divine presence and their blessings enlighten us with knowledge in our journey of learning the Gītā.

We now begin a very interesting part of the Gītā, for it provides an insight on the "**Nature of the Mind**"...

Mind is one of the most powerful tools in a human being. It can be a friend and enemy both. Control over mind is essential in the pursuit of success. This Yoga helps us to understand the psychology of beings, nature of the mind and its function. To understand; what the mechanisms behind its working and the factors that can make the mind either one's staunchest friend or one's most avowed enemy!!!

We also know that sometimes the mind can become a friend and enemy simultaneously, then why is it essential to control it?

Because the mind is the primary tool that one faces when performing actions. It is also that which is responsible for our emotions like happiness and sorrow. In fact, we all pursue success because we attribute it to be the cause of happiness.

There is hardly anybody who does not desire success in life, the reason being that we are all running after happiness, and we know that both are intricately correlated. The parameters of success revolve around how effectively we have completed all our responsibilities and to what extent our desires have been fulfilled. We think that if our desires are fulfilled, we will get happiness.

Sure enough, we desire to have children, we want to earn a lot of money, we want a house, or we want to do exceptionally well in our examinations just to get that elusive happiness. Success makes us happy, because we get the satisfaction that we have done whatever we wanted to do and have achieved our goals. Conversely, if we do not fulfill our responsibilities, we face negative consequences.

There are so many things we want to do; yet we fall short of achieving our target; mainly because our mind is not in our control and does not support us. In this chapter, Bhagavān will explain the nature of the mind and how it can become our friend.... The mind, if it is an ally, can ensure that we accomplish everything in this universe. Therefore, how firmly we control the mind marks the difference between success and failure.

Take the example of two students with the same caliber; While one student gets brilliant marks, the other one struggles in vain to reach his desired level of performance. On closer examination we see that the successful student may have put in barely five hours of study; yet has done very well solely due to his stable and steady work habits. On the other hand, the dejected student would have put in more than ten hours of study but has not attained the success he wanted because he has followed a rather erratic and inconsistent study schedule.

Similarly, in our Geeta classes, we come across a few participants who have mastered the shlokas by putting in quality time of daily practice, sending audios of their recorded recitations and learning at least two shlokas per day. There are others who are extremely lackadaisical in their endeavours and hence, lag behind in their progress. The difference here lies not in their ability but in their levels of commitment, consistency and dedication. In other words, the difference here lies in the extent to which the mind has been brought under one's control.

That we should work hard, make consistent effort and give our 100% in all that we do, is a fact known by all. However, we do not know how to transfer this theoretical knowledge to practical application. Usually, one can gain satisfaction and happiness if one has fulfilled one's duties and responsibilities, and there are a lot of people who are trying hard for it as well. However, we cannot always get things done our way as some things are beyond our control; at times our mind simply refuses to surrender to our wishes and becomes stubborn; due to this we become agitated. In all these cases, one needs to gain control over one's mind.

This knowledge of **Guṇatraya-Vibhāga-Yoga** helps us in achieving control over our mind leading to success if we apply it in our life; as Yogeśvara has elaborated upon the nature of the mind and how we can control it.

## 14.1

**śrībhagavānuvāca**  
**param(m) bhūyaḥ(ph) praVākṣyāmi, jñānānām(ñ) jñānamuttamam,**  
**yajñātvā munayaḥ(s) sarve, parām(m) siddhimito gatāḥ. 14.1**

Śrī Bhagavān said :

I shall expound once more the supreme knowledge, the best of all knowledge, acquiring which all sages have attained highest perfection, being liberated from this mundane existence.

Here, Parameśvara reiterated HIS previously taught wisdom; The question of why HE should repeat

HIS words could be answered through the example of a caring mother who feeds her child again and again, even though the latter refuses to eat. The child keeps complaining that he is not hungry; yet, the mother feeds him. This is because the mother understands her child's needs.

Similarly, Sri Bhagavān tends to Arjuna like a loving parent; For HE knew that Arjuna was still confused... He needed clarity in order to deal with his personal conflicts and get out of his delusions. Hence, HE reiterated this knowledge. Arjuna is actually just a medium through which Sri Bhagavān has conveyed this knowledge to HIS devotees. Sometimes our needs are in conflict with our wants.

**For example**, we may want plenty of money and a big house, though we may actually be needing just one modest room. There are yet other areas of life where we may not feel the inclination even though the need of the hour makes it a necessity. Meditation, to give an instance, is something we may not want to indulge in beyond a few minutes even though we definitely need to devote more time to it in order to avail of its benefits.

Knowledge becomes more meaningful if we learn to apply it in our lives. A person who has committed to memory the content of the Gītā, may start considering himself to be an expert. However, if he fails to apply the knowledge of the Gītā to his life, then all his efforts become futile.

Bhagavadgītā as a philosophy is vast in its scope and deep in its interpretation; with special emphasis being placed on the Karma-Yoga. Every shloka carries a different connotation and meaning depending upon the outlook of the person who is explaining it.

Various sages like Ādi Śankarācārya, Ram Sukhdas ji, Vallabhacharya ji and Madhusudan Saraswati ji have presented varied views on the same shlokas. Leaders like Gandhiji used to claim that all the answers and solutions to their problems could be found in the Gītā. The important issue here is that we should read the Gītā repeatedly in order to imbibe ITs divine message in our lives.

In the 12th chapter, Bhagavān stated,

**श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।**

**ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12 ॥**

"Better indeed is knowledge than practice; than knowledge meditation is better; than meditation the renunciation of the fruits of actions: peace immediately follows renunciation".

Knowledge, though better than mechanical practice, cannot be considered supreme as meditation is superior to knowledge; and even more potent than meditation is the renunciation of the fruits of one's actions. This is definitely easier said than done, because renunciation of fruits of action is truly the example of practical application of the Gītā into one's daily life. Unless one has absorbed the deeper meaning of the Gītā and has lived by ITs principles, one will find it difficult to simply let go of all fruits of action.

Sri Bhagavān mentions anger, lust and greed in Chapter 16; These are *vikrutis* (abnormal tendencies) and hence, should be avoided at all costs, as they lead us to our downfall.

**त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।**

**कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ 21 ॥**

This door of Naraka (lower planes of existence); which is the destroyer of the Ātman (Self), is of three kinds: passion, anger and also greed. Therefore, one should forsake these three.

However, much as we know about the evil effects of anger, lust and greed; we find it difficult to avoid getting swayed by our tendencies. Hence, in the first shloka of this chapter, Yogeśvara reiterated this knowledge so that Arjuna can apply it to his life.

Apart from our scriptures, knowledge comes in various forms e.g., Dance, Arts, Science, music, etc. Bhagavān proclaimed that this knowledge (the Gītā) was superior to all the various forms of knowledge.

We gain knowledge to become successful, some get happiness just in pursuit of it. However, in both cases the ultimate goal is happiness. Our happiness depends on the absence of sorrow. Sorrow is caused due to attachment to this world. The state of permanent happiness free from joys and sorrow and fear of pain is blissfulness. The application of this Supreme knowledge leads us to vairāgya (detachment) and ultimately lead to mokṣa (free from the cycle of death and rebirth); hence, it is considered superior.

After getting the knowledge of the Gītā, nothing much remains to be known; One becomes "**All Knowing**" and one's sorrows are destroyed as one becomes free of the Saṃsāra (material and immaterial existence) and its consequent tribulations as one becomes detached from it.

Ancient Rishis and Munis have attained the Supreme abode of Paramātmā after acquiring this knowledge as they have transcended all the wordly tendencies that bind them to this illusory world....

## 14.2

### **idaṃ(ñ) jñānamupāśritya, mama sādharmaṃyamaḡatāḥ, sarge'pi nopajāyante, pralaye na vyathanti ca. 14.2**

Those who, by practising this knowledge have entered into My being, are not born again at the cosmic dawn, nor feel disturbed even during the cosmic dissolution (Pralaya).

Reiterating what has been said in the previous shloka, Parameśvara states that after getting this knowledge, one gives up all attachment to the wordily possessions and ultimately realizes that though one is the "Jīvātman" in the mortal body, one does have the potential to become one with HIM, the Paramātmā.

Be it this world, the *Swargalok* or even the *Brahmalok*, not one of these is a permanent abode, as the Jīvātman has to re-enter the endless cyce of birth and death once its good deeds are exhausted. Sri Bhagavān sums up the temporary quality of the above mentioned lokas or the three worlds by stating in chapter 9:

**ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ 21॥**

When they have enjoyed the vast pleasures of *Swarga* (upper planes of existence), 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.

On the other hand, attaining this Supreme knowledge can free one from the endless cycle of death and rebirth, leading towards mokṣa and '**param siddhi**'; the ultimate attainment.

For all those who have taken a body in this mortal world, pain is inevitable at the time of death. This pain is the result of excessive attachment to children, family, friends and even foe. The thoughts of

what would happen to the children after one dies, or how the enemy would rejoice in the eventuality of one's death, are all the results of attachment. However, if we are free from attachments, then these thoughts would not trouble us.

### 14.3

**mama yonirmahadbrahma, tasmingarbhaṃ(n) dadhāmyaham,  
sambhavaḥ(s) sarvabhūtānāṃ(n), tato bhavati bhārata. 14.3**

My primordial Nature, known as the great Brahma, is the womb of all creatures; in that womb I place the seed of all life. The creation of all beings follows from that union of Matter and Spirit, O Arjuna.

The concept of Prakṛti (primordial nature) of Bhagavān is elucidated in this verse. In the Vedānta philosophy the material world is termed as "Maya", whereas in Sāṃkhya philosophy as Prakṛti. Here, it is to explain the nature of Bhagavān.

The nature of Prakṛti is also explained in the 9th chapter,

**मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ 10॥**

Bhagavān said: "Working under My direction, this Prakṛti (material energy) brings into being all animate and inanimate forms, O son of Kunti. For this reason, the material world undergoes the changes (of creation, maintenance, and dissolution)."

Thus, Parameśvara is the womb and the Supervisor of the created. HE is also the Creator and the Created. HE is the source and the consciousness that brings awareness to HIS inert form, that one finds as Pañca-mahā-bhūta (5 primordial elements); of which, all of the material existence has come into being. HE is both the **garbham** (womb) and the **bija-pradaḥ** (seed giver).

One can understand this by the analogy of a fan. It is because of the union of the gross and the subtle; that all living things have come into existence. The "Jada" or inert nature of Prakṛti is brought into life through the infusion of 'Chaitanya' or consciousness by Puruṣa. The situation is similar to that of a fan, which has the potential to swirl its blades and generate air ONLY if the electricity is switched on...

Parameśvara is like that electricity, without which the fan is useless and cannot function. Similarly, without HIM as *chaitanya* Prakṛti collapses.

Thus, the Prakṛti is an illusion sustained by Parameśvara..

### 14.4

**sarvayoniṣu kaunteya, mūrtayaḥ(s) saṃbhavanti yāḥ,  
tāsāṃ(m) brahma mahadyoniḥ(r), ahaṃ(m) bijapradāḥ(ph) pitā. 14.4**

Of all embodied beings that appear in all the species of various kinds, Arjuna, Prakṛti or Nature is the conceiving Mother, while I am the seed giving Father.

For all species and varieties of life, the underlying principle of creation is the same; Yogeśvara is like the father whereas Prakṛti is like a mother in the creation of existence. Prakṛti is all that you can see along with the 84 lakh yonis of existence of beings. These are categorised into 4 based on how they

came into being; they are,

- **Jarayuj (viviparous)**: Born from the womb of mother, like humans and other mammals.
- **Andaj (oviparous)**: Born from eggs, like reptiles, birds.
- **Udbhij**: That bursts forth; that sprouts or shoots; born from the earth, born from seeds e.g., trees.
- **Svedaj** : Born from sweat, excreta, e.g., Insects.

In all these life forms, it is HE who provides the life and energy to an otherwise dormant Prakṛti.

## 14.5

### **sattvaṃ(m) rajastama iti, guṇāḥ(ph) prakṛtisambhavāḥ, nibadhnanti mahābāho, dehe dehinamavyayam. 14.5**

Sattva, Rajas and Tamas-these three Guṇas born of Nature tie down the imperishable soul to the body, Arjuna.

From the fifth shloka onwards, we get to know about the nature of the mind, consequences after birth and the factors that prompt us to act in certain ways.

Whether it be the *Swarga Loka* or this world, there is a common element that binds us and that is, the presence of the Guṇas. There are three Guṇas that are the inherent tendencies or qualities; namely, Sāttvika, Rājasika and Tāmasika; that compel a person to have desires or behave in a particular way, thus covering the true nature of the Jīvā.

As stated in the 18th chapter,

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।  
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ 40॥

Bhagavān proclaimed: "No living being on earth or the higher celestial abodes of this material realm is free from the influence of these three modes of nature (Sattva, Rajas, Tamas)."

In the 16th Chapter, Sri Bhagavān has listed 26 divine qualities that mark the nature of goodness:

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 1॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 2॥

तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता ।  
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ 3॥

Bhagavān said: "O scion of Bharat, these are the saintly virtues of those endowed with a divine nature: fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, sacrifice, study of the sacred books, austerity, and straightforwardness; non-violence, truthfulness, absence of anger, renunciation, peacefulness, restraint from fault-finding, compassion toward all living beings, absence of covetousness, gentleness, modesty, and lack of fickleness; vigor, forgiveness, fortitude, cleanliness, bearing enmity toward none, and absence of vanity."

While the negative qualities are mentioned as,

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ 4॥

Bhagavān said: "Oh Parth, the qualities of those who possess an Asuric nature are hypocrisy, arrogance, conceit, anger, harshness, and ignorance."

One should try and attain the Divine qualities. However, we all possess all the 3 Guṇas that can lead to a behaviour of both negative and positive. Let us now understand what these Guṇas are so that we can try increase those that increase the positive qualities; for our nature depends on the dominant quality.

**The Sāttvika** Guṇa symbolizes goodness. *Sattva* manifests itself as purity, knowledge, and harmony. It is the characteristic of goodness, joy, satisfaction, nobility, and contentment. It is free of fear, violence, wrath, and malice. *Sattva* is pure and forgiving. In order to reach *Samadhi* or liberation, people should increase their *Sattva* Guṇa.

**Rājasika** tendencies lead to the mode of passion wherein a person is attached to wordly pleasures and is prone to feelings of 'Kama' and 'Krodha' or desire and anger.

Ignorance, indolence and subsequent darkness due to absence of knowledge characterize the **Tāmasika** Guṇa.

These three Guṇas are present in every human being. **The proportion in which the Guṇas pervade each person, is what makes him different from the others.**

There is an **anecdote** mentioned in the Ramayana about the three brothers Vibhishana, Raavan and Kumbhakaran, who went through severe penance and austerities in order to please Brahma ji. Sure enough, pleased with their '*tapa*', Brahma ji asked them to name their desire so that it may be granted. All of them said, '**Sona**'.

Their answer was common, but the implication of the word '*sona*' was different for each. For Vibhishan '*so-na*' meant waking up from the sleep of inertia and ignorance and getting detached from this illusory "*Saṃsāra*", so that he would know his true identity and the purpose of his existence. His ultimate aim was to become a devotee and serve Bhagavān Rām.

Raavan on the other hand, asked for *Sona*, literally implying gold. Here, *Sona* meant all the wordly possessions like power, prosperity and money. The typical tendency of the Rājasika person would lean towards material acquisition and result in insecurity.

For example, a person might feel insecure that today he has an I-phone but the next day he may not have the means and resources to buy one. This lack of security and lust for wordly possessions mark the character of the Rājasika person. Raavan was a learned man who had a sound knowledge of the Shastras, but his craving for power created wordly attachments for him.

When Kumbhakaran asked for '*Sona*' he meant that he wanted to just sleep for six months. In his ignorance he does not realize that he cannot enjoy anything if he is not awake. His plight is akin to that of a person fumbling around in a dark room. When we are surrounded by darkness, we cannot take the next step as everything appears blurred and unilluminated.

All these Guṇas, including the Sāttvika quality, bind us to the world. These Guṇas are like chains. While *Tamas* is like an iron chain, *Rajas* is the silver chain whereas *Sattva* is like the gold chain. **Each chain is of a different metal; nevertheless, each chain serves the common function of binding one to this Saṃsāra**

## 14.6

### **tatra sattvaṃ(n) nirmalatvāt, prakāśakamanāmayam, sukhasaṅgena badhnāti, jñānasaṅgena cānagha. 14.6**

Of these, Sattva being immaculate, is illuminating and flawless, Arjuna; it binds through attachment to happiness and knowledge.

The *Sattva* Guṇa is characterized by happiness and knowledge; though it binds one to the Saṃsāra because of its attachment to the very qualities that are purported to be noble. These Guṇas cannot exist in isolation and appear in different measures in each person. When *Sattva* combines with Rājasika qualities, it results in forming of attachments.

An example can be given of a person who performs Yajña and cleanses his past deeds. After the Yajña is over, he will be blessed with whatever he had wanted due to the '*punya*' merits that he has earned. This makes the person want to continue performing yajñas. However, the motive is now different. If earlier the person performed yajña in order to invoke Divine blessings, now he performs yajña as he has become attached to the ensuing rewards.

It should be noted though, that not all happiness leads to bondage. There are two terms used to denote happiness: *Sukh* and *Anand*.

- ***Sukh***, joy the opposite of which is 'dukh' or sorrow, derives its pleasures from external sources, thus leaving one entrenched in this world of illusions. There is no escape from this kind of bondage where worldly happiness keeps one in fetters.
- ***Anand***, or bliss is the eternal happiness that one gets from one's own internal connect with Paramātmā. Such happiness depends on no one, and certainly not on any external source of pleasure. This *Anand* that comes out of union with the Paramātmā is everlasting.

Just like happiness can keep one in bondage, similarly knowledge too can lead to delusions and entanglement.

A perfect example of knowledge becoming a source of bondage can be illustrated through the story of *Svetaketu*, who, upon completion of his education, returned from the Gurukul with the arrogant conviction that he had mastered all that was needed to be known in this world. However, when his father questioned him on the *Brahma Vidya*, the Knowledge of Brahman, *Svetaketu* fell silent as he had no answer. Attachment to the false delusion of being knowledgeable has its own peril as one gets bound by the lure of fame and recognition that typically follows such an erudite person.

**In order to be free from this gold chain that binds the Sāttvika Guṇa, one needs to become a 'Tri-Guṇatita' that is, go beyond the three Guṇas and be firmly established in renunciation from worldly affiliations.**

## 14.7

### **rajo rāgātmakaṃ(m) viddhi, tṛṣṇāsaṅgasamudbhavam, tannibadhnāti kaunteya, karmasaṅgena dehinam. 14.7**

Arjuna, know the quality of Rajas, which is of the nature of passion, as born of desire and attachment. It binds the soul through attachment to actions and their fruit.

The Rājasika guṇa, being in the nature of passion, arises from worldly desires and binds the Jīvātman through attachment to fruitive actions.

One might sense a contradiction in Bhagavān's contention that one must do one's karma; especially if it leads to bondage. On a closer scrutiny we will see that it is not the action or karma that leads to bondage, but the **attachment to the results of the action** that can bind one to the worldly possessions.

Yogeśvara mentions "**Tṛṣṇāsaṅga**" as one of the factors of bondage. **Tṛṣṇā** means extreme thirst and craving, while '**saṅga**' means attachment. A desert is devoid of water and leads one to crave for means to quench one's thirst. Our desires are no different from that of the seeker of water in a desolate, parched land. Tṛṣṇā is what leads to disillusionment.

However, sometimes our very Tṛṣṇā and attachment can become a source of motivation, and in that respect, the quality of *Rajas* is acceptable.

A student of class X for example, may want to pursue Physics with the aim of furthering his career in the subject. His dedicated efforts will lead him to become a Physicist, thus fetching him accolades from society. The student would then get attached to the prestige that comes from this position in his field of expertise. There again, we see the *Rajoguna* at play, thus binding the student to the fruitive actions.

We see examples of students of the Geeta classes, sending recorded audios of their recitation and pronunciation to the trainer. In case they are appreciated for their efforts; they are likely to send more of such audios, this time, adding music to make the audios more appealing. On the other hand, if the trainer does not respond to the audios, the students would get discouraged and even stop attending the Geeta classes. Their attachment to recognition and appreciation leads them to bondage.

Therefore, we should place a limit on our attachments and cravings as the Jīvā gets trapped in this worldly mesh because of these tendencies.

**Attachment, so long as it serves as the basis of motivation, can lead to progress and growth; but when attachment starts becoming an obstruction in their spiritual progress, then one needs to put a firm check on it.**

## 14.8

**tamastvajñānaṁ(m) viddhi, mohanaṁ(m) sarvadehinām,  
pramādālasyanidrābhiḥ(s), tannibadhnāti bhārata. 14.8**

And know Tamas, the deluder of all those who look upon the body as their own self, as born of ignorance. It binds the soul through error, sleep and sloth, Arjuna.

Ajñāna" or ignorance is the prominent characteristic of Tāmasika guna. In order to identify the foremost and **dominant Guṇa** that is prevalent in a person, one needs to look into their motives:

- A **Sāttvika** person would say that he wants to learn.
- A **Rājasika** person; being restless, would love to engage in any kind of activity be it games or other physical actions.
- A **Tāmasika** person would want to indulge in excessive eating and sleeping.

**Tāmasikta** shrouds a person with abject ignorance. A lighted torch would be completely dimmed in its brightness and fail to illumine a room if it is covered with a thick blanket. In the same way, *Tamas*, due to *moha* (disillusionment) can act like a blanket and put an opaque and impenetrable veil over desirable qualities like knowledge, intelligence and happiness, consequently leading to darkness and

delusion.

Sri Bhagavān also attributes a **Tāmasika** person with Pramād (Inadvertance, negligence), ālasya (laziness) and nidrā (sleepiness)

- **Pramād** means not doing what one is supposed to do or choosing a wrong action over the right one. Shirking from cooking a meal for the family at the grave cost of the family going hungry is indicative of avoiding a duty that ought to be attended to. Ordering ice creams on a cold winter night point towards inappropriate action.
- **ālasya** or laziness implies not taking timely action or postponing an action to a future date for no reason.

**Examples** are prevalent in classroom situations, where a few students are loathe to pay attention to the teacher and start yawning almost as soon as the lessons begin. They are even reluctant to participate in any productive activity outside the classroom.

If their mothers call them for dinner, they will defer coming to the dining table as they want to give preference to their favourite shows on television. Similarly, a person would put off giving his telephone number when it takes just a minute to pass on the number. An assignment which is meant to be submitted the next day, is kept aside for another day. These are some examples which prevail in the Tāmasika state.

Our mind works in accordance with the Guṇas. The action we take is in turn determined by our minds, while our thought-processes cast a reflection on our actions and reveal which one of the three Guṇas has a hold over us.

All living beings possess a combination of these three Guṇas. It is up to us how we manage to transform the gunas to upgrade ourselves. A Rājasika person can work hard to uplift himself and move on to becoming a Sāttvika by emulating the qualities that are considered divine. On the other hand, that very person can fall into the Tāmasika mode of life. The choice is ours, what we make of our lives.

The session ended with *Harinaam* Sankirtan.

## Question & Answer Session

### Dipika Ji

**Question:** If we do not have desires then how will one motivate oneself to go through the entire life cycle? How will one survive in daily routine?

**Answer:** The answer for this is simple. To have a desire is not a problem, but it's the direction of the desire which can lead to problems. If its direction is towards the materialistic world then one is leading oneself into depression, anger and frustration. But, if we change the direction of our desire towards Bhagavān, towards welfare of all beings (sarva-bhūta-hite ratāḥ), towards all unmaterialistic things then these desires will fulfil our wishes in the direction of peace, love and state of permanent happiness.

So, if one wants to be in state of happiness and peace, one should move the direction of one's desires from the Samsara towards Bhagavān. It's like North South. If one is going towards North, then one

cannot reach South further. One has to be more far from South to reach North. Similarly, if one moves towards Bhagavān, one has to be far from the Samsara (materialistic world). As we move towards Bhagavān, automatically one will lose attachment towards the Samsara.

**Question:** If someone goes to sing Bhajan in a temple. The person has actually gone for performing sattvic activity but still comes back disappointed as was not given a chance to sing. Kindly explain how can a person having a sattvic desire end up being disappointed?

**Answer:** If someone goes to temple for singing bhajan and does not get a chance to sing and the person ends up getting angry, it means the fascination was not for the devotional Bhajan / Kirtan but for one's fame (kirti). If one does not get a chance to sing, ideally there should not be a problem. If one is getting disappointed, then the desire is not for Bhajan but for one's own self.

So, the above example is tilted towards being Rajasic rather than sattvic. If one is in Seva, there are no disappointments. The word Ananda has no antonyms. On the other hand, the word sukha (happiness) antonym is dukha (sadness). So, when one is for Bhakti then there is only Ananda and no disappointments OR side effects OR anger OR frustrations. And, when one serves in that regard one tends to get the result in the same manner.



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**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.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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