

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 14: Guṇatrāya-Vibhāga-Yoga

1/2 (Ślōka 1-8), Sunday, 29 October 2023

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YouTube Link: <https://youtu.be/3SsVK0MgN8k>

Identify More with The Ātmā by Purifying the Antaḥkaraṇa

The **14th chapter** of the **Bhagavadgītā** is **Gunatrāya Vibhaga Yoga (Yoga through Understanding the Three Modes of Material Nature)**.

The session 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-madhyamāṁ.
asmadācārya-paryantāṁ
vande guru-paramparāṁ ॥

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

A prayer to 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॥

Meaning: 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.

To start with in order to give idea about the subject of discussion, meaning of the name of the

chapter, **GunatrayaVibhaga Yog** got discussed. The name if divided into three, turns into three separate words = Guna+Traya+Vibhaga. Here the word **Guna** is very important and is used in different ways like virtues, qualities, gunawan (endowed with good qualities) etc. In Sanskrit it means thread which is used to bind things together. Gunas, are the original materials that weave together to make up reality. There are three types of Gunas (Satugun, Rajogun and Tamugun) so the word **Traya** is used in the name. Lastly, the bifurcation (**Vibhaga**) of Gunas, how Bhagavān has described each of these three qualities. So, in this chapter the discussion would be around:

- **Gunas**
- **Traya:** Three types of Gunas, and
- **Vibhaga:** how the same gets categorized as said by Bhagavān .

Why at this stage Bhagavān has spoken about Gunas? In the end why are these so important? Many times, while going through the Śāstras one finds the usage of these words (Satugun, Rajogun and Tamugun). And so, one gets inquisitive about knowing what does these three words mean? The rooted meaning of the Guna is:

- Atma, Jīvātmā and Paramātmā are one.
- While living in the Samsara, there is a common tendency that one gets tied up with bondages and objects that one tends to come across.
- And due the above tendency, one is not able to achieve the state of Paramātmā .
- So, these qualities Rajogun, Sattogun and Tamogun ties the Jīvātmā to the samsara.
- And due to that these are named as Guna (which means thread / rope).

If one sees, this world is actually tilted towards unhappiness. And, if supposing the question is put to the audience in the session as to what one is looking towards achieving? The answer would be like aiming at studying, gaining knowledge, buying a car, buying a bungalow, having a son, money etc. If one sees the undertone behind all wants, it is to get to happiness. In the Upanishads following has been said:

आत्मनस्तु कामाय सर्वं प्रियं भवति।

Meaning: A being should keep in mind that the real bliss is already available inside one's Atma.

We all look towards achieving happiness. When one is inclined towards samsara one ends up with unhappiness. Bhagavān in this chapter is highlighting that the three gunas are binding the person with samsara and if one wishes to move out then one needs to do so by severing away the gunas. And in this manner, one will become **Trigunateeth**. In this chapter one will also get to know the characteristics of Trigunateeth, a person who is able to unwind from the three Gunas. And only such persons are able reach to attain the real happiness.

So, what is the real happiness? What are the three gunas? How can one be rid of unhappiness? How can one remain happy forever? What should be the daily routine that leads one to making progress in life?

Many times, it happens that one wants to take steps that would lead to progress, but one skips those due to laziness etc. Like for example, one wishes to attend 5 am class after doing some bit of practice. For that one decides to get up half an hour early, but when the alarm rings just keep whiling away the time in bed and end up attending the class without practicing the previous day shlokas. So, what is it that ties us from samsara? All these will get discussed in detail in this chapter.

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.

This chapter begins with Bhagavān's address. Earlier chapters one must have seen that normally first verse is a question from Arjuna followed by Bhagavān's explanation/s. However, chapter 14 is linked to previous chapter named "**Ksetra Ksetrajna Vibhaaga Yoga**". The knowledge that Bhagavān has shared in that chapter; He further extended those in the chapter 14.

param(m) bhūyaḥ(ph) praVākṣyāmi

In life for practice of Gītā following are the prerequisites:

- One's Antakaran should be clean / pure.
- One should not have attachments / affinity for something (**Raga**), implying having desire for those. This can be emotional (instinctual) or intellectual.
- Nor one should have Aversions / avoidance (**Dwesha**) for something, implying dislike for those. This can be emotional (instinctual) or intellectual.

On Raga and Dwesha in chapter 3, verse 34 Bhagavan said:

indriyasyendriyasyarthe, raga-dvesau vyavasthitau

tayor na vasam agacchet, tau hy asya paripanthinau||3.34||

Meaning: Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks / one's enemies on the path of self-realization.

This was the reason why Bhagavān used here the word **bhūyaḥ(ph)** (repeat). He feels by repeatedly doing, telling, reading the subject, listening or learning, the knowledge will come to one's attention again and again. A time will come when it makes a permanent mark on self. Probably, that is the reason why Ashu Bhaiya (Vice President of Geeta Parivar) says, by the time one will complete Level 4 of Geeta Course, the said knowledge will become strong and more towards permanent. When level 4 gets completed people ask now what? Ashu Bhaiya says repeat the cycle again and again. His advice is to complete Level 1, Level 2, Level 3 and Level 4 at least 18 times. May be then some bit of Gītā may get imbibed in the self.

Swami Govinddev Giri Maharaj ji has said:

गीता पढ़ें, पढ़ाएं, जीवन में लाएं ॥

So, he has said that not only study, but one should also take up to teaching. Teaching is a dedicated practice (Sādhana) and till the time one will not take up the Sādhana Antahkaran shuddhi will not happen, nor Raga and Dwesha will get depleted. And till one carries the baggage of Raga and Dwesha along, the possibility of Gītā becoming one's lifestyle will remain a distant aim. In order to dissolve Gītā internally, one will have to take up Gītā Sādhana. As of today, around 8000 Geeta Sevis are supporting Geeta Parivar's activities day in and night.

jñānānām(ñ) jñānamuttamam

In this shloka Bhagavān, firstly said HE is repeating what HE said before. There by conveying that to internalise the knowledge it is important to take up learning repeatedly. And secondly, HE is stressing that the said knowledge is the supreme most knowledge. Among all kinds of knowledge there are some (Bhoutik Gyan) which will end along with us. Whereas the Param Gyan or Alokik Gyan (the highest knowledge) is permanent. Once one gets to it, it stays with the person birth after birth.

brahma veda brahmaiva bhavati

Meaning- He, verily, who knows that Supreme Brahman becomes himself Brahman.

yajñātvā munayah(s) sarve, parām(m) siddhimito gatāḥ.

After mastering the said knowledge, the Rishi Munis attained the Param Dham. Hey Arjuna, the same knowledge shall I be discussing again with you.

Here one more thing that one should keep in mind is, the universe is based on the three gunas that will get discussed one by one. Another fact is that the size of universe is infinite. With the help of an example of color printer, one can try understanding how just with three gunas the never-ending universe gets constructed. In order to operate a color printer minimum four colors (black, yellow, magenta, cyan) are required. The proportion in which the color mixing is done leads to generation of 4000 - 5000 colors. Similarly, it is with the cosmos. The proportionate mix of three gunas builds this entire cosmos which is infinite.

14.2

idaṁ(ñ) jñānamupāśritya, mama sādharmyamāgatāḥ, 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).

idaṁ(ñ) jñānamupāśritya, mama sādharmyamāgatāḥ

The one who is able to imbibe the Supreme Knowledge becomes one with Me. It's like a drop of water on merging with ocean, become an ocean. Or

brahma veda brahmaiva bhavati

Meaning- He, verily, who knows that Supreme Brahman becomes himself Brahman.

sarge'pi nopajāyante

While the universe gets constructed and reconstructed, the mentioned person does not take form again in the cosmos.

pralaye na vyathanti ca

The person who gets to this position does not get moved or shackled when pralaye kaal starts to play.

Satyam Jnaanam Anantam Brahma (Taittiriya Upanishad 2.1.1).

One's nature is same as that of Atma (Anandaswaroop). And on attaining the state of Anandaswaroop the Jeevatma also takes the same form (Anandaswaroop).

As per our scriptures there are four pralayas:

1. Sushupti Avastha or deep sleep state,
2. Death,
3. Prakrit Pralaye, and

4. Naimittik Pralaye.

Sushupti avastha or deep sleep state

In this state the indriyas, pranas, body all get aligned to Paramatama. That is the reason why in mornings when one gets up one feels happy. The question comes that kind of state also occurs when one dies. So, what is the difference between Sushupti avastha and Death.

Death

There are two differences:

- When one dies the person does not come back to consciousness.
- On death one has to move to Parlok

Besides the two pralaye, Sushupti avastha, Death, there are Prakrit pralaye and namitic pralaye.

Naimittik Pralaye

End of Brahma ji's day comes the Naimittik pralaye. One day of Brahma = 1000 (one thousand) Chaturyuga (four yugas) and the same is the duration of the night. One Chaturyuga is made up of four Yugas which are as follows.

1. Satyug, which is 1728000 years
2. Treta Yug, which is of 1296000 years
3. Dwapar Yug, which is 864000 years
4. Kalyug, which is of 432000 years.

Total 4.32 million human years

Month = $30 \times 2000 = 60000$ (sixty thousand) chaturyuga

Year = $12 \times 60000 = 720000$ (seven lakh twenty thousand) chaturyuga

Age of Brahma - $720000 \times 100 = 72000000$ (seven crore twenty lakh) chaturyuga.

Prakritik Pralayelt is said that Brahma ji life is for 100 years. Once his life ends come the Prakrit Pralaye. With his life all the life comes to an end.

After this there is Atyantic pralaye (Moksha). moksha is not a state of attaining but a state of knowing the uniqueness of ātman and Brahman.

So, Bhagavan has said here that the person with Supreme Knowledge becomes like Him, does not take rebirth and does not get affected by Pralaye (the changes that one is bound to go through being part of this system).

14.3

**mama yonirmahadbrahma, tasmingarbham(n) dadhāmyaham,
sambhavaḥ(s) sarvabhūtānām(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.

Here Bhagavān is describing how the Samsara originated? There are various theories to this.

However, Bhagavān said in the following manner:

The Jagat is made of Prakṛti, which is a mixture of three gunas (Sattoguna, Rajoguna and Tamuguna). In Taittiriya Upanishad following shloka is given, in sequential terms the same tells how the whole structure of universe come up one by one:

तस्माद्वा एतस्मात् आत्मनः आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्रेरापः । अद्भ्यः पृथिवी ।

Meaning: From That, verily - from this Self - is akasha (ether) born; from akasha, the air; from the air, fire; from fire, water; from water, earth.

These are five main elements and with each of these elements a guna is attached. The important thing to note in the above shloka is that the sky (which we cannot see, feel, listen) also was not there before. That too came into existence from Atman.

Rig Veda 10.129.1

नासंदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् । किमावन्रीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥

Meaning: The non-existent (which cannot feel, see, listen) was not, the existent (which one can see, feel, touch) was not; then the world was not, not the firmament, nor that which is above (the firmament). How could there be any investing envelope, and where? Of what (could there be) felicity? How (could there be) the deep unfathomable water?

In this way Bhagavān has given the sequence of HIS creations. Now, why there is need to understand how the Prakṛti gets created? What actually is Bhagavān trying to convey to Arjuna? Bhagavān sees Arjuna in depressed state due to his ignorance. Through knowledge (**jñānānām(ñ) jñānamuttamam**) HE is trying to bring him out of that dejected state of mind. So that is why HE is telling him about how the whole creation comes up? It is due to his attachment in samsara, Arjuna is depressed, he feels his kith and kin will get killed thereby end up with sins.

The samsara gets created and ends once the pralaya sets in. So Bhagavān is outlining the sequence of creation. HE is telling Arjuna that even the sky, is not permanent, air, earth, water is not permanent. So, how can the state of his depression remain permanent or how could his relatives remain permanent in the samsara.

So, basically Bhagavān is aiming to convey to Arjuna, that anything (be it object, beings, resources, even the 5 elements etc.) which got created, the same is bound to have an end. Hence, HE has said here that even the gigantic samsara is a creation and the same will also be ending one day.

14.4

**sarvayoniṣu kaunteya, mūrtayaḥ(s) sambhavanti yāḥ,
tāsām(m) brahma mahadyoniḥ(r), ahaṁ(m) bījapradāḥ(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.

Here Bhagavān has said that HE is the Father of the entire creation.

The number of species and their further division is mentioned in the Skanda Purana. The number (of species) is **eight million and four hundred thousand (84,00,000)**. They are divided into four types of two million and one hundred thousand (21,00,000) species each. They are:

- **Udbhijas** or species of vegetation that grow breaking up the surface of the earth;

- **Svedajas** or sweat-born ones such as insects, worms etc.;
- **Jarayujas** (viviparous beings) and
- **Andajas** (oviparous beings). You create all these things quickly.”

So, while looking for happiness, instead of samsara (car, property, money etc.), one should seek Bhagavān's shelter. This is because: HE said in the verse that HE is our Father (Parama Pita Parmeshwar). We have learnt that this samsara is produced and so has an end, the samsara is unpleasant, full of sorrow and pain. There is not a bit of happiness in the samsara. True happiness lies in moving towards Parama Pita Parmeshwar.

In this manner Bhagavān conveys to all that HE is the Parama Pita Parmeshwar and whenever there is a need, HE is there to provide refuge.

**sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja
aham tvāṁ sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ||18.66||**

Meaning: Abandon all varieties of dharmas and simply surrender unto Me alone. I shall liberate you from all sinful reactions; do not fear.

From shloka 5 and onwards Bhagavān discussed the main topic "**Gunatraya Vibhaga Yoga**".

14.5

**sattvaṁ(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.

The mentioned attributes are very powerful. We know that samsara has no meaning and is not good for us, still one ends up entangling and wasting the opportunity that one gets as being human.

A common question at this stage is, it is said that Jeev is part of Paramatama, is indestructible and has been there since beginning. The same has never been created, hence there is no chance of it ending. The said analysis we have seen in great detail in chapter 2.

**ya enaṁ vetti hantāraṁ yaś chainaṁ manyate hatam
ubhau tau na vijānīto nāyaṁ hanti na hanyate||2.19||**

Meaning: Neither of them is in knowledge—the one who thinks the Soul can slay and the one who thinks the soul can be slain. For truly, the Soul neither kills nor can it be killed. Further,

**na jāyate mriyate vā kadāchin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śhāśhvato 'yaṁ purāṇo
na hanyate hanyamāne śharīre ||2.20||**

Meaning: The Soul is neither born, nor does it ever die; nor having once existed, does it ever cease to be. The Soul is without birth, eternal, immortal, and ageless. It is not destroyed when the body is destroyed.

So, how such a powerful Jiva get entangled with samsara? In chapter 3, Arjuna has also asked a similar question.

**arjuna uvācha
atha kena prayukto 'yaṁ pāpaṁ charati pūruṣhaḥ**

anichchhann api vārṣhṇeya balād iva niyojitaḥ||3.36||

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

Duryodhana in Mahabharata has said:

जानामि धर्मं न च मे प्रवृत्तिः जानाम्यधर्मं न च मे निवृत्तिः। केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि॥

Meaning: I know what dharma is, yet I cannot get myself to follow it! I know what is adharma, yet I cannot retire from it! O Lord of the senses! You dwelt in my heart, and I will do as you impel me to do.

It means if mind is not kept in control, can lead to:

- Jīvātmā getting tied to body / samsara,
- one ends up with sins, despite knowing that act is not right,
- keep worrying about things which are not in one's control, or
- end up thinking on matters which one wishes not to ponder.

The reason behind this chakravyuha Bhagavān shall be unveiling in coming shlokas. The base of the universe is the set of the three attributes. Which are these three attributes and how those bind the Jīvātmā?

14.6

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

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

Sattvaguna is the best quality to have. But still ends up binding the person in following manner:

- fondness for sukha - prosperity, power, accolades
- fascination for being knowledgeable.

In chapter 16 if we refer Bhagavan has said below things for people who have demonical nature.

***idam adya mayā labdham imaṃ prāpsyē manoratham
idam astīdam api me bhaviṣhyati punar dhanam||16.13||***

***asau mayā hataḥ śhatrur haniṣhye chāparān api
īśhvaro 'ham ahaṃ bhogī siddho 'haṃ balavān sukhī||16.14||***

***āḍhyo 'bhijanavān asmi ko 'nyo 'sti sadṛīṣho mayā
yakṣhye dāsyāmi modīshya ity ajñāna-vimohitāḥ||16.15||***

Meaning: The demoniac persons think, “I have gained so much wealth today, and I shall now fulfill this desire of mine. This is mine, and tomorrow I shall have even more. That enemy has been destroyed by me, and I shall destroy the others too! I am like God Himself, I am the enjoyer, I am perfect, I am powerful, and

I am happy. I am wealthy and I have highly placed relatives. Who else is equal to me? I shall perform sacrifices (to the celestial gods); I shall give alms; I shall rejoice." In this way, they are deluded by ignorance.

So, when people get misled by their prosperity, power and accolades then it leads to entanglement. An element of pride creeps in.

Even knowledge can lead to entanglements. Like for example, after clearing Gītā Vratī exams a sense of achievement is felt. One starts to think one has done something extraordinary. When actually this is not true. There are many tougher ways by which people learn Gītā. So, the key is that comforts, want for more and pride acts as showstopper, for people having Sattvic guna.

There is need to remain alert all the time. As, acquisition of both sukha and knowledge can limit the person and one can end up getting attached to one's possessions as well as achievements.

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 explanation of Rajoguna is very exciting. Signs of Rajo guna are, Desire, Attachment, Trishna. The process flow is:

- first desire,
- can even turn to trishna, and
- above leads to karma.

Jaishankar prasad ji has put this beautifully:

कर्म का भोग भोग का कर्म, यही जड़ का चेतन आनन्द

Meaning: Like stem and roots are attached to each other, so is the case with karam and fruits of karam. And while one enjoys the fruits of karma one ends up with more karmas. And in this manner the cycle of samsara keeps moving.

śhrī bhagavān uvācha

kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ

mahāśhano mahā-pāpmā viddhyenam iha vairiṇam||3.37||

Meaning: The Supreme Bhagavān said: 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 one wishes to go above this cycle, then the solution is to cut down the Rajoguna and apply oneself towards Sattoguna. And a time will come when one has to go beyond Rajoguna, Sattvoguna and Tamoguna and look towards becoming "Trigunateeth". Later in the chapter, it's characteristics will also get discussed.

14.8

tamastvajñānajaṃ(m) viddhi, mohanaṃ(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.

alasya - Procrastination

Swami Tejomayananda's ji puts this very interestingly. For people who keeps saying will do tomorrow. He says to such people 'two maro' (means give them two slaps). Because tomorrow will never come. This is when one starts postponing.

nidrābhiḥ(s) Example, for class at 5:00 am we get up at 4:55 am. Till then keep switching off the alarm bell.

So, this 'Tamoguna' binds the Jeevatma, soul with one's body. Binds the Jīvātmā with the Samsara. And due to this Rajogun, Sattogun and Tamogun, "**anichchhann api vārṣhṇeya balād iva niyojitaḥ**" a being is impelled to commit sinful acts.

arjuna uvācha

**atha kena prayukto 'yaṃ pāpaṃ charati pūruṣhaḥ
anichchhann api vārṣhṇeya balād iva niyojitaḥ||3.36||**

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

Question & Answers

Question: *I have started to realize that I have habit of talking too much. Can this aspect be normalized?*

Answer: This is doable. Maximum of one's energy goes in digestion of food and also while speaking. So, may be due that fast means:

tamastvajñānajaṃ(m) viddhi

Hey Ajuna, Tamogun you must know that it originates from ignorance.

mohanaṃ(m) sarvadehinām

This fascinates Jīvātmā towards

pramādālasyanidrābhiḥ(s) pramad+alasya+nidrābhiḥ(s)

'pramad' has been explained very beautifully by Ramshukhdas ji. It occurs in two ways:

- not to do what one is supposed to do, and
- to do what one is not supposed to do.

Examples of pramad are:

- in winters specially during night one should avoid ice-cream. However, one ends up eating due to craving. OR
 - When guests have come in the house, and one miss on observing the basic courtesy of serving them with a glass of water.
-
- stop intake of food, or
 - keeping silent.

Question: *But my aggression comes out more when I keep silent. Kindly guide on this as well.*

Answer: These are misconceptions one creates in order to accept the way one is. Going by logic, by keeping quite anger goes away. If we have to move on the path of spirituality one will have to adopt more of shreyas and move away from preyas. The Bhagavad Gītā explains the concept of *preyas* as a way of living that only gratifies the senses in the short term. *Preyas* has a strong appeal, but its rewards are only fleeting. Instead, the Bhagavad Gītā advocates an alternative approach to life, *shreyas*, which means to delay immediate pleasure and reward in order to pursue greater spiritual growth and ultimate happiness.

Dilip Ji

Question: *Can we have more than one Guru?*

Answer: Ideally, best is to have one Guru in life. However, there is a possibility that while one took Deeksha the mind was not matured or the same was done basis advice from elders. Later one finds that there is no scope for spiritual growth. In such a situation, scriptures allow us to approach another guru and seek his concurrence for becoming his disciple for remaining lifetime.

Rashi Ji

Question: *Is there any way one can go away with Pitra Dosha?*

Answer: If one sees for upanayan of all kinds of dosha, recitation of Bhagavān's name (Japa) holds good. Additionally, one can perform Pitra pooja during shraaddh in a proper manner and also remember them during that period. During good times include them in festivities by remembering them.

Question: *But people consider Pitra Dosha as not good?*

Answer: People say many things one need not take it to heart. And it has been beautifully said:

कलयुग केवल नाम अधारा , सुमिर सुमिर नर उतर ही पारा

One way to get rid of Dosha is to get attached to Bhagavān and chant HIS name again and again. Plus, once the Bhagavad Gītā practice has set in that itself signifies that one's purification process has begun. But, during serious circumstances there is no harm in taking support of knowledge experts. And, more importantly one should keep one's mind free from thinking about it all the time.

Veena Ji

Question: *I wish to move towards Viragya (Detachment) but do not see any progress. Kindly advise how this can be worked upon?*

Answer: For getting to that state one has to resort to practice for a long period of time. If one continues to lead one's life as is, without making any changes then to reach to the said state would be difficult. Due to that one should start to move away from people, things that are binding self. Like:

- not to feed oneself with sugar or sweets,
- not to buy or accept new clothes, sarees etc.

One should keep a close watch on the mind and find where it gets attached the most. And once this gets known with discipline and tough stance one can begin the detachment process.



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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.

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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