

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 14: Guṇatraya-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/S7TgEwc2Co4>

Rise above the three Gunas, and get closer to Paramātmā

The 14th chapter of the Bhagavadgītā is **Guṇatraya Vibhaga Yoga - Yoga through Understanding the Three Modes of Material Nature.**

The second session on this chapter 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. It was followed by recitation of following prayers:

**sadāsiva-samārambhāṁ śaṅkarācārya-madhyamām.
asmadācārya-paryantāṁ vande guru-paramparām ॥**

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.

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 Partha 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.

The second session would be on understanding the mechanism of three Gunas (Sattva Guna, Rajo Guna and Tamo Guna). In Indian Philosophy the reference of three Gunas is given in all the Śāstras. Their importance calls for a deeper understanding of the three Gunas. If one is able to control the gunas, his spiritual Sādhanā becomes progressive. Different paths like Jnana Yoga, Bhakti Yoga, Karma Yoga, Dhyana Yoga, Hatha Yoga etc. can be used for spiritual upliftment. However, as the first step, the requirement is to purify one's mind and the same can be done by understanding the three Gunas (Sattva, Rajo and Tamo).

- Sattvic Guna stands **for goodness**,
- Rajasic Guna stands **for attachment and passion**, and
- Tamasic Guna stands **for inertia, darkness or when one is under the influence of aviveka** (indiscriminate, no direction, irrational).

If one wants to work on his Gunas, then as a first step the person would have to understand what each of the Gunas signify. The same will get discussed in the current chapter. Once this understanding comes, then the question of how to increase or decrease the Gunas will get addressed. The same would be discussed in detail in chapter 17.

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 three Gunas are like three different chains which bind us with the Samsara. In this shloka Bhagavān tells how Rajo Guna binds us with the Samsara.

Intentions define the type of gunas. If the intention is to attain HIM, then the actions are Sattva Guni. If actions are done out of attachment, then those would be Rajo Guni actions. Bhagavān describes the nature of Rajo Guna as extreme level of attachments to person/s or thing/s or circumstances. There is a misconception that actions are representative of Rajo Guna. All actions are not rajo guni.

For example, in Geeta Parivar the seva (action) that people offer for smooth running of Geeta learning programs is not rajasic. There is not a single moment that we are not doing something. Even while sleeping we are doing something. So, actions are taking place all the time. We cannot live without doing anything. To make this concept clear Bhagavān has repeatedly spoken about this fact in Bhagavad Gītā. For example,

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् |
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः || 3.5||

There is no one who can remain without action even for a moment. Indeed, all beings are compelled to act by their qualities born of material nature (the three guṇas).

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः |
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते || 18.11||

For the embodied being, it is impossible to give up activities entirely. But those who relinquish the fruits of their actions are said to be truly renounced.

Not all actions are rajasic actions. **The intention behind the action determines whether the same is Rajasic, Sattvic or Tamasic. If one's intention is to fulfill some attachments that is called as Rajasic action.** Selfless Seva like the one mentioned above, done with the intention to please Paramātmā is not Rajasic action.

श्री कृष्णस्य प्रीत्यर्थं

These actions are considered as Karma Yoga. The doers take it as their duty, blessing and dedicate or

link the entire effort to HIM. Seva cannot be done by anyone. People are constrained due to lack of time, resources or interest. **Who so every can do selfless seva are the blessed ones.**

Bhagavān has said here that **Rajo Guna** is **rāgātmakaṃ** - **filled with attachment**. HE further said **tr̥ṣṇāsaṅgasamudbhavam**, meaning it would be born due to following two main reasons:

- **tr̥ṣṇā** : desire to possess something that we don't have. For example, desire for the water in the desert is like tr̥ṣṇā. Craving for something generates pain. The pain is not physical, but a mental one.
- **saṅga**: attachment to things / people / circumstances. The person will always have the fear of losing his favourite possessions.

Bhagavān says that rajo Guna binds the Jīvātmā with the samsara. Jīvātmā is in the body because it has certain kind of tendency or attachment with the body. That is why jeevatma has to suffer in this world. We also get happiness in the Samsara but compared to sorrows the happiness percentage is very less. Because of tr̥ṣṇā and saṅga or Rajo Guna, a person or Jīvātmā ends up getting bound in the Samsara.

The same has been also confirmed by Bhagavān in chapter 3 when Arjuna asked the reason for people's tendency to do sins despite knowing that is bad.

अर्जुन उवाच |

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः |

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ||3.36||

Oh Krishna! Then inspired by what does this man himself even unwillingly commits this sin, as if driven by force.

श्रीभगवानुवाच |

काम एष क्रोध एष रजोगुणसमुद्भवः |

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ||3.37||

Arising from Rajogun this lust i.e. sex and this anger, an excessive eater i.e. destroyer of living being, is a great sinner. You may consider the above-mentioned sin only to be the enemy in this matter.

It is a vicious circle where unfulfilled desires lead to anger and that in turn leads to sins. Both desires and anger are born out of Rajo Guna. It further bind us with the Samsara, by way of more karmas.

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.

In this shloka Bhagavān explains Tamo Guna, the symbol of darkness/ ajnana / ignorance / aviveka.

- **tamastvajñānajaṃ viddhi**: one must know that Tamo Guna is born from ajnana.
- **mohanaṃ sarvadehinām**: the cause of illusion for the embodied souls.

Revisiting Arjuna's situation before the start of the Gītā, he became physically weak and deluded, because of his attachment to his kith and kin.

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ 1.28॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ 1.29॥

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ 30॥

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ 31॥

Arjun said: O Krishna, seeing my own kinsmen arrayed for battle here and intent on killing each other, my limbs are giving way and my mouth is drying up. My whole body shudders; my hair is standing on end. My bow, the Gāṇḍīv, 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.

His ignorance caused him to ask Bhagavān the following:

अर्जुन उवाच ।

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ 2.4॥

O Madhusudan, how can I shoot arrows in battle on men like Bhishma and Dronacharya, who are worthy of my worship, O destroyer of enemies?

निहत्य धार्तराष्ट्राणः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ 1.36 ॥

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ 1.37॥

O Maintainer of all living entities, what pleasure will we derive from killing the sons of Dhritarashtra? Even though they may be aggressors, sin will certainly come upon us if we slay them. Hence, it does not behoove us to kill our own cousins, the sons of Dhritarashtra, and friends. O Madhav (Śrī Krishna), how can we hope to be happy by killing our own kinsmen?

Later due to Bhagavān's jnana, Arjuna's ignorance got shattered and he was able to fight against the Kauravas.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ 2.19॥

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.

The vicious circle of negativity inside Arjuna was created due to delusion (Tamo Guna) which distracted him from doing his duty.

- **pramādālasya-nidrābhis tan nibadhnāti bhārata**: It deludes all living beings through

negligence, laziness, and sleep.

pramādā means doing something which one is not supposed to do, and also not doing something which the person is supposed to do. **ālasya** on the other hand means procrastination. **nidrā** or oversleeping is also a tamasic act.

Ignorance, **pramādā**, **ālasya** and **nidra** bind the Jīvātmā to the Samsara. The best way to overcome this is by practicing **Ashtanga Yoga**.

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.

- **sattvaṃ sukhe sañjayati**: Sattva Guna binds one to material happiness. It will give fake pleasures and win over the person. It's like giving a small chocolate and in return getting victory over the person.
- **rajaḥ karmaṇi bhārata** : Rajo Guna adds sorrows and binds the person with actions. Even if the person may not want to do something, but for attaining the desire they end up doing actions. For example, people do not wake up early for the yoga asana practice. But they wake up early for fulfilling their extreme desires. Sometimes they even go through sleepless nights. Their sleep gets affected due to multiple thoughts and desires in such people's mind. Such people are not able to control those thoughts. In order to overcome sleeplessness, it is all the more important to practice yoga, dhyana, Prāṇayama. as they will increase Sattva guna and decrease Rajo Guna.
- **jñānamāvṛtya tu tamaḥ, pramāde sañjayatyuta**: Tamo Guna will cover or hide whatever existing knowledge is there in mind, and the person will end up doing things one is not supposed to do or not take up things which one is supposed to do.

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 is making Arjuna aware that every being on this earth is made up of three Gunas. But that does not mean that somethings are totally sattvic, some are totally Rajasic and others are totally Tamasic. Infact everybeing has got the mixture of all these three Gunas. Sometimes one becomes Sattvic, sometimes Rajasic or Tamasic. It actually depends on which Guna is on the rise at that moment.

- **rajastamaścābhibhūya, sattvaṃ bhavati bhārata**: Sometimes, having overpowered Rajo Guna and Tamo Guna, Sattva Guna will rise.
- **rajaḥ sattvaṃ tamaścaiva, tamaḥ sattvaṃ rajastathā**: Similarly, at times, Rajo Guna will rise and Sattva and Tamo Gunas will decrease. Sometimes Tamo Guna will rise and Sattva and

Rajo Gunas will decrease.

What matters is the ratio. If one is able to maintain Sattva Guna on the rise, then one ends up with more spiritual progress. If one's Rajo Guna is hyperactive, then one will go through pain and sorrow. If Tamo Guna is on the higher side then the person shall end up with Ajnana, and inertia. He ends up doing nothing, which means stagnation and the same will lead the person to becoming useless.

So, these three Gunas are not in equal position at all times. The type of action/s one undertakes and the habits one has determines the ratio of the Gunas.

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.

Bhagavān tells here how to know the level of Sattva Guna.

- **sarvadvāreṣu dehe'smin, prakāśa upajāyate**: Our body has 9 gates (two eyes, two ears, two nostrils, one mouth, anus, and genitals). Through the 9 gates of the body, if the person allows only light (knowledge) to enter.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी |
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् || 5.13||

The embodied beings who are self-controlled and detached reside happily in the city of nine gates free from thoughts that they are the doers or the cause of anything.

- **jñānaṃ yadā tadā vidyād, vivṛddhaṃ sattvamityuta**: then that would lead to manifestation of only goodness.

For example, when we see a child studying on his own, without any push or force that shows that his Sattva Guna is positioned at a higher level. Compared to that if a child is not studying despite being pushed or forced, one can say that his Sattva Guna is at a lower level. Same is the case with food. If one is not craving for spicy, oily food and relishes simple homemade food, it indicates that the person's sattvic guna is on the rise. Whenever one gets a notification about such state of being then one should try to maintain that and stay there for as much time as is possible. The more Sattva Guna actions the person would do, more the Sattva Guna will increase.

14.12

lobhaḥ(ph) pravṛttirārambhaḥ(kh), karmaṇāmaśamaḥ(s) sprhā, rajasyetānijāyante, vivṛddhe bhatarṣabha. 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.

- **lobhaḥ**: greed,
- **pravṛttira**: actions undertaken for fulfilling the greed,
- **ārambhaḥ**: exert

- **karmaṇa**: for fruitive actions
- **āmaśamaḥ**: restlessness,
- **sprhā**: craving,
- **rajasyetānijāyante, vivṛddhe bharatarṣabha**: due to the predominance of Rajasic Guna a person ends up with above symptoms and tendencies.

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.

- **aparakāśo**: the person will remain ignorant / no light / uneducated / unenlightened,
- **'apravṛttiśca**: and due to the above the person will not be able to perform action/s,
- **pramādo**: become negligent
- **moha eva ca** : and delusioned
- **tamasyetāni jāyante, vivṛddhe kurunandana**: due to predominance of Tamo Guna one will end up with above symptoms and tendencies.

If one becomes aware of above state of being, then the person should get alarmed and instantly take up something Sattvic so that this state does not become permanent. Else this will not remain under his control and the person will not be able to come out of it.

14.14

yadā sattve pravṛddhe tu, pralayaṃ(m) yāti dehabhṛt, tadottamavidāṃ(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.

In this shloka, Bhagavān is telling the result of these three Gunas.

yadā sattve pravṛddhe tu: when one's Sattvic Guna is increased, **pralayaṃ yāti dehabhṛt**: and the person is going to die, **tadottamavidāṃ lokān amalānpratipadyate** :in such state of mind the person will attain the Uttama Loka, one of the premium Lokas.

In chapter 8, HE said:

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ 8.5॥

Those who relinquish the body while remembering ME at the moment of death will come to Me. There is certainly no doubt about this.

According to Hindu religion the entire universe contains 7 upper worlds and 7 lower worlds:

Upper Lokas

- **1. Satya-Loka:** Brahma Loka or Satya-Loka planetary system is not eternal. Abode of Truth or of Brahma, where atman are released from the necessity of rebirth.
- **2. Tapa-Loka:** Abode of tapas or of other deities. Ayohnija Devadas live here.
- **3. Jana-Loka:** Abode of the sons of Brahmā ji.
- **4. Mahar-Loka:** The abode of great sages and enlightened beings like Markendeya and other rishis.
- **5. Svar-Loka:** Region between the sun and polar star, the heaven of the god Indra. Indra, Devatas, Rishies, Gandharvas and Apsaras live here: a heavenly paradise of pleasure, where all the 330 million Hindu gods (Deva) reside along with the king of gods, Indra.
- **6. Bhubar-Loka** (aka Pitri Loka): Sun, planets, stars. Space between earth and the sun, inhabited by semi-divine beings. It is a real region, the atmosphere, the life-force.
- **7. Bhur-Loka:** The Vishnu Purana says that the earth is merely one of the thousands of billions of inhabited worlds like itself to be found in the universe.

The Seven Underworlds:

- **1. Atala-Loka:** Atala is ruled by Bala – a son of Maya – who possesses mystical powers. By one yawn, Bala created three types of women – svairiṇīs , who like to marry men from their own group; kāmīṇīs, who marry men from any group, and the puṁścalīs.
- **2. Vitala-Loka:** Vitala is ruled by the god Hara-Bhava – a form of Shiva, who dwells with attendant ganas including ghosts and goblins as the master of gold mines. The residents of this realm are adorned with gold from this region.
- **3. Sutala-Loka:** Sutala is the kingdom of the pious demon king Bali.
- **4. Talatala-Loka:** Talātala is the realm of the demon-architect Maya, who is well-versed in sorcery. Shiva, as Tripurantaka, destroyed the three cities of Maya but was later pleased with Maya and gave him this realm and promised to protect him.
- **5. Mahatala-Loka:** Mahātala is the abode of many-hooded **Nagas** (serpents) – the sons of Kadru, headed by the **Krodhavasha** (Irascible) band of Kuhaka, Taksshaka, Kaliya and Sushena. They live here with their families in peace but always fear Garuda, the eagle-man.
- **6. Rasatala-Loka:** Rasātala is the home of the demons – Danavas and Daityas, who are mighty but cruel. They are the eternal foes of Devas (the gods). They live in holes like serpents.
- **7. Patala-Loka:** The lowest realm is called Patala or Nagaloka, the region of the Nagas, ruled by Vasuki. Here live several Nagas with many hoods. Each of their hood is decorated by a jewel, whose light illuminates this realm.

Those people who have an increase in Sattva Guna at the time of their death, are likely to get Yonis like Devtas, Yakshas or even Gandarvas etc.

14.15

**rajasi pralayaṃ(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.

- **rajasi pralayaṃ gatvā, karmasaṅgiṣu jāyate:** people who have to do lot of karmas. rajo guni people most of the time they get human body. Such people are so absorbed in karmas that

they do not get time for even eating and sleeping.

- **tathā pralīnastamasi, mūḍhayoniṣu jāyate**: people having tamasic state of being, on death will end up with allotment of animal kingdom as their new yoni.

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.

- **karmaṇaḥ sukṛtasyāhuḥ, sāttvikam nirmalam phalam**: It is said the fruit of actions performed in the mode of goodness bestow pure results.
- **rajasastu phalam duḥkham**: pain or sorrow is the result of Rajo Guna. Whenever one goes through sorrow or pain, a little analysis will make the person realize that the situation has arisen due to his Rajo Guna,
- **ajñānam tamasaḥ phalam**: ignorance / darkness is the result of Tamo Guna.

14.17

**sattvātsañjāyate jñānam(m), rajaso lobha eva ca,
pramādamohau tamaso, bhavato'jñānameva ca. 14.17**

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

Bhagavān says knowledge emerges from practice of Sattva guna. As sattva guna increases, knowledge also increases and leads to enlightenment. Greed emerges from Rajoguna; desires and ignorance emerges with Tamasic guna.

14.18

**ūrdhvam(ñ) gacchanti sattvsthā, 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.

Paramātmā further says that the sadhak who is predominantly influenced by the mode of goodness (sattva) are on a path of spiritual growth and elevation. Those with a sattvic nature tend to be pure, calm, and focused, leading to a higher state of consciousness. Sattva is associated with ethical behavior, knowledge, and wisdom, which contribute to upward progress.

Those with Rajasic guna in predominance have mode of passion stay in the middle layers while the tamasic are in the mode of ignorance stay at the lower layers.

14.19

**nānyaṃ(ñ) guṇebhyaḥ(kh) kartāraṃ(m), yadā draṣṭānupaśyati,
guṇebhyaśca paraṃ(m) vetti, madbhāvaṃ(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.

Bhagavān says there is no other mechanism that decides the fate of human beings other than these three gunas. Every thing is dependent on these three gunas. Paramātmā further says O Arjuna, it is not you who are killing the kauravas. Body is not killing another body. It is trigunas killing other trigunas. It is said "**Guna Guneshu Varthante**". Once a sadhak goes beyond these three gunas, he becomes almost equal to the Paramātmā.

14.20

**guṇānetānatītya 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.

After crossing these three gunas, the sadhak goes beyond the cycle of life and death, and reaches a stage of "**Vimukthi**" - the stage of Liberation. The body is freed and gets **mukti**.

14.21

**arjuna uvāca
kairliṅgaistrīnguṇānetān, 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 asks Bhagavān to list out the characteristics of sadhaks who have crossed these three gunas and their techniques of overcoming these gunas.

14.22

**śrībhagavānuvāca
prakāśaṃ(ñ) ca pravṛttiṃ(ñ) ca, mohameva ca pāṇḍava,
na dveṣṭi saṃpravṛttāni, 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.

Paramātmā replies that a person who is not attached to **prakāśam** (sattvik guna), **pravṛttim** (rajasic guna) and **moham** (tamasic guna) is considered to have crossed beyond these three gunas.

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.

Bhagavān further says that such a sadhak is considered "**Triguna teeta**", who is not moved by the three gunas.

The gunas influence the mind but **Triguna teeta** is unaffected, unmoved, unattached to them and remains stable and strong. Body and mind are affected by the gunas, thus influencing right or wrong doing. But Atman or soul is beyond all these. Hence trigunas cannot affect the "Real ME".

14.24

**ṣamaduḥkhasukhaḥ(s) svasthaḥ(s), ṣamaloṣṭāśmakāñcanaḥ,
tulyapriyāpriyo dhīraḥ(s), tulyanindātmasaṃstutiḥ. 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.

Sri Krishna tells Arjuna that such a person who is established in HIMSELF "**svasthaḥ**" sees gold and glass (stones) as same. He does not differentiate between good and bad, or blames and praises. He is not affected by any of these situations. He just looks inside his mind and holds his mind on Paramātmā.

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.

A **trigunaateeta** is beyond honor and dishonour, friend and foe, and is free of worldly attachments. He renounces the doership attitude, and behaves equally in all situations with all people.

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.

The **trigunateeta** believes in one Paramātmā, and prays to HIM with bhakti. He crosses beyond the trigunas, acquires all the good qualities and is considered as "Brahmān". In vedanta, Brahmān means Paramātmā, the supreme reality. The one who crosses the trigunas is equal to the supreme Brahmān.

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.

Bhagavān concludes by saying that HE is the foundation of Brahmān , the immortal, the imperishable, the eternal dharma, and the supreme bliss.

Sri Krishna declares HIS supreme position as the foundation of all existence. HE identifies HIMSELF with the ultimate reality, immortality, imperishability, eternal righteousness (dharma), and absolute bliss. Krishna Paramātmā emphasizes HIS divine nature and HIS role as the source of all that exists.

Questions and Answers :

Murali Ji:

Q: a. Is it selfish of us to desire to become one with God?

A: No, it is not selfish motive to become one with God. We will be nearer to God when we cross the trigunas. For e.g. Bharata wanted to take many births and be with Sri Rama. That does not mean he was selfish. That is the level of bhakti he had for Sri Ramachandra Prabhu. Pujya Guruji says it is fine to pray to god for fulfilment of some of our desires which are genuine because, by fulfilment of those desires we get more faith on the Paramātmā and will want to walk further on the spiritual path to attain salvation.

Q: If we do any thing wrong unknowingly, is it considered as a sin?

A: Any wrong doing if done knowingly, and willingly is considered a sin, otherwise it is not considered as sin.

Hansa Ji:

Q: What is meaning of Asamah?

A: It means Asanti. When we do not have any thoughts, we have a clear mind. If our mind is full of thoughts there is no clarity, which leads to asanti.

Eswara dutta Ji:

Q: Why should we go beyond the Sattva guna as it is considered as best of the gunas? Is it possible to become Trigunateeta?

A: Sattvik guna is good but it binds us with the samsara. We need to go beyond the trigunas. It is possible to become Trigunateeta with practice. With intense practice, we may attain that state.

Anitha Ji:

Q: What does the word 'drushta' in 19th sloka mean?

A: "Drushta" means "Sakshi". It is an upper level of mind where a person just witnesses any action but never gets affected by it. Any sadhak who crosses beyond the trigunas is considered a "Drushta".

Sushma Ji:

Q: Even though I would love to read and memorize gītā , doing Prāṇayam etc, I am unable to do it because of hectic work at office. How can I practice?

A: Doing our work (karma) with utmost sincerity is equal to doing pooja, meditation etc. Try to create a small space for reading Gītā and practice it now and then.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṃ(m) yogaśāstre śrīkṛṣṇārjunasaṃvāde
Guṇatrayavibhāgayogo nāma caturdaśo'dhyāyaḥ.**



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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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