

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 14: Guṇatrāya-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/7jWum2SQArY>

Prakṛti's Triad of Gunas & Their Dominance

Chapter 14 of Śrīmad Bhagavadgītā is : **Guṇa Trāya Vibhāg Yog - The Yog to understand the three modes of material nature**

The session begins with the prayer.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः ॥

कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतः क्लेशनाशाय गोविन्दाय नमो नमः ॥

रत्नाकराधौतपदां हिमालय किरीटिनीम् ।
ब्रह्मराजर्षिरत्नाढ्यां वन्दे भारतमातरम् ॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतीम्- अष्टादशाध्यायिनीम् अम्ब त्वामनुसन्दधामि भगवद्- गीते भवद्वेषिणीम् ॥

Before deep diving into this chapter, let's understand the chronology of the divine transcendental knowledge that was imparted by Bhagavān during the conversation of Gītā. The Śrīmad Bhagavad Gītā is primarily a conversation between Bhagavān and Arjuna. The first chapter explains the internal state of Arjuna on the battlefield during the war of Mahabharat. He was gripped by anxiety and confusion as he has to slay his elders, teachers and kinsman. Arjuna refuses to take part in such a battle where his hands would be tainted with the blood of his kinsman and requests Bhagavān to guide him and advice on the proper path of action.

In Chapter 2, Bhagavān starts to impart the divine knowledge of Gītā by explaining the immortal-nature of the soul, which is eternal and imperishable. HE then explains the concept of Karma Yog in the 3rd Chapter and advises one to fulfill the prescribed duties externally by remaining detached from them internally. Bhagavān then explains how one can control practice the control over the senses, the path to purification of the mind and the path of renunciation of actions across Chapters 5 and 6.

Bhagavān then explains Jñāna Vijñāna Yog which is classified as Chapter 7 where HE describes the material and spiritual dimensions of the supreme divine. HE explains that everything has originated from HIM and rest in HIM. HE also explains what decides the destination of the soul after death in Chapter 8. Bhagavān then reveals the most confidential knowledge in chapter 9 - Rāja Vidyā Rāja Guhya Yog, which is a confluence of Bhakti Yog, Jñāna yog and Karma Yog. HE then increases Arjuna's bhakti by describing His infinite glories, manifestations, magnificence and opulence in Chapter 10 - Vibhūti Yog. Bhagavān then reveals HIS infinite divine cosmic form or displays HIS Vishwaroop Darshan in Chapter 11 based on Arjuna's request. HE then explains Bhakti Yog or the Yog of devotion by which one can attain the Supreme Divine in Chapter 12.

Bhagavān then explains Kṣhetra Kṣhetrajña Vibhāg Yog in Chapter 13. The term kṣhetra (the field) and kṣhetrajña (knower of the field) is introduced in Chapter 13. In simple terms, the 'field' may be considered the body and the soul as the 'knower of the field.' The field also includes the mind, intellect, ego, and all other components of material energy or Prakṛti. The knower of the field also represents the supreme divine. The entire universe or cosmos is the creation from the union of kṣhetra (the field) and kṣhetrajña (knower of the field). HE bifurcates the Atma tattva and Prakṛti Chapter 13 and describes them in detail.

HE concludes this topic with the below shloka from Chapter 13:

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ 35॥

Those who perceive with the eyes of knowledge the difference between the body and the knower of the body, and the process of release from material nature, attain the supreme destination. Those who understand this distinction and are realized in the self will then attain the supreme divine.

In Chapter 14, Bhagavān explains the nature of His material energy, which is the source of the body and its elements. HE also describes the material nature constitutes of three gunas (modes) - sattva (goodness), rajas (passion), and tamas (ignorance). Since the body, mind, and intellect are material in nature, they would possess or inherit the three modes, and a combination of these gunas forms the basis of one's character which will be explained in detail in this Chapter. Bhagavān explains how the influence of the three gunas binds the soul to the material realm. HE also explains how one could cut through the bondage of the material realm by releasing oneself from the influence of the three gunas (Gunateta) and walk on the path of liberation by attaining the Atma Gyaan.

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.

Bhagavān begins this chapter by saying that HE shall once again explain the supreme wisdom to Arjuna, the best of all knowledge. Bhagavān emphasises here that HE shall once again explain the supreme knowledge or wisdom. One needs to understand that there is only one supreme absolute truth. However, a learned one would explain the various forms of the supreme absolute truth so that the learner can attain and comprehend this absolute truth through various forms.

Explaining the absolute truth in various forms is called:

एकं सद् विप्रा बहुधा वदन्ति

The supreme absolute truth manifesting in multiple forms.

Bhagavān also mentions that by knowing this supreme wisdom, one can ascend to the highest perfection and attain Parama Siddhi or the Paramātmā HIMSELF. Let's understand the term Jnana. One is able to comprehend the object with the senses, say one is able to identify a mango tree with the sense of sight or identify a passing by train with the sense of sound, or identifying with the sense of taste, so on and so forth. Usage of senses to perceive an entity is called Jnana or the general knowledge. The deeper knowledge about the mango tree, its characteristics and composition or understanding the botany of the tree becomes Vigyaan or scientific knowledge. However, the most superior knowledge or wisdom is the Atma Jnana or the knowledge about the self (self-realization).

As stated in the below shloka from Chapter 13:

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 12॥

Bhagavān mentions that one needs to remain situated in the state of Atma Gyaan or self-realization constantly at all times.

If one lights a torch, one can see the area which is lit by the torch light, which is within the radar of the torch. However, one would be able to see everything around clearly with the sunlight. Similarly, attaining self-realization and remaining situated in the same constantly is the supreme wisdom, while everything else is ignorance. The term Iham refers to this material realm and the term Param refers to the spiritual realm. One can attain Atma Gyaan even in this material realm without being deluded by the distractions or delusions of the material world. Bhagavān mentions that HE shall explain this supreme wisdom in this Chapter, by knowing which, all the great saints attained the highest perfection (Parama siddhi or the Paramātmā HIMSELF).

14.2

**idaṃ(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).

Dnyaneshwar Maharaj ji said:

एन्हवीं ज्ञान हें आपुलें । परी पर ऐसेनि जालें ।

जे आवडोनि घेतलें । भवस्वर्गादिक ॥ ४२ ॥

This knowledge may be ours but, having found pleasure in this life and in the heaven world, it has

become foreign to us.

तैसैं येणें पाहलेया । ज्ञानजात जाय लया ।

म्हणौनियां धनंजया । उत्तम हें ॥ ४७ ॥

Similarly, O winner of wealth, when [true knowledge] is a awakened all forms of ignorance vanish and it is therefore the highest.

Dnyaneshwar Maharaj says that although this supreme knowledge is deep within the embodied soul, one is unable to realize the same due to the illusions of the material realm. One is deluded with the worldly pursuits, chasing material happiness and gripped by ignorance due to which one is unable to look within and realize the supreme wisdom. After sunrise, one is unable to see the moon or the stars similar to the night sky and one is only able to see the radiance of the sun. In the same manner, the one who ascends to the highest perfection by attaining the Atma Gyaan, everything else appears to be mundane as the ignorance is dispelled.

Bhagavān mentions that those who take refuge in this wisdom will be united with HIM. HE uses the term sādharmaṃyam which implies to acquire a similar divine nature as the Divine HIMSELF. The embodied soul acquires divine qualities. When the entire cosmos comes into existence and undergoes annihilation, the supreme divine remains undisturbed. All the creations arise from HIM as HE is the source and then rests within HIM. Similarly, the soul which attains divine qualities and similar divine nature remains undisturbed by the cosmic creation and annihilation.

As Bhagavān has mentioned HIS divine nature in Chapter 4:

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६॥

Although HE is unborn, who is the source of all entities of this cosmos, with an imperishable nature, HE appears in this world by virtue of HIS divine power.

Dnyaneshwar Maharaj ji said:

अर्जुना तयापरी । सरली द्वैताची वारी ।

नांदे नामार्थ एकाहारी । मीतूविण ॥ ५६ ॥

So, O Arjuna, when the activity of dualism ceases, they and I live in one place, with one name.

म्हणौनि जन्मक्षयां- । अतीत ते धनंजया ।

मी जालें ज्ञाना इया । अनुसरोनी ॥ ५९ ॥

Therefore, O winner of wealth, those who have followed the path of union with ME have transcended birth and death.

Dnyaneshwar Maharaj explains that the ignorant one sees oneself distinct with the other. When one identifies oneself with one's own body, the distinction pervades, and this is a sign of ignorance. When one ceases to identify oneself with one's own body, the distinction with the other also ceases to exist. When one realizes that the soul is imperishable and adorns the body, one rises from ignorance and ascends towards realizing the supreme knowledge.

**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.

In this shloka, Bhagavān explains that the Brahmā or the material energy called prakṛiti, is the womb. The entire cosmos and the living entities emerge from this womb. The supreme divine then infuses Chaitanya or consciousness into each of these entities that emerge from the womb or Prakṛti. Consider a couple. The wife is often addressed as better half. Similarly, Bhagavān addresses HIMSELF as Brahmā and Prakṛti as Mahad Brahmā. One needs to remember here that Prakṛti or the material energy also arises from the Divine HIMSELF.

Dnyaneshwar Maharaj ji said:

विकारां बहुवस थोरी । अर्जुना हेंचि करी ।

म्हणौनि अवधारीं । महद्ब्रह्म ॥ ६८ ॥

O Arjuna, because through it the whole vast extent of manifestation takes place; therefore it is called the Mahad Brahma (Great Brahma).

वेदांतीं इयेतें माया । ऐसें म्हणिजे प्राज्ञराया ।

असो किती बोलों वायां । अज्ञान हें ॥७०॥

O Prince of wisdom, the Vedantists declare it to be illusion [maya]; what need is there to quote any others? Matter is, indeed, ignorance.

आपला आपणपेयां । विसरु जो धनंजया ।

तेचि रूप यया । अज्ञानासी ॥ ७१ ॥

It is called ignorance because through it arises that forgetfulness of our true nature as the Self, O conqueror of wealth.

हालविलिया जाय । निश्चळीं तरी होय ।

दुधीं जैसी साय । दुधाची ते ॥ ७३ ॥

As when milk is undisturbed cream gathers on its surface but is not visible when the milk is shaken.

Dnyaneshwar Maharaj says that one is gripped by ignorance as one forgets the concept of soul and body. One is constantly identifying the oneself with the physical body instead of the soul which is the source of all ignorance. Consider the example of a glass of milk. Upon constant stirring, the thin film of fat is unseen on its surface. Upon leaving it for a while, the thin film of fat reappears on the surface of the milk. Similarly, when one is constantly contemplating on the concept of Atma Gyaan, one is on the path to dispel ignorance. When one comes in contact with the worldly knowledge and pursuit time and again, one is again gripped by ignorance and illusion of the material realm.

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.

In this shloka, Bhagavān explains that the HIS material energy or Prakṛti is the source or mother of all beings. For all species of life that are produced, the material nature is the womb, and I am the seed-giving Father. Hence, all entities and living beings originate from the same mother Prakṛti and the same supreme divine father.

Consider the example where one identifies oneself as Punjabi, Marathi, Gujarathi etc., based on the region or language spoken. If one identifies oneself as an Indian, then the regional and linguistic barriers cease to exist. Similarly, when one who attains Atma Gyaan, one would stop differentiating oneself from the other and experience a state of oneness where one sees the Divine in all entities.

The below shloka explains this state of oneness.

**अयं निजः परो वेति गणना लघु चेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥**

For those whose heart is flowered, the whole earth is family and for those whose heart is small, they think it is their own, it is alien.

However, the embodied soul is deluded by the illusions of the material realm or Maya and is hence unable to attain the Atma Gyaan. In the previous era, one was fascinated to watch cinema in the open or closed theatres. In current times, one is now fascinated with mobile phones and ever evolving digital technology. Similarly, Prakṛti or the material energy or the Maya is the better half of the Divine, the spiritual father and is ever evolving and constantly changing.

Dnyaneshwar Maharaj ji said:

**तरी माझी हे गृहिणी । अनादि तरुणी ।
अनिर्वाच्यगुणी । अविद्या हे ॥ ८७ ॥**

This ignorance is My wife eternal yet ever youthful and of indescribable qualities.

**याकारणें मी पिता । महद्ब्रह्म हे माता ।
अपत्य पंडुसुता । जगडंबरु ॥ ११६ ॥**

For this reason, O son of Pandu, I am the father, Mahat Brahma is the mother, and the child is the manifested universe.

**आतां शरीरें बहुतें । देखोनि न भेदें हो चित्तें ।
जे मनबुद्ध्यादि भूतें । एकेंचि येथें ॥ ११७ ॥**

Now seeing these innumerable bodies, do not let thy mind think in terms of diversity, for mind, intelligence and the other elements all are one.

**हां गा एकाचि देहीं । काय अनारिसें अवयव नाहीं ? ।
तेवीं विचित्र विश्व पाहीं । एकचि हें ॥ ११८ ॥**

Are there not different parts of the same body? In the same way thou should see all this varying universe as one.

**आणि संबंधु तोही ऐसा । मृत्तिके घटु लेंकु जैसा ।
कां पटत्व कापुसा । नातू होय ॥ १२० ॥**

So, too, I am related to everything. As a pitcher is a child of the earth and woven cloth the grandson of cotton.

आम्हां आणि चराचरा । संबंधु तैसा ॥ १२१ ॥

So am I related to all living and inanimate things.

अळंकारातें आलें । तरी सोनेपण काइ गेलें ? ।

Is gold lost when it is made into ornaments?

म्हणौनि जग परौतें । सारूनि पाहिजे मातें ।

तैसा नोव्हे उखितें । आघवें मीचि ॥ १२७ ॥

So then if this universe is drawn aside I shall be seen behind it. It is not different from Me; I am, in fact, all that is.

Dnyaneshwar Maharaj explains that the entire cosmos or the universe is the child of the Prakṛti (the divine mother) and the supreme divine father. Consider the example where cotton plant arises from the soil. Hence, soil is the mother. From the cotton arises the threads, from which the garment is produced. Similarly, Paramātmā is the source of all creations, and the entire cosmos is the child of HIS supreme Divine. One would be able to perceive the entire cosmos as a single entity, devoid from differentiation when one understands this concept.

Consider the example of an ornament made of gold. Although the essence of the ornament is gold and this composition is not seen to the eye, similarly, the Paramātmā or the supreme divine is present within every entity, which is not seen by the material eyes under the realm of Maya. Dnyaneshwar Maharaj says the one who thinks that the Supreme Divine would be visible upon separating the entities of Prakṛti is a misconception. HE resides within all the creations that arise from Prakṛti and HE is the source of all creation.

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.

In this shloka, Bhagavān explains the reason due to which one feels caught or bounded by Maya or the material world. This refers to the soul which is yet to attain liberation from the cycle of birth and death.

Dnyaneshwar Maharaj ji said:

बंधु कां न बंधिजे । हें जाणणें मज माझें ।

नेणणेनि उपजे । आपलेनि ॥ १३५ ॥

It is through ignorance that it is not known whether I am subject to this bondage or not

तरी कोणें गुणें कैसा । मजचि मी बंधु ऐसा ।

आवडे तें परियेसा । अर्जुनदेवा ॥ १३६ ॥

Listen, O divine Arjuna, to the way in which I seem to subject Myself to this bondage

तरी क्षेत्रज्ञदशे । आत्मा मोटका पैसे ।

हें देह मी ऐसैं । मुहूर्त करी ॥ १४५ ॥

As soon as the Self enters the body as the knower of the field, it becomes identified with the body

आजन्ममरणांतीं । देहधर्मीं समस्तीं ।

ममत्वाची सूती । घे ना जंव ॥ १४६ ॥

At the moment when it commits itself to all the conditions of the body from birth to death.

As explained by Dnyaneshwar Maharaj, the moment one attains Atma Gyaan, one cuts through the bondage of the material world and attains liberation.

In this shloka, Bhagavān explains that the material energy or Prakṛti consists of three guṇas (modes) - sattva (goodness), rajas (passion), and tamas (ignorance). Like how the rope is used to bind an entity, these modes bind the eternal soul to the perishable body. An embodied soul is bound to perform Karma or action. Even when the soul relinquishes the physical body at the time of death, it adorns a new body in the next lifetime. One needs to elevate and acquire the supreme knowledge or Atma Gyaan to liberate oneself from the bondage of soul to the perishable body. Until the moment where one is able to relinquish the belief or Bhaav "I am my body" or ME consciousness, one would not be able to cut through the bondage of material realm or Prakṛti or Maya.

In this chapter, Bhagavān explains how the three gunas of Prakṛti influences and forms the basis of one's character is explained in this chapter. For a car to function, it would require an engine and petrol. Its movement is controlled with steering wheel, brakes and other parts of the automobile. Similarly, the three gunas of Prakṛti controls one's nature and true character.

Sattva Guna (mode of goodness) could be compared to the steering wheel, which guides one on the right path of action, Rajo Guna (mode of passion) could be compared to the petrol which fuels the movement or progress, while the Tamo Guna (mode of ignorance) could be compared to the brakes which could be applied when required. However, one amongst the three Gunas overrides the other which results in disfunction, which may cause desynchronization. The soul is gripped by the influence of these dominating modes. From this chapter, one will be able to learn how to balance the three gunas and use the same to uplift and elevate oneself.

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.

Bhagavān refers to Arjuna as a sinless one. He was able to comprehend the pure and divine knowledge of Gītā as he had a pure and elevated state of consciousness. One could also practice Karma Yog to purify one's consciousness, which would then aid one to comprehend and imbibe the teachings of Gītā.

चित्तस्य शुद्धये कर्माः।

Action is for the purification of mind.

In this shloka, Bhagavān explains the nature of Sattva Guna which is serene and illumination. With the mode of goodness or sattva guna, one's wisdom is illuminated, and in turn helps one to walk on the path of virtue. One would be able to take the right path from a serene state which is influenced by sattva guna.

One might now contemplate that if sattva guna bestows serenity, tranquility, good virtue and illuminate one's intellect with good wisdom, then how could this guna bind the soul to the material realm. Bhagavān clarifies by saying that excess of Sattva guna causes attachment to happiness from which pride or ego will stem and this binds the soul to the material realm. Consider a seeker studying Bhagavad Gītā. The moment where the seeker starts to feel that they have mastered Gītā with partial knowledge, the seeker is gripped by pride and ego. One is gripped by self-centered consciousness or "ME" consciousness.

As they say - **"Empty vessels make more noise"**. Half-filled pot with water makes heavy noise when compared to a fully filled pot. Similarly, a seeker with full knowledge will not swell with pride or ego and willing to learn more so that the excess will be shared with others. Only empty vessels make a heavy noise. Bowing down makes one to learn more. When one is gripped by pride or ego arising from attachment towards happiness, it would bind one to the material realm.

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.

In this shloka, Bhagavān explains the nature of Rajo Guna (mode of passion) and how it binds the soul to the material realm. Rajo guṇa is of the nature of passion. When one is influenced by Rajo guna, one is in a constant pursuit towards worldly desires and affections, and this binds the soul through attachment to fruitive actions.

Desire is that state of mind which is always empty. Desire is an insatiable state where one desires for more and more. In a state of desire which is influenced by Rajo Guna, one functions from a state of ME consciousness and is engrossed in worldly pursuits of status, prestige, power and attachment towards actions and their fruits. This mode of passion fuels desires and the desires in turn increase the mode of passion further and the soul is trapped in this whirlpool of attachments and desires. This binds the soul to the material realm.

If one desires to experience the swing, read a book, duration of exercise or performing actions at workplace, one needs to set a duration for these actions and then rest for a stipulated time. Some embodied souls are so engrossed in pursuit of worldly desires and pleasures due to which they end up missing prescribed duties at home (say spending the required time with children and giving them the required attention or support).

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.

Pramāda: refers to an illusion. / misunderstanding of reality.

Dnyaneshwar Maharaj ji said:

सर्वेन्द्रिया जाड्य । मनामार्जीं मौढ्य ।

माल्हाती जे दार्ढ्य । आलस्याचें ॥ १७९ ॥

The senses are dulled, stupidity enters his mind and sloth becomes firmly established

आणि निद्रेविषयीं चांगु । जीवीं आथि लागु ।

झोंपीं जातां स्वर्गु । वावो म्हणे ॥ १८६ ॥

The one desire of his heart is for sleep and as he falls asleep even the bliss of heaven would give him less pleasure.

तेवीचि आक्रोशबळें । व्यापारे कोणे एके वेळे ।

निगालें तरी आंधळें । रोषें जैसें ॥ १८९ ॥

Should he be compelled to work at any time he would set about it like a man enraged

वणवा मियां आघवा । पांखें पुसोनि घेयावा ।

पतंगु पां हांवा । घाली जेवीं ॥ १९१ ॥

Like a moth with the delusion that it could put out a whole forest fire with its wings

In this shloka, Bhagavān explains the nature of Tamo Guna (mode of ignorance) and how this binds the soul to the material realm. From Tamo guṇa, ignorance stems and causes illusion for the embodied souls. It deludes all living beings through negligence, laziness, and sleep. Although certain hours of sleep is necessary, excess of sleep and laziness arises from the influence of Tamo guna which causes negligence and pushes one deeper into ignorance.

Those gripped by Tamo guna take pleasure in excess sleep and laziness. Like how a blind person is unable to find the right direction, the one deluded by this state is unable to channelize the actions in the right direction. The insect 'Patang' or a moth is like a butterfly which assumes that it would be able to put off the forest fire with its wings. However, it ends up burning itself. Similarly, the one under the influence of Tamo Guna ends up performing erroneous actions.

Hence, one needs to contemplate and identify which amongst the three gunas is influencing one's character. Bhagavān explains how one could balance the three gunas and how one could attain liberation from the material realm by freeing oneself from the influence of these three gunas in the forthcoming shlokas that would be explained in the next session. By rising beyond the influence of these three gunas, one becomes a Gunateeta and ascends towards Atma Gyaan.

Question and Answer:

Gayathri Ji

Question: With Rajo guna (mode of passion), one is able to set higher goals and achieve them from Karma or actions. One would need Rajo guna to rise and attain growth in actions.

Answer: Rajo guna is required to attain goals. However, if one is unable to draw a healthy line and is always gripped by attachments towards fruits, one would be bound to the material world. One needs to perform Karma or prescribed duties, however, one needs to have the wisdom and draw a line or a limitation on the same. If one keeps driving a car constantly, the engine would give up. Similarly, if there is no limit on the attachment towards actions and its fruits, constant pursuit towards material goals, one would be bounded to the material world.

Anil Ji

Question: When desires are not fulfilled, one is gripped by misery. Expectations from other (Say children) leads to disappointment. From which guna arises expectation and desires?

Answer: One needs to learn to see faults in the self instead of finding faults in the other. One needs to set right one's internal state instead of finding faults and shifting blame on the other.

As it is said:

गालिब ताउम्र ये भूल करता रहा, धूल चेहरे पर थी, आईना साफ करता रहा.

Hence, one needs to work on oneself instead of the other. This chapter teaches one to elevate from Tamo guna towards Rajo Guna and from Rajo guna towards Sattva guna and then release oneself from all the three gunas. One who is in this state by being free from the influence of all the three gunas is Gunateeta and Bhagavān describes the traits of a Gunateeta in this chapter.

Alka Ji

Question: Please explain the nature of Tamo guna.

Answer: It deludes all living beings through negligence, laziness, and sleep.

Question: Is it not the right way to proceed by being detached from all activities.

Answer: It is necessary only to rest during the night's sleep. Otherwise, during the day, one needs to be devoid of Tamo guna to perform prescribed duties. One needs to learn to strike a balance between the three gunas. One can start practicing Karma Yog to cut through the mode of ignorance and to purify one's consciousness. When one shifts from ME consciousness, one would be able to strike a balance between the three gunas. It comes with constant practice. Although it is extremely difficult, it is not impossible and one would be able to attain this state in this lifetime or in forthcoming lifetimes.

Ajit Ji

Question: Why is Arjuna addressed as Bharata in this chapter?

Answer: Arjuna is from Bharata vamsha and hence is addressed as Bharata.

Sanka Ji

Question: How can one control Tamo Guna?

Answer: One needs to rise before sunrise and try engaging in brisk walk, exercise or Yoga. One needs to make an effort to rise above from laziness.

Geetha Ji

Question: If one builds more of sattva guna, one would automatically decluth from Rajo and tamo guna.

Answer: Firstly, one needs to dispel tamo guna and move towards Rajo guna. Then one needs to aim to reach sattva guna and then a Gunateeta. This is a process which takes time and practice. One cannot have only Sattva, Rajo or Tamo Guna. As one is created from Prakṛti, one would be under the influence of all the three gunas.

Question: From the union of Prakṛti and Purush, the creations come into existence. Then how is chitta created?

Answer: There is Purush, Prakṛti and Uttama Purush which is the Paramātmā (described in chapter 15). The partly wisdom of sankya gyaan is explained here in the Gītā. This is deeply explained in

Shashi Ji

Question: Gītā teaches one to perform Nishkaam Bhaav towards the Divine. If one prays to dispell the attachment and asks for Nishkaam Bhaav to be bestowed, isnt this desire as well?

Answer: This is also a form of Bhakti. Bhagavān explains four types of seekers or devotees in Chapter 7 - (1) One in distress and who remembers the divine to dispell the distress; (2) Curious seekers who desire to know the divine; (3) One who desires for happiness and wealth and hence engages in devotion to attain the material happiness; (4) Gyani - one who practice Ananya bhakti or exclusive devotion. As they say -

मेरे सर पर रख दे ठाकुर अपने ये दोनों हाथ, देना हो तो दीजिए जनम जनम का साथ।।

which qualifies as exclusive devotion. If one prays for one's own child's well-being, it is still called as bhakti as it is for the well-being which is a part of prescribed duty.

BK Singh Ji

Question: One tends to procrastinate or take pleasures in mundane actions. How to release oneself from this state?

Answer: It takes time to move to higher states of positivity from negative states. One needs to follow Karma Yog and imbibe the same in daily life to reach the goal of elevated and perfected states.

Dolamani Ji

Question: What should one do during meditation and contemplate upon?

Answer: One needs to follow ashtanga Yog, first sit in the correct posture, then try to control the senses and then the mind and then reach Dharana. One could practice Prāṇayama to develop concentration and would then be able to meditate upon the object of meditation.

Nagaraj Ji

Question: What is Dharma and Sanatana Dharma?

Answer: The context of Dharma in Gītā is to perform the prescribed duty. Another context of Dharma is to follow one's true nature to excel in material realm. Sanatana dharma is to follow the principles of the Vedas.

The session ends with the prayer and Hanuman Chalisa.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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