

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 14: Guṇatraya-Vibhāga-Yoga

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The three modes of Prakṛti influence & form the basis of a Person

Chapter 14 of the Srimad Bhagavad Gītā - Guṇa Traya Vibhāg Yog - The Yog of the three modes of nature

The session begins with the prayer and traditional lighting of the lamp..

By the grace of the Supreme Divine, each one of us have been blessed with an opportunity to learn and imbibe the divine wisdom of the Srimad Bhagavad Gītā. This would be the result by the grace of a Guru or a saint with whom one might have crossed path in the current previous lifetimes, or due to the positive karmic reactions of one's ancestors or due to the good karmic deeds of oneself in present and past lifetimes. The Gītā enables one to elevate to higher levels of consciousness in the path to attain the Supreme goal of liberation. The Srimad Bhagavad Gītā imparts wisdom which puts one on the path of virtuousness, benediction and well-being. The Gītā imparts the skill to overcome ignorance and leads one to the path of knowledge and veracity. It has all the answers to help the seeker sail through every situation encountered in life from a serene state of mind. One must remember that it is the Supreme Divine who chooses the seeker to learn the divine knowledge of Gītā and not vice versa.

In Chapter 7, Bhagavān imparts the wisdom of Gyana Yog. In this Chapter, Bhagavān once again expounds on the concept of Gyana Yog by explaining that the union of Purush tattva (consciousness) and HIS material energy (Prakṛti) results in the entire cosmic creation. 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 too possess these three modes, and a combination of these gunas forms the basis of one's character.

Bhagavān explains that Serenity, tranquility, calmness, compassion, good virtuous are the traits of Sattva Guna. Those driven by Rajo Guna or the mode of passion have endless desires and ambitions; and are in a constant pursuit to achieve the material goals and assets. However, those in the mode of ignorance or Tamo Guna; are gripped by laziness, excessive sleep, delusion, lethargy or inertia.

Bhagavān then explains that all the three gunas binds the soul in the cycle of birth and death. HE then explains at a later stage that when the elevated soul is able to transcend above these three modes, becomes eligible for liberation and the traits of such an elevated soul who has transcended the three modes of nature.

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.

In this shloka, Bhagavān explains that HE shall once again explain the supreme wisdom, the best of all knowledge; by knowing which, all the great saints attained the highest perfection. HE has referred to this wisdom as supreme - in a superlative term. By gaining this wisdom and realizing this wisdom from elevated states of consciousness, one can ascend to the highest perfection (similar to sages situated in elevated state of consciousness and perfection).

There are three entities or modes of nature or Prakṛti - Sattva Guna (mode of goodness), Rajo Guna (mode of passion) and Tamo Guna (mode of ignorance) which form the source of every creation in this cosmos or the material realm. All living species (Flaura and fauna) and non-living entities like mountains, ether or space, water bodies, fire, so on and so forth - derive their nature that is sourced from these three modes of nature.

Let's now understand how the modern science explains the matter that is present in this material realm. The smallest part into which an element can be divided is called an Atom. Atoms are the basic particles of the chemical elements. Atoms are made of extremely tiny particles called protons, neutrons, and electrons.

Here, the three entities - Protons, electrons and neutrons can be compared to the three Gunas that influence the characteristics of every entity in this cosmos. Protons and Neutrons are considered to be static and hence can be compared to Sattva Guna and Rajo Guna, while the electrons which revolve around the nucleus can be compared to Rajo Guna.

Now, one might wonder on how the entire cosmos came into existence and how would all of them derive their characteristics from the three modes of nature. There are approximately 8.7 million species on Earth, but only 1.2 million of these species have been scientifically described and cataloged. Of these 1.2 million described species, around 41,000 are considered threatened with extinction. However, no two species have the same characteristics with an exact match. In the human species alone, the world population is estimated to be around 8.5 billion. However, no two persons are the same. Even in case of identical twins, the fingerprint, retina and other biometric data will never turn out to be identical. The biometric data will never match even with those who have already passed from this world (say even 5000 years ago) and those who are currently living on this planet, as the biometric details are unique for every individual.

Now consider the behavioral aspect of two children born to the same mother. Although the upbringing and environment is the same, the personality, the conditioning of the mind, the true nature and behavior, likes and dislikes are unique. We all have heard about conjoined twins - Two babies born

physically connected to each other. Conjoined twins develop when an early embryo partially separates to form two individuals. The babies are often attached at the chest, pelvis or buttocks. The twins may share organs. Surviving twins may be separated surgically. Success depends on where they're joined and which organs they share. In case of conjoined twins who are attached, although they may share organs, chest or pelvis, the conditioning of the mind, the nature and behavior is different. Since time immemorial, since the beginning of cosmos, all entities in this cosmos derive its characteristics from the three modes of nature (Sattva, Rajas and Tamas).

Let's understand this further with the example of a color printer. The cartridge uses a combination of four colors - CMYK. This is an acronym for Cyan, Magenta, Yellow and Black. CMYK refers to the 4 primary colors of pigment used in 4 Color Process Printing. The CMYK color model is fundamental in the printing industry, dictating how colors are mixed and applied on paper. In full color printing, every image is color separated into Cyan, Magenta, Yellow and Black in specific dot patterns that vary in size and frequency to create a combination of any color with a fraction of the ink. CMYK relies on the physical mixing of ink to produce the desired hues on paper. The magic of CMYK lies in its ability to combine these four colors in various dot patterns and densities, enabling the reproduction of a wide spectrum of colors with just a fraction of the ink. The wide range of color combinations are derived from these four colors. In the same way, the smart screen or LED screens display a wide spectrum of colors, all of them derived from three colors - RGB - Red, Blue and Green. Similarly, all creations in this universe derive their unique characteristics from the modes of nature - Sattva, Rajas and Tamas.

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).

In this shloka, Bhagavān explains that those who take refuge in this wisdom will be united with HIM. They will not be reborn at the time of creation nor destroyed at the time of dissolution.

Let's understand the concept of dissolution. When one is in deep sleep, one does not have the awareness on the events that unfold in the surrounding. Only when one is awake, one is then able to bring back focus on the surroundings. The duration of sleep can be compared to dissolution where one is cut off from the reality that unfolds around. This is called as Nitya Pralay.

There are many worlds in this material realm - The celestial abodes, planet earth and the nether regions. There are 14 worlds, seven higher ones (**Vyahrtis** - *heavenly or higher abodes*) and seven lower ones (**Pātālas** - *nether regions or hellish abodes*)

- **Satya-loka (Brahmā-loka)**
- **Tapa-loka**
- **Jana-loka**
- **Mahar-loka**
- **Svar-loka (Svarga-loka)**
- **Bhuvar-loka**
- **Bhu-loka (Planet Earth)**
- **Atala-loka**
- **Vitala-loka**
- **Sutala-loka**

- **Talatala-loka**
- **Mahatala-loka**
- **Rasatala-loka**
- **Patala-loka**

The time calculation or the time dimension varies in each of these worlds. One day in Pitru Loka is approximately 30 Earth days on planet Earth. Similarly, one day of a celestial devata is approximately 6 months on planet Earth. Consider the flies that surround the light during rainy season. The insect/flies live only for few hours and perform all the activities - birth, growth, reproduction and death in a span of few hours which a human performs in the entire lifetime of 70 years. Similarly, the time calculation in the higher abodes varies from the time calculation on Planet Earth.

Let's first understand the Vedic time calculation. A Kalp is a measure of time which represents 12-hour period in the day of Brahmā Ji. The same time span of 12hrs corresponds to one night in the life of Brahmā Ji (which is also called a Kalp). Hence, a Kalp can be perceived as a 12 hr period in one day of Brahmā Ji. Let's drill down a little further to understand the time duration of one Kalp as per the Vedic time calculation. Below is the time span of each Yuga:

- **Kali Yuga:** 432,000 years
- **Dwāpar Yuga:** 864,000 years
- **Tretā Yuga:** 1,296,000 years
- **Satya Yuga:** 1,728,000 years
- **One Mahā Yuga:** 4,320,000 years (Adding the four yugas)
- **One Kalp:** 4,320,000,000 years (1000 Mahā Yuga = 1 day of Brahmā Ji)

Hence, one Kalp is approximately 4.32 billion earth years, which is one day in the life of Brahmā Ji. Similarly, one night in the life of Brahmā Ji also lasts for the same duration (i.e., 1 Kalp which is 4.32 billion years).

The above time calculation is also explained with Manvantara (Life span of one Manu). There are 14 Manu's manifesting and unmanifesting in one day of Brahmā Ji. In certain texts, Manu is the title or name of fourteen rulers of earth, or alternatively as the head of dynasties that begin with each cyclic Kalp when the universe is born anew. The title of the text Manusmriti uses this term as a prefix, but refers to the first Manu - Svayambhuva, the spiritual son of Brahmā Ji. In the Hindu cosmology, each kalpa consists of fourteen Manvantaras, and each Manvantara is headed by a different Manu. The various Manus existing in one day of Brahmā Ji are as follows:

1) Svayambhuva, 2) Svarocisa, 3) Uttama, 4) Tamasa, (5) Raivata, 6) Caksusa, 7) Vaivasvata, (8) Savarni, 9) Daksasavarni, (10) Brahmā-savarni, (11) Dharma savarni, (12) Rudra-savarni, (13) Deva-savarni & (14) Indra-savarni.

The current universe is asserted to be ruled by the 7th Manu named Vaivasvata and there are 7 more Manu's to appear in the present Kalp.

In Chapter 4, Bhagavān has referred to Vaivasvata Manu in the below shloka. Hence, the divine wisdom of Gītā was imparted in the present Kalp.

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ 4.1॥

I taught this eternal science of Yog to the Sun God, Vivasvan, who passed it on to Manu; and Manu, in turn, instructed it to Ikshvaku.

Each Manvantara lasts for 306,720,000 years and repeats seventy-one Yuga Cycles (world ages). In a kalp (day of Brahmā Ji), which lasts for 4.32 billion years, there are a total of fourteen manvantaras (14 x 71 = 994 Yuga Cycles). Hence, one Kalp is approximately 1000 Yug cycles of one Maha Yug. At the end of the lifespan of every Manu, there is a Manvantar Pralay or annihilation of the material realm.

It is believed that Brahmā Ji's life span is around 100 years old and he is currently in his 50th year. Hence, his entire life span would be around 311 trillion 40 billion Earth years. Bhagavān says that, at the end of one Kalp (one day in the life of Brahmā Ji which is 4.32 billion years), there is a Brahmā Pralay or the process of annihilation where the entire creation merges into HIS material energy or Prakṛti. At the beginning of next day, the entire creation is manifested once again, and this cycle is eternal. At the end of Brahmā Ji's 100 years of life, there is a Maha Pralay where the entire creation ceases to exist.

In this shloka, Bhagavān explains that, those who seek refuge in this wisdom that HE is about to impart will no longer be confined to the cycle of birth and death, even when there is a process of annihilation or Pralay and re-creation of the entire cosmos. They will also not be obliged to stay in an unmanifest state at the time of the universal dissolution or be reborn along with the next creation. The three guṇas (modes of material nature) are indeed the cause of bondage, and knowledge of them will illumine the path out of bondage.

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.

In this shloka, Bhagavān explains about HIS material energy which is Prakṛti, which is the womb or the source of all creations. HIS material energy or Prakṛti is the womb, and HE is the seed-giving Father (the Purush tattva). Bhagavān says that Prakṛti is the source of all creation and HE is the source of consciousness within the creation. The union of Prakṛti (nature or matter) and Purush (soul or consciousness) gives rise to all the varieties of living entities in this material realm.

14.4

**sarvayoniṣu kaunteya, mūrtayaḥ(s) sambhavanti yāḥ,
tāsāṃ(m) brahma mahadyoniḥ(r), ahaṃ(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 continues to explain that for all species that have been created in the universe, HIS material energy or Prakṛti is the womb, and HE is the seed-giving Father (the Purush tattva).

It is believed that Brahmā Dev was born from a lotus emerging from the navel of Bhagavān Vishnu. From Brahmā Dev, originated Prakṛti and the five **pancha-bhutas** emanated from the Prakṛti. Anything that emanates from Prakṛti constitutes the five pancha-bhutas (Earth, Water, Wind, Fire and Space).

- The first amongst the five pancha-bhutas or the elements of nature to be created was the space. The sound vibrations or waves travel through space. The ears are the sense organs which can perceive sound. Hence, Brahmā Ji is often associated with the entity of sound (say Brahmā Naada).
- The next element to manifest from Prakṛti was the Wind. This represents two entities - sound and sensation. With the sense of touch, one would be able to perceive or feel the wind. In outer space, one will not be able to perceive with the sense of touch as it is vacuum (devoid of wind). However, on Planet Earth, one will be able to feel the movement of the wind and also hear its sound.
- The third element to manifest was Fire. Fire represents three entities - sound, sensation and sight. With the eyes as senses, one would be able to see the fire, hear its sound and even feel the heat.
- The fourth element to manifest was Water. This represents four entities - sound, sensation, sight and taste. One can taste water with the tongue as the sense organ. The below lines describe the characteristics of water:

यह कल कल छल छल बहती, क्या कहती गंगा धारा,
युग युग से बहता आता, यह पुण्य प्रवाह हमारा, यह पुण्य प्रवाह हमारा।

- The fifth element to manifest was Earth. This represents five entities - sound, sensation, sight, taste and smell. With the nose as the sense organ, one would be able to perceive the sense of smell. Every creation of Prakṛti constitutes the five Pancha-bhutas.

The entire Flora and fauna (creation of Prakṛti) are classified into the following four groups -

- **Pindaj**,
- **Andaj**,
- **Swedaj**, and
- **Udbhij**.

Pindaj are placental or mammals which are born directly from the body or occurring by means of a placenta or placenta like organ; such as humans and other animals.

Andaj are born from an egg, such as birds, fishes, and amphibians.

Swedaj are born from or out of the sweat, dander (material shed from the body of various animals), shed skin cells and flakes, organic detritus, biotic material, or moisture generated by breathing, perspiration, saliva, and other secretions (sweda means sweat) such as insects and other tiny or microscopic creatures.

Udbhij (also spelled as Udvij) are born from the ground or grow out of earth (udbh - ud means comes up, created, or born from bhu means ground or land) such as trees and plants. First three groups belong to animal kingdom (Kingdom Animalia) and the last one belongs to the plant kingdom (Kingdom Plantae).

Bhagavān says that Prakṛti is the source of all creation and HE is the source of consciousness within the creation. The union of Prakṛti (nature or matter) and Puruṣa (soul or consciousness) gives rise to all the varieties of living entities in this material realm.

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.

The physical body emanates from Prakṛti and hence its nature is material. The soul within the physical body is a small fragment of HIS supreme Divine soul, and hence the nature is Divine. However, the three modes of Prakṛti (Sattva, Rajas and Tamas) binds the soul to the material realm.

Tulsidas Ji has explained with the below couplet on how the soul is bounded to the material realm and entangled in the continuous cycle of birth and death

सो मायाबस भयउ गोसाईं।
बँध्यो कीर मरकट की नाई॥
जड़ चेतनहि ग्रंथि परि गई।
जदपि मृषा छूटत कठिनई॥

Tulsidas Ji uses two example to explain this concept. The first example is of a bird. A fowler (someone who catches the birds) uses a cage that is designed with wires in close proximity with each other. The grains are kept inside the cage/box which attracts the bird. When the bird approaches this trap box, the moment it steps on the wires to put its head inside to pick the grains from its beak, the wires rotate instantly within a fraction of second, thus entangling the bird. The bird is now up-side down and clings on to the wire with anxiety and fear. If the bird refrains from clinging on to the wires, it would be able to set itself free. However, as it is devoid of this knowledge, it clings on to the wires and remains caught in the same position within the cage (as it does not let go holding on to the wires).

Consider another example of a monkey. In rural side, a hole is created near the tree and some food items are kept inside and around the hole. The monkey is attracted towards the food and inserts its hand within the hole to grab the food. However, it would not be able to remove its hand from the hole as the size of the hole is small. If the monkey leaves the food, it would be able to remove its hand easily. However, it continues to hold on to the food thinking that its hand is trapped inside the hole. The monkey is then nabbed with a net by the locals.

The soul is just like the monkey and the bird that is entangled in the cycle of birth and death. The reason for this entanglement is the states of desires, greed, pride, ego, ignorance, so on and so forth. One clings on or runs behind the pleasures and desires of the material realm (which is insatiable) and is not ready to let go on the same. When one relinquishes the desires towards fruits of actions, when these negative states are weeded out of one's consciousness, one is able to elevate to higher levels of consciousness and is on the path to attain liberation. However, we all are like the monkey in the above example, holding on to never-ending desires and gripped by negative states. This binds the soul in the continuous cycle of birth and death.

One needs to understand that the soul and the physical body are two separate entities. The physical body emerges from the Prakṛti and the soul is a small fragment of the Supreme soul. The physical body is perishable, and the nature of the soul is imperishable. However, as one identifies oneself as the physical body instead of the soul, the soul is under the influence of Prakṛti or Maya and is hence under the influence of the three modes of nature. If we consider the dog for example, it is known for its loyalty. Similarly, the parrot is considered to be self-centered. In this manner, every living entity derives its traits from the three modes of nature.

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.

In this shloka, Bhagavān explains the traits of Sattva guna (mode of goodness). The mode of goodness is illuminates the intellect with knowledge and embeds good virtues. The one who is overpowered by Sattva Guna functions from a state of calmness, serenity, clarity and tranquility. One is able to make wise and virtuous decisions and differentiate between the right and wrong action as the mind functions from a serene state. Hence, Saints and sages (say Swamy Ji for example) are able to guide the seekers on the best way forward when the seekers reach out to them for a solution to any challenging situations that they encounter. However, Sattva Guna binds the soul to the material realm by creating attachment for a sense of happiness and knowledge.

One needs to understand that every entity or action is driven by the three Gunas. No being is devoid of the three Gunas. However, at one point in time, one Guna may overpower the other two Gunas - the prominent or dominant Guna shapes the nature of an entity or action.

As stated in Chapter 15 in the below shloka:

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ 15.2॥

Similar to how water irrigates a tree, the three modes of material nature or the three gunas irrigate this eternal tree of material existence. The sense objects generated by these gunas are like buds on the tree (**viśhaya-pravālāḥ**), which sprout causing further growth. These buds sprout which becomes the source of material desires.

When one is high on the mode of goodness, one would tend to be inclined towards devotion (say attending the vivechan sessions, studying the scriptures like Gītā, etc.,). If the Rajo Guna (mode of passion) overpowers the other two Gunas, one would focus more on intense or goal-oriented activities. If Tamo guna (mode of ignorance) is dominant, one would feel lethargic, lazy or remain in a state of inertia. One would be gripped by ignorance when Tamo Guna is predominant.

However, one who transcends the three Gunas and rises above the three Gunas (including Sattva guna) reaches the Tri-Gunateeta state. One is not influenced by the Trigunas as one has transcended the same. Say for example, Ramana Maharshi did not engage in spiritual practices externally, as he had transcended the Sattva Guna. One who has transcended Sattva guna does not seek for happiness and bliss by engaging in Sattvik actions. Such elevated souls who are situated in this state of consciousness, who has transcended the three modes of nature is eligible for liberation from the cycle of birth and death.

14.7

**rajo rāgātmakam(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 traits of Rajo guna (mode of passion). It arises from worldly desires and attachments and binds the soul through attachment to fruitive actions. Those who are overpowered by Rajo guna are in a constant pursuit to achieve material goals and accumulate material assets. One is attached to the material possessions and develops a sense of proprietorship. One is attracted towards worldly pursuits of status, prestige, career, family, or wealth. The desire to achieve more and more fuels and directs them to undertake intense activity. One desire leads to another, and one is stuck in a whirlpool of insatiable desires and end up performing actions to achieve the same. In this way, the mode of passion fuels desires, and these desires further fuel and increase of the mode of passion. This binds the soul to the physical body.

When Rajo Guna is fueled by Sattva Guna, one performs actions that is beneficial to the society or contribute to wealth creation of the nation. However, if Rajo Guna is fueled by Tamo Guna, one would engage in unethical activities or non-virtuous tasks. However, the one overpowered by Sattva Guna is free from the attachment towards material goals and material happiness.

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 the traits of Tamo guna (mode of ignorance). When the Tamo Guna is predominant, one is gripped by laziness, lethargy or sleep, negligence, inertia and ignorance. One feels sluggish and lethargic all the time. One in this state also engages in harmful activities - say consuming tobacco or smoking, even if the pack has a warning message that consumption of tobacco or smoking is injurious to health. One is aware that it would have a detrimental effect on one's own health. However, one still engages in these activities for short term pleasure.

One is overcome by inertia and refrains from performing any fruitful activities. Although one is aware that one is not being productive by being lethargic, one still continues to do so without engaging in fruitive actions. The one overpowered by Tamo Guna might also engage in mundane tasks or engage in activities that are non-beneficial or harmful to oneself and the other.

The session ends with prayer and Hanuman Chalisa.

Question and Answer

Vikrant Ji

Question: Should one give up the prescribed duties and embrace sainthood?

Answer: Gītā advises one to perform the prescribed duties. If one is a student, one needs to perform the duties of a student, if one is a doctor, one needs to discharge the duties of a doctor, so on and so forth. Gītā advises one to discharge one's prescribed duties instead of relinquishing the same.

Murali Ji

Question: How did the ancient scholars come up with the Vedic time calculation of a kalp?

Answer: The Vedic time calculation or time dimension is mentioned in the scriptures.

Question: What happens after Maha Pralay (after the life span of Brahma Ji)?

Answer: The entire cosmos and the material realm is annihilated and it is only the supreme divine entity that remains.

Urmila Ji

Question: What does Manu imply?

Answer: It is a designation where every time frame is governed by a Manu. There are 14 Manu appearing in each Kalp and presently it is Vaivasvata Manu (7th Manu) that is on-going in the present Kalp.

Ram Nath Ji

Question: If the other undermines the Divine or speaks negative about HIM, how should one perceive the same?

Answer: Every entity is the creation of the supreme divine. When one is absorbed in the divine, one will perceive the negative words as love towards the divine.

Kalpana Ji

Question: If one is devoid of attachment and interest, would one be devoid of love as well?

Answer: The Gopis had unconditional love towards Śrī Krishna. However, they were free of attachment and desire to have HIM by their side. Even with separation, the love remained unconditional. In the same manner, when one is devoid of attachment and the sense of possessiveness, it would not lead to the lack of love towards the kinsman.

Question: How can one attain the state of equanimity towards one and all?

Answer: By constant and repeated practice, one can imbibe the state of equanimity into one's consciousness.

Ashok Ji

Question: How can one increase the state of Sattva Guna?

Answer: One can engage in consuming Sattvik Diet (this is described in Chapter 17), engage in devotional activities, satsang, virtuous deeds to elevate the Sattva Guna



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Jai Shri Krishna!

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Har Ghar Gītā, Har Kar Gītā !

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