

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 14: Guṇatraya-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/gAOKILN-qh8>

## The play of the three gunas - Sattva, Rajo, and Tamo; becoming a gunatita

The fourteenth chapter of Srimad Bhagavadgita is called '**Guna Traya Vibhaga Yog - The Yoga of Threefold Modalities - goodness, passion and ignorance which everything in the material existence is influenced by.**

The session began with the lighting of auspicious lamps followed by salutations to Saraswati Mata, Ved Vyas Ji, Dnyaneshwar Maharaj Ji, and Guru Govind Dev Ji Maharaj; followed by humble wishes to all gita students.

Chapter 14 is the most beautiful and important chapter. So far we have seen how the gunas are the cause of all actions in nature. We are all different because of the various permutations and combinations or mixtures of these gunas. **We are all different at the gross body level but are connected at the subtle body level.** Why are we different and not equal with each other? What is the binding nature of oneness in diversity is to be understood.

The purpose of our lives is to understand the self. It is to acquire the knowledge of our relationship with nature. The final destination is to merge with the Universal Bhagavān. **Despite Bhagavān residing within us we are unable to meet HIM! Why?** Because nature is amidst us which acts based on the three gunas. Nature comprising the gunas prevents us to see Bhagavan who is above all the gunas.

Let us delve into the nuggets delivered by Bhagavān using Arjuna as a medium at the battlefield of Kurukshetra around 5000 years ago. Those who are in the place of Arjuna, those desiring to know Bhagavān like Arjuna, those who desire to love Bhagavān, or those who want to know the self; Bhagavān describes the path eloquently.

The amazing fact is that, what was said by Bhagavan about 5000 years ago is capable of wiping out all our pains. Even today it provides a clear direction towards our purpose in life. Such is the power of

Bhagavadgita that despite the situations then might have been different, the mental state of people are the same. The mind of a human being has never changed be they in any corner of the world! As far as the mind is tuned to the body, thoughts and contemplation exist. Once the mind is connected to Bhagavan it is devoid of all thoughts.

Where should the mind be engaged in and how to identify the thoughts that always flood the mind? This is what the gita teaches and one day it will be the go to guide book for the world. This was foretold by Sant Sri Gulab Rao Ji Maharaj who is fondly referred to as Jagadguru. It is seen that we are progressing towards it. The gita is a beautiful book on human psychology. This was imparted by a guru to his disciple at the battlefield and not in a temple or gathering.

It was said at the time of despair and disillusionment. How to follow the principles of the gita at such times is evident in the Mahabharata. It is therefore important as Bhagavan asks us to turn inwards as each of us have various percentages of the three gunas - Sattva, Rajo, and Tamo. Gunas refer to the three types. They also mean virtues and mental attachment. Man desires to do something in life and try as well. They fail to as the gunas prevent him and also at times are the cause of his downfall! Another quality of the gunas is that one becomes dominant over the others.

Each guna suppresses the other and thereby becomes powerful. All the three gunas are important - Sattva sheds light on knowledge, Rajo is responsible for our actions, and Tamo gives us rest and sleep. All the three gunas have side effects too. One helps in directing actions to the right path, one is responsible for actions, and one provides a stop for such actions. Actions should follow all the three aspects but should be under one's control and this is well exhibited by great saints. We can also control our actions along the above lines!

Nature comprising even the smallest atom bears the three gunas. The protons signify sattva guna, neutrons tamo guna, and electrons rajo guna. Under the illusion or maya we think we are on firm ground but in reality we being a part of the earth rotate and revolve around the sun. We can never imagine the extent of movement and displacement. This is because of rajo guna. Bhagavan explains the gunas that have an influence on our minds and how influential they are.

## 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.

Bhagavan explained to Arjuna how to know the rise of sattva guna, the middle rung rajo guna, and the lowest form tamo guna. We have nine doors or openings in our body.

**नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥5.13॥**

**Mentally renouncing all actions, the self-controlled soul enjoys bliss in this body, the city of the nine gates, neither doing anything himself nor causing anything to be done.**

The openings in the body include 2 eyes, 2 ears, 2 nostrils, a mouth, anus, and genitals. These openings are in constant interactions with nature - eyes for sight, ears for hearing, nose for inhalation and exhalation, mouth for speech and taste. We are all endowed with discretion in the use of the nine openings. Discretion in what to see, what to hear, etc. The discretion should be directed only towards the betterment of the self. When one exercises control over the senses with the power of discretion

then it can be understood that sattva guna has increased and is the most influential.

Sattva guna can cause one to control his senses. Dnyaneshwar Maharaj Ji says that sattva guna cause an increased understanding resulting in man doing that which he desires.

एकू नये ते कानची वगळी।

बोलू नये ते दृष्टि गाळी।

बोलू नये ते जीभच टाळी।।

**The ears avoid hearing what they ought not to hear, the eyes avoid seeing what they ought not to see, their tongue avoids speaking what ought not to be uttered.**

Even if one gets angry, or tries to react to taunts, or wants to insult someone, control of the senses prevents one to do so. That becomes his nature.

Several injustice was done to Dnyaneshwar Maharaj's father. His father was inclined towards Saṁnyāsa So he went to his guru and took Saṁnyāsa The guru was unaware of the fact that he did not seek his wife's permission before taking Saṁnyāsa Hence he had to return to grihastashram and therefore sired four children one of them being Dnyaneshwar Maharaj. The society ostracized the family as he took Saṁnyāsa and later returned to grihashram. The society forbade him from performing upanayanam of his sons. They were insulted and put to shame.

In addition, poison was fed to Dnyaneshwar Maharaj. In fact all the sons were given poison. When Dnyaneshwar Maharaj consumed it, it turned into nectar and this resulted in Dyaneshwari comprising of 900 ovis on the Bhagavadgītā. Not one harsh word, not a word of regret, not a word on the society that ill treated was mentioned in his work. Instead he said:

आतां विश्वात्मके देवे । येणे वाग्यज्ञे तोषावे ।

तोषोनि मज द्यावे । पसायदान हें ॥ १ ॥

**May the Self of the Universe be pleased with this sacrifice of words and bestow HIS Grace on me.**

When can this happen? Only when sattva guna is dominant. Another allegory by Dnyaneshwar Ji is:

राजहंसापुढे । चांचूचे आगरडे ।

तोडी जेवीं झगडे । क्षीरनीराचे ॥ २०७ ॥

**Just as the swan decides which is milk and which is water, so the senses themselves decide what is proper and what is improper and sense-restraint becomes their servant.**

सलील पळे जैसे

एक होऊन मिळाले जैसे

ते निवडूनी राजहंस वेगळे कीजे।

One should be like the swan and take only the good and forget the bad. What is the use of remembering the insults and taunts? On being aware, discernment helps in identifying only the good and hence causes an increase in sattva guna. The side effects of increased sattva guna include:

अज्ञानाने मजतो।

अहंकाराने ताठ होतो।।

**When ego comes with knowledge, man gets bound in the bondage of ego.**

If we consider ourselves different from the rest it results in pride and thus sattva guna becomes the

cause of our downfall.

## 14.12

### **lobhaḥ(ph) pravṛttirārambhaḥ(kh), karmaṇāmaśamaḥ(s) sprhā, rajasyetānijāyante, vivṛddhe bharatarṣabha. 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.

Bhagavān addressed Arjuna as the best of Bharata. Arjuna had rajo guna which was under the influence of sattva guna. Rajo guna is responsible for performing actions but it has to be coupled with sattva guna. Bhagavān held the reins of Arjuna's chariot. Such was the relationship between a guru and disciple, like Ramakrishna Paramahansa and Swami Vivekananda; Chanakya and king Chandragupta Maurya; Vasistha Muni and Sri Rama. The discernment in the guru guides the disciple resulting in good actions. Only rajo guna with suppressed sattva guna results in wrong actions.

Greed results in increase of rajo guna and if it suppresses sattva guna, man begins to work for his selfish motives. Discernment disappears and sinful deeds are thus performed. This results in '**Ashama**' - unbearable restlessness. This is the key factor of rajo guna - it will not allow one to sit in peace. It spurs one to keep doing but one should check that if such actions result in the welfare of all. Good actions are performed only under the influence of sattva guna.

'Spruha' means craving. It is not desire. If one does not get it, it leads to increased restlessness. Such negativities arise when rajo guna becomes predominant. A comparative analysis of the three brothers Ravana, Vibheeshana, and Kumbakarna evince the three gunas. Praise and achievement is through rajo guna. In the recent general elections in India, it was evident how action was the predominant factor for the society and nation. The thought of 'only I should win' will spur towards the wrong path to achieve the goal of winning. This dominant thought is because of lack of discernment on rajo guna but instead is laced with tamo guna.

This results in wrong thoughts causing an impure mind leading to ignorance. Kumbakarna is the symbol of tamo guna, Vibheeshana symbol of sattva guna, and Ravana symbol of rajo guna. That was why Vibheeshana had love for Sri Rama. Ravana was action oriented and had a lot of fame because of rajo guna. Fame should be as a result of morality and ethics.

**यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।**

**तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥18.78।**

Wherever is Bhagavān Sri Krishna, the Prince of Wisdom, and wherever is Arjuna, the Great Archer, I am more than convinced that good fortune, victory, happiness and righteousness will follow".

Wherever there is a merger of sattva guna and rajo guna the resulting actions are based on ethics resulting in knowledge and welfare of all. **Only rajo guna results in 'desire which is that state of mind which is always empty'**. The desire and cravings make us do sinful deeds and one should take note of it. When we look into the three gunas - sattva, rajo, and tamo; and read the gita, we tend to point fingers at others as we tend to analyse the gunas in others. We forget that in the process the other four fingers point towards us!

Our purpose should be to analyse our own self and know which guna is predominant; in order to work on our gunas for our own upliftment and not judge others.

Mirza Ghalib in his couplet quoted:

“उम्र भर ग़ालिब यही भूल करता रहा,  
धूल चेहरे पे थी आइना साफ़ करता रहा।”

All his life Ghalib did the mistake of cleaning the mirror while the dust was on his face meaning we do not observe our faults but blame the world.

**Rumi had said, “ Yesterday I was clever, so I wanted to change the world. Today, I am wise so I am changing myself.”**

If we have the capacity to change ourselves first, it results in the power to change the environment.

**14.13**

**aprakāśo'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.

Bhagavān addressed Arjuna as the descendent of Kuru dynasty who was still under the influence of tamo guna. He was therefore under the influence of attachment. Bhagavān pointed out that the minute Arjuna laid down his bow, tamo guna overpowered his rajo guna. What results when tamo guna is predominant? It results in loss of awareness and knowledge. Discernment of senses is lost resulting in loss of intellectual powers.

Attachment results in one being disinterested in action - 'appravritti' or is inspired to do wrongful deeds. The children of today know what they should not do but still do like drinking and smoking. Why do they do? What is the prominent guna that makes them do so? Why is there a lack of intellect and discernment? Why does not the little voice within prohibit them from doing so?

The light within them has been shrouded which results in wrongful deeds. This results in increased desires. Carelessness increase sinful acts.

मनुज गलती का पुतला है, यह अक्सर हो ही जाती है ॥

जो कर ले ठीक गलती को, उसे इन्सान कहते हैं ॥

किसी के काम जो आये, उसे इन्सान कहते हैं।

पराया दर्द अपनाये, उसे इन्सान कहते हैं ॥

Man is shaped by his faults which happens often. One who rectifies his faults is human. Those who are of help to others are called humans. Those who take upon the sadness of others are called humans.

गीताई माऊली माझी |

तिचा मी बाळ नेणता |

पडता रडता घेई, उचलूनी कडेवरी ॥

Vinobaji has given here the analogy of a mother's affection for the gītā. Just like a mother desires and tries to correct her child following a wrong path; so is the Gītā which is likened to a mother who guides her children.

We should strive to introspect ourselves and evaluate the gunas we have. Sattva guna is the light of knowledge that guides us in the right path but the feeling of different from others results in pride.

How to eliminate the pride? When we donate for the first time, take a session, etc, it results in pride. The desire to proclaim our achievement in social media becomes strong. Vinoba Bhave Ji said that doing good work repeatedly results in the side effects (pride) of sattva guna disappearing. It becomes more of a habit and our nature too.

Rajo guna becomes predominant that one desires to do great work in order to get accolades. The desires increase and a state of restlessness sets in. This changes if the work done benefits others.

Tamo guna is characterized by laziness. If we take care by regular exercise, and follow sattvic steps, tamo guna can be quieted and hence the three gunas can be balanced.

Rajo guna attaches actions with rewards for the self. Sattva guna drives action irrespective of rewards for the self. Tamo guna desires rewards first before evaluating if the action needs to be performed or not.

A doctor with sattva guna will run to attend to an emergency accident victim's care. He will not think and deliberate if the patient would be able to afford the money. A rajo guna doctor will state his fees before attending to the patient. A tamo guna doctor will demand the charges to be paid upfront before attending on the case.

Three children of the same family may be of different nature. One returns from school and keep things in its place, tidies up, eats, and does his homework before going out to play. Sattva guna is predominant in him. The second, on returning from school may throw things around and engages in play. This indicates rajo guna. The third just relaxes on coming back from school and watches only TV. Tamo guna is predominant in him.

Gulab Ji Maharaj says that one should go step by step from working on tamo guna to rajo guna culminating in sattva guna. A mother may need to only say and the first child obediently does his homework. The second child need to be bribed to do his work.

**लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा।  
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ॥14.12॥**

Greed, exertion, undertaking of actions, unrest, and craving-these are born when the Rajas increases predominantly, O chief of the Bharatas !

The third child may demand an incentive and then may decide to do the work or not.

The gunas never leave as far as we have the body and otherwise too!

**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.

When sattva guna is predominant there is light of knowledge. There is satsanga going on and Gītā being read. When one leaves the body under such circumstances as it is commonly said:

**परलोक सिधारना।**

### To restore afterlife.

It is said that the soul remains as Bhagavadgītā is read. Later rebirth happens into a family who have performed merits or they attain heaven where there are divine souls. They will end up in the midst of good people or be born in houses whose members have noble intentions.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।

तं तमेवैति कौन्तेय सदा तद्भावभावितः॥१४.६॥

And also remembering whatever being, a person leaves his body at the end [of his life], that being alone he attains, O son of Kunti! [Because] he has been constantly thinking about that being.

Therefore the last moments of life are very important as it decides the fate of our next birth. Swami Govind Dev Giri Ji Maharaj says that we make a lot of preparations before we undertake a journey. Bhagavān advised on what we have to take when our present life on earth ends. The gītā enlightens us on this aspect.

### 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.

When rajo guna is predominant and the end is near, the next birth would be in a place of increased restlessness with respect to actions. They would only be focussed on the selfish results of their actions.

When tamo guna is predominant at the time of death one would end up being born in an ignorant family who indulge in wrongful deeds. Or end up as an insect or animal. Humans are 'yog yoni' as we are endowed with the capacity of performing yoga. The other living creatures fall under the category of 'Bhog yoni' who survive by eating alone.

### 14.16

**karmaṇaḥ(s) sukṛtasyāhuḥ(s), sāttvikaṃ(n) nirmalaṃ(m) phalam,  
rajasastu phalaṃ(n) duḥkham, ajñānaṃ(n) tamaśaḥ(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.

Bhagavān reiterated that the three gunas entail three different actions and so will be the rewards. **'Every action has an equal and opposite reaction.'** This is as per science but does not apply in life. Why? There are many other forces acting in nature. Their effects are also reflected on one's actions and results.

Good actions that results in good for the self as well as others will yield pure results ie devoid of any ill effects. This will result in lasting peace. The rule of nature is thus: **'As you sow, so shall you reap.'** You will reap wheat if wheat is sown and you will reap only hemp if hemp is sown. A mango tree will yield only mangoes and not tamarind. This is the rule for karma as well. Good actions yields

good results.

We see people who perform good deeds suffer. Why? The prarabdha karma (that which is to be worked out in one's lifetime) should be borne by us.

**चित्तस्य शुद्धये कर्मः।**

Actions to be performed for purification of the mind.

There are people who constantly chant the name of Sri Ram while picking wheat and consume its flour to bring sattvic nature in food.

Rajo guna results in actions and fame, position, power, respect, money, etc. This makes people run after it and it causes their downfall too. People run behind comfort and happiness but end up being sad! Happiness and sadness are two sides of the same coin.

Rajo guna is important and actions are performed because of it. It makes one restless and sometimes in conjunction with tamo guna drives one towards sinful deeds. The power and prestige thus derived from rajo guna makes one hang on to it for the benefit of future generations resulting in wrong doings. We run for material success and then become depressed on losing it. The property amassed results in fights by the next generation.

The results of tamo guna is ignorance.

**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.

Sattva guna causes craving for knowledge by reading, listening to lectures by guruji, and trying to implement the take aways. Rajo guna leads only to greed and has a profound influence on the mind. Body strength provides the energy to perform actions. When one is devoid of physical energy even then the mind is kept active by greed and brings about an urge to usurp wealth of others. We have seen in the Ramayana that Ravana despite having a beautiful wife Mandodari (who was devoted and satvik in nature), desired Sita (Sri Ram's wife). He also desired other's kingdoms. Tamo guna causes ignorance.

As Rahi Masoom Raza has said:

**पत्ता भी हिलता है उसकी रज़ा से, बंधा भी गुनेगार है मालूम नहीं क्यों।**

Even a leaf moves at its will, fellow brethren are sinners, I don't know why.

We can say that without Bhagavān a leaf also doesn't sway. Then why are sinners on the increase? How do sinners kill people who travel to holy places with great devotion? Such innocent people are killed. Such crimes arise out of attachment leading to unrighteousness. The wrong actions are due to the gunas and not because of Bhagavān. Both the Kauravas and Pāṇḍavas had education together. What a disparity in the nature of the hundred Kauravas and five Pāṇḍavas!

Duryodhana said:

**"जानामि धर्मं न च मे प्रवृत्तिः, जानाम्यधर्मं न च मे निवृत्तिः;  
केनपि देवेन हृदि स्थितेन यथा नियोजितोस्मि तथा करोमि"।**

'I know what is right but it does not interest me. I know what is wrong but I cannot stay away from it. Hey Krishna, you are residing within me, I would only do what you make me do.'

The rajo guna and tamo guna makes us commit sins.

#### 14.18

### **ūrdhvaṃ(ñ) gacchanti sattvasthā, 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.

To be entrenched in sattva uplifts one in life. The rajasik dwell in the middle. Tamo guna nature like the lazy and sinners go downwards. The intellect and discernment disappears. Laziness increases.

What we read, what we listen, how is the food we eat, are all matters to be paid attention to. To increase the rajo guna in children care should be taken about the food they eat. They should have the influence of sattva guna. That is why it is said that they should be taught the gita to enable them to walk the path of righteousness. Therefore gita results in upliftment and work towards that which is good for us; resulting in welfare of all.

If a sattvic person finds Rs.500/- currency note, he might think of giving it to the temple or to those in need. A rajasic person may use it for his own entertainment or throw a party with his friends. On the other hand, a tamasic person might use it to drink or play for money.

The gunas and nature are always clamoring to rise above the other. How the gunas make us submissive and how a person can evaluate and learn is detailed in the next verse. In order to rise above the gunas, one has to first understand them. As long as we do not understand our bondage to the gunas, we will be unable to be freed from them. So one should be an onlooker and not a doer or enjoyer.

#### 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.

There is a scene. One who sees it is a 'drashta' or an onlooker. He gets a view (darshan) of the scene. When such an onlooker being detached gets to examine his own self finds that he is capable of good actions because of sattvic gunas. He knows fully well that he is not the doer and hence has no pride. It dawns upon him that his gunas make him perform actions. Paramātmā is 'gunavetti' beyond the gunas. Thus a 'gunatita' (freed from all gunas) gets to see Paramātmā as Sachidananda.

#### **त्रिगुणात्मक त्रैमूर्ती दत्त हा जाणा।**

It means that Deity Datta (due to His mission) is composed of trigunas (The three basic components of the human body - Sattva, Raja and Tama) and has 3 faces. Deity Datta's birth was from a fraction of the trinity of Deities (Deity Brahma, Śrī Vishnu and Deity Shiva). Since the trinity of Deities represent Creation, Sustenance and Destruction, although they are trigunatit (The state beyond

triguṇas (Three spiritual components)), depending upon their mission they support Sattva, Raja, Tama.

Thus one has to keep eliminating that I am not the ego, the mind, the intellect, the gunas, etc and realize that one is the subtle consciousness or the atma. This is what our saints have achieved.

**ममैवांशो जीवलोके जीवभूतः सनातनः।**

**मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥15.7॥**

An eternal portion of Myself having become a living soul in the world of life, draws to (itself) the (five) senses with the mind for the sixth, abiding in Nature.

Paramātmā wonders that we being a part of him have connived with nature. This is similar as Guru Ji said that a mother complains that her son after marriage is under the influence of his wife.

In Nirvana Shatakam Shankaracharya says:

**मनोबुद्ध्यहङ्कार चित्तानि नाहं**

**न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।**

**न च व्योम भूमिर्न तेजो न वायुः**

**चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥**

I am not the mind, the intellect, the ego or the memory.

I am not the ears, the skin, the nose or the eyes.

I am not space, not earth, not fire, water or wind.

I am the form of consciousness and bliss.

I am the eternal Shiva.

**न मे द्वेषरागौ न मे लोभमोहौ**

**मदो नैव मे नैव मात्सर्यभावः ।**

**न धर्मो न चारथो न कामो न मोक्षः**

**चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥**

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation,

Neither do I have Pride, nor Feelings of Envy and Jealousy,

I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusarthas of life),

I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva,

The Ever Pure Blissful Consciousness.

**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.

One has to realize that we are a part of Paramātmā as we have consciousness or atma. On experiencing it one can rise above the gunas. Vehicles are a mode of transport from one point to

another. What are our sadness? Mentally - some have more, some taunt, so we become sad. Physical sadness include birth, death, and old age. One who overcomes all these sadness finally tastes nectar.

ॐ असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय ।

Lead me **from the untruth to the Truth.**

Lead me **from darkness to light.**

Lead me **from death to immortality.**

Guru Ji says that, '**it is not joy of having but joy of being.**' We are always behind what we want to possess. This joy is tansient as it can get lost or someone else may have more. The joy of being is the happiness of our existence.

Arjuna had some some questions which Bhagavān answered. They stood in the battlefield. In chapter 2 Arjuna wanted to know about 'stitah pragnya' and in this chapter he wanted to know more on 'gunatita.'

**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?

आधी होता संतसंग तुका झाला पांडुरंग

त्याचे भजन जाईना, मूळ स्वभाव जाईना

This means that even after achieving oneness with Lord Panduranga, Saint Tukaram Maharaj ji keeps on doing the Karma of singing the glories of Lord Panduranga as that is his natural state.

Satsang makes one Panduranga, then one becomes an onlooker. Ramakrishna Paramahansa was a great devotee of Kali mata and offered prayers to her. Slowly with time he identified himself with the goddess, and started eating the prasada, and adorned himself with garlands. He saw the universal consciousness in the goddess and identified himself with it. Once Rani Rasmani observed the state Ramakrishna Paramahansa had reached as he was able to know what she was thinking.

Arjuna wanted to know how to decipher that one has transcended the three gunas. How will such a person's nature be? Will he be constantly in a meditative state? Arjuna also wanted to be out of all sadness and experience the bliss of consciousness by knowing the self.

**14.22**

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

Bhagavan said that a gunatita becomes an onlooker and sees all the three gunas in himself. The pointers are:

1. **Light of knowledge** - sattva guna
2. **Pravritti - nature to perform action** - rajo guna, and
3. **Moh or attachment** - tamo guna

A person who has transcended the three gunas observes them on being detached. The gunas make him perform actions and he has no hatred nor does he long for them when they are absent. Having no hatred towards that which comes and not expecting when it is absent.

As the Marathi saying goes:

**आलच सुख तर उपभोगाव मिरवत नाही बसाव ।।**

**आलच दुःख तर पचवाव गिरवत नाही बसवाव ।।**

If there is happiness one has to enjoy but not exhibit to the world. Similarly, in sadness one should not be lost in it.

Whatever comes our way one has to face it and not think only about sadness. We have to move on. Bhagavān teaches us how to be in life. Whatever it may be - comfort or difficulty - one has to be unfazed. We sometimes get caught in a traffic jam and try to take newer paths to reach our destination with great difficulty.

By being an onlooker (by sitting above) one observes the flow of gunas and nature. Just like one observes the flow of a river.

## 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 explained to Arjuna that a gunatita also faces sorrow and discomforts in life. The life of every saint is full of sorrows. How much they endure in terms of sorrow and shame? Tukaram Maharaj's father passed away and he had to shoulder all responsibilities at a very young age. His wife died of starvation and his second wife was constantly fighting with him.

**बरें झालें देवा निघालें दिवाळें । बरी या दुष्काळें पीडा केली ॥१॥**

**अनुतापें तुझे राहिलें चिंतन । जाला हा वमन संवसार ॥ध्रु॥**

**बरें जाले देवा बाईल कर्कशा । बरी हि दुर्दशा जन मध्ये ॥२॥**

God, its very good that I got bankrupt, it is good that this draught brought about lot of pain. While enduring the pain, I was always thinking about you, thus whole material world became like a vomit to me (it became as callous to me as vomit).

God, it is good that my wife is always shouting at me, it is good that I face predicament in the society.

To learn in times of sorrow - Vishada yoga - one can do yoga in sorrow. One who is an onlooker and sees the flow of nature is not influenced by the gunas. One is unfazed even when the gunas overpower themselves resulting in action. Hence all the dualities like sorrow-happiness, respect-

disrespect, profit-loss, etc. are dealt with equanimity.

Bhagavadgītā is a Śāstra which requires to study its central focus. It is likened to the central point of a circle from where all the spokes are equidistant. 'Vyas' in Marathi means diameter, and Ved Vyas Ji takes us to the focal point in the Gītā.

#### 14.24

### **ṣamaduḥkhasukhaḥ(s) svasthaḥ(s), ṣamaloṣṭāsmakāñcanaḥ, 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.

There are several dualities of which we like and desire only one and not the other.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते।।2.48।।

Perform action, O Arjuna, being steadfast in Yoga, abandoning attachment and **balanced in success and failure. Evenness of mind is called Yoga.**

The sooner we become balanced the sooner we can become detached and free of the effects of the world. In order to be detached we have to be attached to Paramatma. Equanimity in sorrow and happiness. They are antonyms. The mind then sees everything as equal be it mud, gold, or stone. Why? The soil is the cause of rice to grow. It is the cause of life. Nothing grows out of gold. Since mud is found everywhere we often consider it as lowly. We attach importance to gold.

We very well know the story of king Midas. He desired the power to turn into gold everything he touched. He thus could not eat as the food also turned into gold. His lovable daughter when touched turned into gold!

Thus a person of equanimity considers all those who love and dislike as the same. He reacts the same way to praise and criticism. We cannot give the remote control of our reaction in the hands of others be it praise or criticism. One should be free of such extreme reactions. They are just the influence of nature. Our mind becomes a sponge and takes in the dualities. One should be free of psychological entanglements. Guru Ji quotes J.Krishnamurthy; '**He knows factually but is not psychologically entangled.**' Bhagavān emphasized the need to be free of mental influences.

We are all engaged in acquiring knowledge. Bhagavadgītā and Dnyaneshwari teaches us to be still in the self.

#### 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.

One should be equanimous in respect and disrespect, friend and foe. Not like king Prithviraj Chauhan

who pardoned Mohd Ghori many times. Later, the minute Mohd Ghori got an opportunity he ensured to blind the king. Guru Ji advises us to read the gītā with the perspective of Mahabharata and the relationship of Sri Krishna with Arjuna. To understand the gītā from the mind of Sri Krishna is the right way of understanding the gītā. Sri Krishna killed those who were a menace to society.

How to deal with the foe on killing? Not like Pakistan returning the body after slicing the head. The dead should be dealt with great respect. Sri Rama advised Vibheeshana to perform the last rites of Ravana after killing him. Vibheeshana refused initially. Sri Rama then explained that the war was over and enmity should not be harboured. He said if Vibheeshana could not do it, he could consider Ravana as Sri Rama's brother and perform the last rites.

To have the pride of doing or the feeling of 'I' - one who gives them up is called a 'gunatita'. Society and the world at large have posed a lot of difficulties towards saints including Gautam Buddha. How did they view the world? He was spitted upon, but he wiped it and asked if the person desired to tell anything else! The person was shocked and asked Buddha why he did not get angry. Buddha replied that if he reacted in anger he would become his puppet. Buddha said that he was not subservient but independent and hence his actions did not evince any reaction.

The next day, the same person fell at Buddha's feet and sought pardon for his nasty act. Buddha again reiterated that he was already forgiven. One can achieve this state by having unconditional love towards Paramātmā. Bhagavān told Arjuna that such individuals who have unlimited love for HIM becomes gunatita on bathing in HIS devotion. There is no alternative for bhakti or devotion. Intelligence puts all arguments to rest but what is required is supreme devotion. Just as we cleanse our body with soap, only on use of water do we become clean.

Similarly, one who washes himself with the water of devotion, he alone can become gunatita.

## 14.26

### **māṃ(ñ) ca yo'vyabhicāreṇa, bhaktiyogena sevate, sa guṇāṅśamatītyaitān, 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.

It is the water of devotion that can bathe the interior self. Devotion is asking Paramātmā to help merge with HIM. One who had ignited such devotion and spends his time serving Paramātmā as well as nature with the same devotion is said to have attained brahma. Devotion is not when you leave the world but it should be while living in this world.

Dnyaneshwar Maharaj has said:

**म्हणौनि विश्वपण जावें । मग तैं मातें घेयावें ।  
तैसा नव्हे आघवें । सकटचि मी ॥ ३८० ॥**

So it is not necessary to sublimate the phenomenal world to know Me, but to know ME along with it.

Saints have outpourings of devotion while still in this world and encompass all under his devotion. Just as river ganga leads into the sea, so should we keep meeting such saints who overflow with devotion. We should only seek Paramātmā and not any other material needs.

## 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.

There is only one Paramātmā who is found in different forms. Bhagavān Sri Krishna through the medium of Arjuna said to the whole world that HE is the one comprising all forms, to understand the self, and to whom one should show devotion. It is devotion alone that will take us to the gunatita state which is the state of Paramātmā and equanimity. This is the everlasting sanatana dharma. There are different kinds of dharma:

- **Sanātana Dharma**, the eternal and unchanging principals of dharma.
- **Varṇ āśramā dharma**, one's duty at specific stages of life or inherent duties.
- **Svadharmā**, one's own individual or personal duty.
- **Āpad dharma**, dharma prescribed at the time of adversities.

Unconditional love towards Paramātmā helps to attain HIM by being gunatita. To respect knowledge, to acquire knowledge, to understand Sri Krishna, to understand the influence of gunas in life, to have devotion knowing fully well that Sri Krishna is worshipped through different forms are the steps to be followed. Sri Krishna's form is the form of Para Brahmā who is a complete avatar. Guru Ji says: how is the devotion?

- There is **no difference between Brahmā and Śrī Krishna.**
- There is **no difference between Śrī Krishna and the world.**
- There is **no difference between Śrī Krishna and all other forms.**

Hence one should see all as a form of Śrī Krishna and see all in Śrī Krishna and make the devotion flow from the heart; in order to become a gunatita.

The session thus ends with prayers. May Paramātmā bless us with his mercy. May Guru Ji and Dnyaneshwar Maharaj Ji bless us to help us to become onlookers and merge in the nectar of devotion

### **Question and Answer session:**

**Seema Ji**

**Question:** Whom should we follow; Sri Rama or Sri Krishna?

Answer:

**रामो विग्रहवान् धर्मः ॥**

**Sri Rama is the personification of righteousness.**

Sri Ram led the life of a human and showed us idealism by being Purushottama. If one has to learn rules Guru Ji advises us to read Ramayan. Sri Krishna on the other hand is Paramātmā who took an avatar. He showed divinity in his life. His story teaches us union or yukti. If one needs to learn devotion one needs to read the Bhagavad. 'Rama', 'Krishna' and 'Hari' should be our mantra.

How to lead our life? We should try to lead life like Sri Rama. We have to learn union with Sri Krishna. When enemies overpower us we have to learn Sri Krishna's rules. Sri Krishna's life cannot be followed as an example. When Narakasura bound several women, Sri Krishna married them all. Sri Ram had one wife which was an example to emulate.

In order to understand the influence of nature one has to understand the story of Sri Krishna.

### **Surekha Ji**

**Question:** Why did Sri Krishna tell the gita to Arjuna alone?

**Answer:** There should be an interest to listen. Sri Krishna and Arjuna had great affection for each other. Sri Krishna being Arjuna's good friend was entrusted the role of a charioteer. Only Arjuna handed the reins of his life to Sri Krishna. We students of gita are interested in reading it, which opens the treasure chest of secrets. Arjuna was the only one who sought refuge in Sri Krishna and hence the gita to him.

### **Raj Kumar Ji**

**Question:** Please clarify the equanimity towards mud, gold, and stone.

**Answer:** The stone disintegrates into mud. Humans attach importance to gold, diamonds, and other precious metals. A gunatita sees all the three in the same light. Bhagavān advises us to not run behind wealth that we lose sight of knowledge and those that are of greater importance.

### **Sirish Ji**

**Question:** Difference between Sāṃkhya yog and karma yog.

**Answer:** The six darshanas of Indian philosophy include: Sāṃkhya, Yoga, Nyaya, Vaisheshika, Mimamsa, and Vedanta. Kapila Muni proposed the samkhya philosophy. This means jnana yoga. It is based on numbers. It states that nature works through Prakṛti and purusha. Bhagavān taught this philosophy to Arjuna in chapter 2. Patanjali Muni taught us the philosophy of yoga. In chapter six, Bhagavān took the basis of Patanjali yoga in his explanation to Arjuna.

### **Neetu Ji**

**Question:** How to balance the gunas?

**Answer:** In times of happiness, the gunas bask us in it and we are unable to perform any action. This leads us to tamo guna. When we read we tend to doze off. The sattva guna is taken over by tamo guna. We have to continue performing actions otherwise we tend to become stagnant. We have to inspire ourselves to balance the gunas. We can perform actions, exercise, take a stroll, run, or engage in good work. To read the gita makes us passive. Instead, if we write, action is performed. It is not that we should only engage in sattva guna. We have to incorporate sattva guna in rajo guna and perform actions for the good of all.

### **Gagan Ji**

**Question:** Why is devotion the means to remove ignorance and ego?

**Answer:** As long as we do not have confidence and devotion we will be unable to perform any task mindfully. Bhagavān stresses on devotion which is a must to remove ignorance. We have to have belief in our science teachers to understand the concepts. It is only this belief which will make us understand science. We have to believe what we learn and only then research further.

One should not identify oneself with the gunas but perform all actions of the gunas.

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

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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