

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 14: Guṇatraya-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/SeWu7szV0pg>

## Avyabhicāreṇa bhakti - The path to rise above the three Gunas to become a Trigunātītaḥ

**The 14th Chapter of Bhagavatgītā is Guṇatraya-Vibhāga-Yoga - The Yoga of Classification of the Three Gunas.**

The session commenced with the Auspicious lighting of the traditional lamp followed by prayers to the Gurus and Bhagavān.

In this chapter Bhagavān explained the three Gunas - *Sāttvika*, *Rājasika*, *Tāmasika* Gunas in detail. Every individual is inherently endowed with all three Gunas. However, one guna tends to dominate the other two, shaping the person's predominant tendencies and behaviour.

To lead a virtuous life, it is essential to manage and balance the influence of the three Gunas. Most individuals predominantly possess a rajasic mind, which explains why the mind often remains restless and wanders, even during meditation.

**Training the mind towards sattvaguna involves understanding the characteristics of each Guna and consciously working to diminish the influence of rajoguna and tamoguna.** By doing so, one can gradually elevate sattvaguna and foster a calm, focused, and virtuous state of being.

When we think of a saintly person or a great soul, Hanuman Ji serves as the most fitting example. He was not only a devoted follower of Śrī Rama but also a virtuous saint enriched with Sattvic qualities. Hanuman Ji never succumbed to anger. For instance, during his journey to find Mother Sita, He had to cross the ocean to reach Lanka. Enroute, He faced numerous obstacles that symbolically represented the three Gunas. Hanuman Ji overcame these challenges with wisdom and composure.

The first obstacle in His path was Mount Mainak, which represents the Sattvic quality. Mainak offered Hanuman Ji a place to rest for a while, showing the nurturing and accommodating nature of Sattva. However, Hanuman Ji, with his pure demeanour and without any trace of anger or malice, gracefully

declined the offer, saying:

राम काज किन्हें बिनु मोही कहाँ विश्राम ।।

As Hanuman Ji continued His journey, He encountered Surasa, a demoness symbolising Rajo Guna. She was hungry and wanted to consume Hanuman ji. To confront her, He expanded His form, prompting her to increase her own size in response. Demonstrating His wisdom and agility, Hanuman Ji suddenly reduced Himself to a minuscule size, swiftly entered Surasa's mouth, and exited immediately. This clever act resolved the Rajasik challenge before Him. Similarly, in life, challenges that are inevitable for all beings keep arising due to Rajo Guna. **A wise approach, like Hanuman Ji's, is essential to overcome these obstacles effectively.**

Moving on, Hanuman Ji encountered Simhika, a demoness symbolising Tamo Guna. Her nature was to ensnare creatures by capturing their shadows. In such a situation, Hanuman Ji did not engage in arguments, but skilfully avoided her and continued on His mission. This reflects a profound teaching for all beings: **when faced with Tamasic tendencies, such as negative thoughts or inertia, it is best to cautiously and consciously detach from them**, letting go of such influences to maintain progress and clarity in life.

These illustrations clearly demonstrate how understanding the predominance of a particular Guna in the thoughts arising within the mind, can guide one to act appropriately towards them. By aligning one's actions with this understanding and following the values and disciplines described in the Srimad Bhagavadgītā, an individual can purify the mind completely. This ultimately leads to the attainment of peace, happiness, and success.

#### 14.14

**yadā sattve pravṛddhe tu, pralayaṃ(m) yāti dehabhṛt,  
tadottamavidāṃ(m) lokān, amalānpratipadyate. 14.14**

When a man dies during the preponderance of Sattva, he obtains the stainless ethereal worlds (heaven etc.,) attained by men of noble deeds.

In this verse, Bhagavān explained the reason behind the varied qualities and circumstances individuals are born into.

Our scriptures talk about *Punar jivan* or reincarnation of soul. The accumulated karmas of a jīva (soul), earned in previous lifetimes, along with its **Prārabdha** (destined actions), determine the type of body and circumstances the jīva will be born into in its next life.

HE herein said that the predominant guna present in one's consciousness at the time of death determines the nature of their next birth. When a soul leaves the body in a state of sattvaguṇa, it attains the pure and higher realms known as the elevated spiritual planes, eg,

Hindu scriptures describe fourteen *lokas* (realms) in the universe:

- **Satyaloka**

This is the realm of truth and the highest spiritual abode.

- **Tapoloka**: The realm of penance and austerities.

- **Janaloka:** The abode of spiritually advanced beings.
- **Maharloka:** A realm of great sages.
- **Swargaloka (or Svarga):** Commonly referred to as heaven, a realm of pleasures.
- **Bhuharloka:** The region of celestial beings.
- **Bhurloka:** The earthly plane where humans reside.

These are the middle or medium realms. The next seven are lower planes.

- **Atala:** The first of the lower realms.
- **Vitala:** The second lower realm.
- **Sutala:** A realm governed by spiritual beings.
- **Talātala:** Another of the subterranean worlds.
- **Mahātala:** A realm inhabited by serpentine beings.
- **Rasātala:** A dark region considered one of the lowest realms.
- **Pātala:** The netherworld, the lowest of the realms.

Each *loka* reflects different states of existence, determined by the predominance of *gunas* and *karmas* influencing the *jīva*.

A *jīva* in a state of *sattvaguna* at the time of departing from the body attains the highest plane, Satyaloka. A *jīva* in *rajoguna* reaches the intermediate planes, while one in *tamoguna* descends to the lower planes.

Ascending to higher realms is possible through the cultivation of purity of mind and virtuous living. However, this does not imply that one can lead a life dominated by *tamoguna* or *rajoguna* and expect to achieve *sattvaguni* thoughts at the moment of death. Such a scenario is almost impossible, as death is unpredictable, and the state of mind at that time depends on one's accumulated habits and tendencies.

**Therefore, it is essential to lead a consistently pure and virtuous life, ensuring that the mind naturally remains in a *sattvaguni* state when death occurs.**

## 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.

**Those in *rajoguna* at the time of death are reborn in circumstances that bind them to relentless activity and a constant pursuit of desires.** Even if they wish to find peace, they often struggle to attain rest, as their nature drives them toward action and ambition.

In contrast, those in *sattvaguna* at the time of death are reborn into a balanced life. They naturally lead a harmonious existence, where they can manage their daily duties while also finding time to engage in activities that nurture their inner growth and interests.

Those who depart from their bodies enveloped in *tamoguna* are reborn into lower forms of existence, such as insects or other creatures, where the use of intellect is minimal or entirely absent.

The human form is unique as it is endowed with intellect and the power of discrimination. **By engaging in**

**righteous karma, a person can accumulate *punyas* (merits) and progress toward attaining the highest goal - union with the Divine.** Humans who do not strive for spiritual elevation, are essentially living a life akin to that of an animal, focused solely on basic instincts and material pursuits.

It is seen that siblings born into similar circumstances often exhibit different tendencies and natures. This variation arises because their innate tendencies are shaped by the predominant *gunas* present in their consciousness at the time of their previous life's departure.

One apt example here is of Ravana, Kumbhakarana and Vibheeshana. In the thoughts of all three, the influence of the three distinct tendencies present in nature is clearly reflected.

All three brothers perform *tapasya* (austerities) to please Brahmā Ji and seek boons from Him. When Brahmā Ji is pleased, they each ask for a boon.

Interestingly, all three ask for the same word, "Sona," as their boon. However, while the word is identical, its intended meaning differs significantly for each, revealing the dominance of distinct tendencies within them.

Kumbhakarna asked for "Sona," literally meaning the ability to sleep. He wanted to sleep for six months of the year and wake for just one day, indicating the predominance of *tamoguna* (inertia, ignorance) in him.

On the other hand, Ravana, driven by greed and desire, asked for "Sona" in the sense of gold, seeking endless wealth and fame. His desire to dominate even the gods reflects the prominence of *rajoguna* (passion, ambition) in him.

In contrast, Vibhishana interprets "Sona" as "So, Na," meaning he wishes to remain free from the slumber of ignorance and the darkness of unrighteousness, i.e., clarity and purity of mind and soul. He prays for his heart to always remain illuminated with the light of wisdom, demonstrating the dominance of *sattvaguna* in him.

In the 11th shloka Bhagavān had said that when *sattvaguna* prevails, the light of wisdom enters from all the gateways of the body to illumine the soul.

**सर्वद्वारेषु देहेस्मिन् प्रकाश उपजायते ।।**

**14.16**

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

The fruits of virtuous actions (*punya karma*) are always pure and are considered *Sāttvika*. They instil wisdom, fostering the ability to discern between right and wrong, and cultivate dispassion. However, these actions are often performed for one's own delight. Even a mother nurtures her child because she finds it joyful and fulfilling. The Upanishads clearly state:

**आत्मनस्तु प्रिय भवतु ।।** (For the happiness of one's own self).

Even virtuous actions performed for the happiness of the self are not eternal; they are transient. However, for as long as they last, these selfless deeds bring joy and a sense of fulfilment to the being.

On the other hand, actions performed under the influence of **rajoguna yield fruits that are inevitably tied to sorrow**. A being dominated by *rajoguna* toils relentlessly, driven by greed and the desire to satisfy their senses, to achieve the fruits of their labour. However, these fruits are temporary and often give rise to further desires. When these desires remain unfulfilled, the being's inner self becomes filled with grief and anger. Furthermore, the loss of these temporary fruits fosters a sense of separation, creating a deeper state of sorrow.

**Fruits of actions influenced by tamoguna are rooted in ignorance and result in darkness.** Due to this ignorance, the being falls into a state of delusion, and their intellect becomes corrupted. This leads the being further into confusion and despair.

**14.17**

**sattvātsañjāyate jñānaṃ(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.

Sattvaguna gives rise to wisdom, knowledge (**jñānaṃ**).

People influenced by Sattvaguna are naturally inclined toward intellectual pursuits and virtuous ideas. True Jñāna (knowledge) is inherently within us and can only be attained by delving inward. This is why we read about many saints who, despite not having formal education, have attained profound knowledge by elevating their Sattvaguna.

Adhyātmika jñāna (spiritual knowledge) cannot be acquired from external sources; it resides within every individual. However, it remains concealed due to the veil of Rajoguna and Tamoguna. The Paramātmā is present within us, but we fail to experience HIM because of this obscuration. It is through the elevation of Sattvaguna that the veil is lifted, unveiling the knowledge of the Paramātmā.

Rajoguna leads to *lobha* (greed), which is an insatiable and endless desire. Greed keeps pushing an individual to pursue more, constantly seeking satisfaction but never truly attaining it.

In the 3rd chapter answering Arjuna's question as to why beings undertake unrighteous activities (*paap*), Bhagavān had said that greed and anger are the root cause of all *paap*.

**अर्जुन उवाच**

**अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः।**

**अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः॥३.३६॥**

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

**श्रीभगवान उवाच**

**काम एष क्रोध एष रजोगुणसमुद्भवः।**

**महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥३.३७॥**

*It is lust alone, which is born of contact with the mode of passion, and later transformed into anger. Know this as the sinful, all-devouring enemy in the world.*

Tamoguna gives rise to negligence, delusion and ignorance. To steer clear from these vices one should inculcate Sattva and elevate towards the ultimate goal.

#### 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.

Bhagavān declared Sāttvik individuals, recognising the underlying reality of Brahmān amidst the changing world, attain the higher planes of existence. This upward journey continues after death also.

Those in the Rājasik mode attain similar births in those realms where karmic actions hold significance.

People who have Tāmasik qualities in excess, as a result, they "sink." or descend into lower planes of existence like *patal loka*.

#### 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.

After explaining in detail the characteristics and the influences of all the three Gunas, Bhagavān steers towards higher knowledge. In HIS boundless benevolence, HE reveals the simple solution for breaking free from their bondage. The verses of the Bhagavadgītā, much like mantras, are equally beneficial to all, including great saints and even a child in a nursery. Just as a doctor prescribes different medicines for different patients, the Bhagavadgītā contains medicinal qualities that are effective for all types of devotees.

When our virtuous deeds awaken, we naturally desire to understand our position in this world and our relationship with the Supreme Soul.

Prakṛti (matter) is made up of the three gunas, and thus these gunas play an essential role in the creation of the mind, intellect, and body. Every action performed by a human is under the influence of these three gunas. Therefore, the qualities (gunas) dominant in a being influence all their actions. However, it is essential for the being to realise that the actions they perform in this world are actually carried out by the three gunas. **When a being comes to the understanding that in all actions, there is no other doer other than these three Gunas; it marks a turning point. In essence, the jivātma, or the soul, is simply the observer.**

Paramātmā is beyond the three Gunas. **HE is triguṇātīt** (transcendental to the modes of material nature). Individuals who realise that the jivātma is a fragment of this triguṇātīt Paramātmā, understand the Jivātma to be triguṇātīt as well. They attain the divine nature of the Supreme Being, Śrī Bhagavān.

#### 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.

When the embodied soul transcends all three guṇas associated with the material body, it becomes capable of freeing itself from the cycles of birth, death, old age, and their associated sufferings. In doing so, the soul can experience eternal bliss even in this very life.

At the time of birth and death, the jīvātmā endures intense suffering. During birth, the soul resides in the mother's womb for nine months, confined to a dark and narrow space. The process of birth itself is excruciatingly painful. Hence, by striving to attain a state beyond the three guṇas (triguṇātīta), the soul can break free from the bondage of birth and death. Recognising its essence as a fragment of the Supreme, the soul merges into divine consciousness and attains everlasting joy.

**14.21**

**arjuna uvāca  
kairliṅgaistrīnguṇānetān, atīto bhavati prabho,  
kimācāraḥ(kh) kathaṃ(ñ) caitāṃs, trīnguṇānavartate. 14.21**

Arjuna said :What are the marks of him who has risen above the three Guṇas, and what is his conduct? And how, Lord, does he rise above the three Guṇas?

Arjuna inquired from Bhagavān about the characteristics of those who have gone beyond the three guṇas. He wanted to know how do they act and how do they go beyond the bondage of the guṇas.

**14.22**

**śrībhagavānuvāca  
prakāśaṃ(ñ) ca pravṛttiṃ(ñ) ca, mohameva ca pāṇḍava,  
na dveṣṭi saṃpravṛttāni, na nivṛttāni kāṅkṣati. 14.22**

Śrī Bhagavān said :Arjuna, he who abhors not illumination (which is born of Sattva) and activity (which is born of Rajas) and even stupor (which is born of Tamas), when prevalent, nor longs for them when they have ceased.

The Supreme said, those who are transcendental to the three guṇas neither hate **prakāśaṃ** - (illumination which is born of *sattva*), nor **pravṛttiṃ** - activity (which is born of *rajas*), nor even delusion - **moham** (which is born of *tamas*), when these are abundantly present. They also do not long for them when they are absent. They remain neutral to the modes of nature and are not disturbed by them.

**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.

Sri Bhagavān explained that those who perceive themselves as the witness (*drashta*) to all action remain neutral in all circumstances. They are neither miserable when things are unfavourable, nor, are jubilant in favourable instances, as they understand that the modes of nature perform their natural functions in the world. Knowing it is only the *guṇas* that act, they stay established in the self, without wavering. He is in a state of eternal joy and peace, oblivious to the good or bad happening to him / around him.

The toys or cartoons that captivate a child in their early years lose their charm as they grow into adolescence. Similarly, if an adult scolds a small child, the child feels upset. However, if a three-year-old scolds the adult, the grown-up remains unaffected, as they hold no attachment or aversion in such interactions.

A *Guṇātīta* exists in a similar state. Free from likes and dislikes, they remain undisturbed by external stimuli. Their inner equanimity is unwavering, irrespective of the world around them.

#### 14.24

### **ṣamaduḥkhasukhaḥ(s) svasthaḥ(s), ṣamaloṣṭāśmakāñcanaḥ, tulyapriyāpriyo dhīraḥ(s), tulyanindātmasaṃstutiḥ. 14.24**

He who is ever established in the Self, takes pain and pleasure alike, regards a clod of earth, a stone and a piece of gold as equal in value, is possessed of wisdom, accepts the pleasant as well as the unpleasant in the same spirit, and views censure and praise alike.

Those who are established in the self are alike in happiness (**sukhaḥ**) and distress (**duḥkha**). They look upon a clod (**loṣṭā**), a stone (**āśma**), and a piece of gold (**kāñcanaḥ**) as of equal value, and remain the same amidst pleasant (**priyā**) and unpleasant (**apriya**) events. They accept both blame (**nindā**) and praise (**ātmasaṃstutiḥ**) with equanimity.

#### 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*.

He who remains the same in honour (**mānā**) & dishonour (**āpamānayo**); who treats both friend (**mitra**) and foe (**ari**) alike; and who have abandoned doership in all enterprises, they are said to have risen above the three *guṇas* to become a **guṇātītaḥ**.

They look upon all beings as manifestations of the three *Gunas* (**trigunatmika**), and all *Jīvātmā*'s as beyond the influence of the *Gunas* (**triguṇātītaḥ**), thereby treating all with equanimity.

They do not initiate new endeavours to gain fame and wealth (**sarvārambhaparityāgī**).

#### 14.26

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

Bhagavān answered Arjuna's question explaining the characteristics of the guṇātītaḥ in the above shlokas. In this verse HE explained how he transcends the three Gunas to become a **guṇātītaḥ**.

HE said those who serve HIM with unalloyed devotion (**avyabhicāreṇa bhakti**) rise above the three modes of material nature and come to the level of the "Sat chit anand" Brahmān. This is single pointed steadfast focus on Paramātmā without expectation of fruits of action.

**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.

Those who engage in unwavering devotion to the personal form of the Supreme, transcending the influences of the Guṇas, attain Brahmān.

This realisation unveils the nature of Parameshwar as indestructible, unchangeable, and as the source of eternal bliss.

It is essential to delve into the profundity of our scriptures, where numerous paths to attaining Bhagavān are outlined. Progress on the path to this divine realisation depends on the purity of one's inner being. A mind that is pure and untainted becomes deserving of the vision of the divine essence.

Therefore, by eradicating all impurities within, the jīva (soul) must strive for the purification of the inner self. To achieve this, one must transcend the triguṇātmak tendencies (influences of sattva, rajas, and tamas) that dominate human nature.

The chapter concluded with the recitation of the Pushpika.

### Question Answers

**Vinod Ji**

**Question:** In the 14th and 15th verses, the predominance of *sattva*, *rajas*, and *tamas* at the time of death are explained, and this is reiterated in the 18th verse. Why is it repeated?

**Answer:** At the beginning of this chapter, Bhagavān states, " I shall once again explain the supreme knowledge". Bhagavān emphasises that HE is repeating this supreme wisdom for Arjuna's benefit. HE reiterates that if *sattvaguṇa* prevails at the time of death, the soul ascends to higher realms like the heavenly planes (*svargaloka*).

**Question:** At the end of every chapter after explaining different yogas to attain HIM, HE coaxes all to practice single pointed, steadfast bhakti. Why is it so?

**Answer:** It is not easy for everyone to follow Jnana Yoga. Thus, Bhagavān repeatedly urges Arjuna to engage in *bhakti yukta karmayoga* (devotional action) consistently, to cultivate *sattva guṇa* and ultimately achieve liberation.

**Anju Ji**

**Question:** Busy with daily chores I am not satisfied with the time I spend in devotion. Even when we celebrate festivals like Janmashtami and Shivratri, I sometimes feel that our devotion and surrender to Bhagavān are not complete, which leaves our mind restless.

**Answer:** If we worship and meditate on Bhagavān with 100% dedication and surrender, our mind will naturally feel at peace. Such thoughts of incompleteness will not arise. Regular contemplation on the teachings of the Bhagavadgītā helps immensely, as it offers new insights and guidance for life. This consistent reflection gradually transforms the mind, ensuring that doubts and restless thoughts no longer trouble us.

**Deepak Ji**

**Question:** We recite the Bhagavadgītā without understanding its meaning. Is this correct?

**Answer:** In the Gita Parivar, proper pronunciation is taught, and discussion sessions are held to explain the meanings. Additionally, many resources on YouTube provide clear explanations. Simply reciting without understanding is a good starting point, but striving to grasp its essence is essential for spiritual growth.

**Dilip Ji**

**Question:** What is the difference between a Jnani, a Sthitaprajna and a Gunatita? And will not the Rajoguni and Tamoguni misuse their goodness?

**Answer:** The core characteristics of a Jnani, a Sthitaprajna, and a Gunatita are essentially the same. They are established in wisdom and beyond the influence of material gunas.

While it is possible for Rajoguni and Tamoguni individuals to attempt to misuse the goodness of such spiritually elevated beings, these beings remain unaffected because they are firmly rooted in Paramātmā. The Supreme assures that HE takes care of HIS devotees by providing *yoga-kṣhema* (protecting what they have and granting what they need).

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



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