

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 14: Guṇatraya-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/oehQf7pIDFQ>

Introspecting the three GUNAS existing WITHIN!

The beautiful Chapter 14th of the Gītā is **Guṇa Traya Vibhāg Yog - The Yog of the three modes of nature.**

This chapter comes with the opportunity to introspect within, helps one check the behavioural aspects of oneself.

The session began with a melodious prayer and lightening of the lamp.

It is a delight to see that we are all attending the vivechan today, despite the hectic schedules in the Ganesh Utsav. We can definitely say that we are chosen by the Gītā. The blessings of Saraswati Mata, Dnyaneshwar Maharaj and Guru Govind Giri Maharaj are our treasure and we are grateful to them unmeasurably.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः॥

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम्।

पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम्॥

यानन्द श्रुति मंत्र शक्ति महती ब्रह्मात्म विद्यावती

यासूत्रोदित शास्त्रपद्धतिरीति प्रद्योदिनान्तरद्युतिः।

या सत्काव्यगतिप्रसादितर्मतिर्नागुणालंकृतिः

सा प्रत्यक्ष सरस्वती भगवती मान्तायतां भारती॥

ॐ पार्थय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतं।

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीं॥

नमोस्तुते व्यास विशाल बुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारत तैल पूर्णः प्रज्वलितो ज्ञानमय प्रदीपः ॥

Jnana, Karma, and Bhakti all united together in the significant 9th chapter of the Gītā, the knowledge shared therein was difficult to absorb for Arjuna, and which is why Sri Bhagavān further elaborates and makes it possible for him to absorb through the 10th, 11th and 12th chapter ahead. Arjuna was in great despair and could not see the path ahead. He did not feel any strength within to fight the war. In this depressed state of mind, Sri Bhagavān fed him with the divine knowledge and uplifted his mind. We are blessed indeed to be able to absorb a little of that vast divine energy that Gītā holds as a knowledge shared to Arjuna. This is why Dnyaneshwar Maharaj said that it truly needs a blessing of the Supreme to be chosen for learning Gītā.

म्हणोनि साधकां तूं माउली । पिके सारस्वत तुझिया पाउलीं ।
या कारणें मी साउली । न संडीं तुझी ॥

They said, whoever may be the disciple, for him, Guru is like a Mother and their lotus-feet are never alone. They always bring the blessings of the Saraswati with them. That is why the disciple wants to be in the shelter of the Guru forever and he prays to them, "Please bless my intellect, so that I am capable of absorbing and understanding it".

आतां कृपाभांडवल सोडीं । भरीं मति माझी पोतडी ।
करीं ज्ञानपद्य जोडी । थोरा मातें ॥

"Dear Guru, please create the magical union of the poetry and knowledge and fill my intellect with the principles of Gītā in such a way that it helps me imbibe them within."

Arjuna represents us, and if he was not able to absorb the knowledge, how can we expect us to perform well? That is why repetitive and consistent efforts are extremely essential. Even Bhagavān said that unless and until you understand and are able to change yourselves for imbibing these principles I shall continue to teach you, and guide you through this path.

We have experienced our Swami ji as a relentless guide who never gets tired of repeating and teaching us until it is possible for us to grasp in a similar way.

The name of this chapter is **Guṇa Traya Vibhāg Yoga** which talks extensively about the Gunas. **Bhagavān Himself begins the chapter without any question asked by Arjuna in the beginning.** In this chapter we shall understand Gunas in deeper sense, whom we have learnt in the 17th Chapter through Ahār (the food we consume) and Vihār ie., Yajñā, dāna and tapa, in an introductory sense.

14.1

śrībhagavānuvāca
paraṃ(m) bhūyaḥ(ph) praVākṣyāmi, jñānānāṃ(ñ) jñānamuttamam,
yajñātvā munayaḥ(s) sarve, parāṃ(m) siddhimito gatāḥ. 14.1

Śrī Bhagavān said :I shall expound once more the supreme knowledge, the best of all knowledge, acquiring which all sages have attained highest perfection, being liberated from this mundane existence.

Bhagavān begins the chapter by describing **the knowledge of the Gītā as the Supreme**

knowledge.

HE said to Arjuna that HE shall share the Supreme Knowledge with Arjuna; by knowing which all the great saints experienced the divine closely, and acquired the knowledge of the self which liberated them from the cycle of birth and death.

- **jñānānām(ñ) jñānamuttamam, param(m):** the knowledge that is the Supreme among all the knowledge
- **bhūyaḥ(ph) praVākṣyāmi:** and, I shall share it with you again and again relentlessly without any hesitation
- **yajñātvā munayaḥ(s) serve:** because this knowledge is so powerful that all the saints obtained this knowledge
- **parām(m) siddhimito gatāḥ.:** attained the Parām siddhi

What does parām siddhi mean?

Parām siddhi or unison with Paramātmā is the ultimate goal of all beings. HE said by gaining this knowledge and imbibing it into our consciousness as realised wisdom, we can ascend to the highest perfection or Parām siddhi.

14.2

**idaṁ(ñ) jñānamupāśritya, mama sādharmyamāgatāḥ,
sarge'pi nopajāyante, pralaye na vyathanti ca. 14.2**

Those who, by practising this knowledge have entered into My being, are not born again at the cosmic dawn, nor feel disturbed even during the cosmic dissolution (Pralaya).

The significance of this knowledge is shared by Bhagavān in this verse. **What is achieved out of this knowledge?**

jñānamupāśritya: Getting closer to this knowledge, understanding it in a deeper sense; HE said, those who study this knowledge shared in the Gītā, who consistently contemplate upon it, and put in sincere efforts to imbibe it within them, come closer to HIM (**mama sādharmyamāgatāḥ**) or attain HIM.

What does sādharmya mean?

Sādharmya is the Dharma or the Swaroop of Bhagavān. The true *Swaroop* of Bhagavān **is Sat-chit-ananda.**

- **Sat** means truth that never changes and is the constant and same forever,
- **Chit** means unlimited knowledge, which never gets depleted and
- **Ananda** means everlasting joy that never gets exhausted like the material joy in our world for which we are dependent on external factors.

We experience Bhagavān Sri Krisna as *Murlidhar* or *Govardhandhari*, among his different beautiful forms. Likewise we see Sri Ram as *Kodandadhari*. However, the true swaroop of Paramātmā is *Sat-chit-ananda*.

This *ananda swaroop* is extremely significant because this *ananda* is imperishable, it never ends, and **it stays within forever**. It independently possesses the capacity of existence and radiates around on its own. And most importantly there does not exist an element of opposite nature of this *Ananda*.

Bhagavān said those who take refuge in this wisdom will become united with this swaroop of HIS.

HE further stated that such seekers will not be reborn at the time of creation (**sarge'pi nopajāyante**) nor be destroyed at the time of dissolution (**pralaye na vyathanti ca**). This means they will be freed from the bondage of the *Samsār*. They are not affected by the three phases of the *Samsār*, Creation (*Utpatti*), Sustenance (*Sthiti*) and Annihilation or **Pralaya**.

Just as on a cloudy day, the moon is visible after the clouds go away. By being covered by the clouds does not put an end to the existence of the moon. We get the light and the calmness of the moon again after the clouds move away. **Similarly, the knowledge of the Supreme unveils the Sat Chit Ananda Swaroop existing within.**

Here Dnyaneshwar Maharaj says,

एन्हवीं ज्ञान हें आपुलें । परी पर ऐसेनि जालें ।
जे आवडोनि घेतलें । भवस्वर्गादिक ॥

He says, the knowledge is there within us, it already exists within.

Swami Vivekananda said Education is the manifestation of the knowledge present within. Obtaining education in the external world is tuning into the knowledge that already exists within.

Now how to get over these clouds of ignorance?

With the Guru's grace and the learner's perseverance, these clouds gradually dissipate, revealing the wealth of wisdom that was always present within us.

The story told by Swami ji is relevant here.

Once, a wealthy man grew anxious about his fortune. His children, the second generation, lacked the responsibility and discipline to manage the wealth wisely. The third generation, though more capable, had left the country for higher education. Since there were no banks at the time, the man decided to bury all his riches in the ground. He confided this secret to a close friend, asking him to guide his grandchildren if they ever needed the money after his death. He specifically instructed the friend not to reveal this secret to his children, as they were not responsible enough to use the wealth prudently.

Years passed, and just as the rich man feared, his children squandered the family fortune through reckless spending. Eventually, the rich man passed away. When the third generation returned from abroad, they found themselves in financial distress. With no money left, they approached the old family friend for help.

The friend told them not to worry and led them to the spot where the treasure was buried and unearthed the wealth. The grandchildren were overjoyed and exclaimed, "You have given us such a priceless gift today!"

The friend, however, humbly responded, that he did nothing. "This treasure was always here for you. I am simply handing it over to you when the time is right."

In a similar way, the Guru unveils the clouds, delusions, misunderstandings, misinterpretations with

his blessings and we get enlightened with the divine knowledge that exists within us. This knowledge gives us the strength and capability to attain the true *sat chit anand swaroop* of Paramātmā.

14.3

**mama yonirmahadbrahma, tasmingarbham(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.

The relationship of Prakṛti and Purush which are responsible for creation and sustenance of the universe is described in this verse.

Bhagavān sees that Arjuna has developed interest and is curious to learn more of this knowledge. Thus HE addressed Arjuna as **Bhārata**, which means the one who enjoys the knowledge and gets engrossed in the process of learning more. Bhārata is the name of our country also, which has faced a lot of dark years through the years of independence and ignorance. The Gītā has always come to our rescue by bringing us out of the dark into the light.

Brahma represents the creative force/power that drives the unfolding of the cosmos or Brahmānda. At the end of each chapter of the Gītā we read the *Pushpika* which states:

"ब्रह्मविद्यायां योगशास्त्रे"

Herein Gītā is referred to as the text or Śāstra which unfolds the knowledge of the Brahma and aids in yoga with Paramātmā.

"**Brahma Vidya**" refers to the knowledge of the ultimate creative and sustaining force behind the universe. In this context, **it is the understanding of the true nature of the operator or the force that governs not just this world but all creation.** Śrī Bhagavān, as the Supreme Brahma (**Parabrahma**) represents this ultimate reality, and is responsible for all creation made of **pañca-mahā-bhūta**, the five basic elements **Akāsha** (Space), **Vayu** (Air), **Agni** (Fire), **Jal** (Water), **Prithvi** (Earth).

In this verse Bhagavān referred to this driving force/Prakṛti as **MahadBrahmā**, which is guided and sustained by the supreme power of Bhagavān HIMSELF.

HE said Prakṛti is the womb and that HE impregnates it with the individual souls, and thus all living beings are born. In other words **for all species of life that are produced, the material nature (Prakṛti) is the womb, and HE is the seed-giving Father.**

This emphasises that the divine consciousness, or Supreme Self, is the source of all creation, providing the vital force or seed of life to every being in the universe. Therefore the cooperation between Prakṛti and Puruṣa is crucial for the functioning of the world. Prakṛti is not just a passive entity; it is **Shakti Swarupini**, the embodiment of energy and power. In this sense, nature is also conscious, driven by the divine energy that animates it. However, due to ignorance, humans often fail to recognise the divine consciousness within themselves and within nature. This ignorance creates a sense of separateness, leading individuals to perceive themselves as inanimate or powerless, cut off from their true divine nature.

Vinoba Bhawe Ji's analogy of the gas balloon is a profound way of explaining the relationship between

Chaitanya (consciousness or life force) and the three **Gunas (Sattva, Rajas, and Tamas)**. Just as a gas balloon needs to be tied down to keep it from drifting away, the *Chaitanya* within us is enclosed within the body by the binding forces of the *Gunas*. These *Gunas*, *Sattva* (purity, balance), *Rajas* (activity, passion), and *Tamas* (inertia, ignorance), shape our mental states, actions, and tendencies, effectively "tying" our consciousness to the physical body and the material world.

14.4

**sarvayoniṣu kaunteya, mūrtayaḥ(s) saṁbhavanti yāḥ,
tāsāṁ(m) brahma mahadyoniḥ(r), ahaṁ(m) bījapradāḥ(ph) pitā. 14.4**

Of all embodied beings that appear in all the species of various kinds, Arjuna, Prakṛti or Nature is the conceiving Mother, while I am the seed giving Father.

Bhagavān addresses Arjuna as **Kaunteya**, reminding him that as he is the son of Mother Kunti and Father King Pandu. Similarly **HE is the father of all the beings (bījapradāḥ pitā) and Prakṛti is the conceiving mother of all the beings.**

HIS creation exists in infinite forms in this universe. HE said HE is the reason of unifying **Jada** (Prakṛti) and **Chetana** (Purush) to create life. Prakṛti also has the **Chaitanya** or consciousness principle or the life energy due to which life exists in the universe. We slowly are able to uncover these clouds to learn this knowledge here.

There are 84 lakh *Yonis* ie., different forms in which a soul can be reborn. These different forms are produced by Prakṛti, the Mother, where HE is the father, the Giver of the seed. There are millions of different types of birds, flowers, trees, colours, animals, etc. Bhagavān is the Parabramha from which this enormous diverse universe is created.

Unless we understand how the *Gunas* bind our *Chaitanya* to the body and to the cycles of desires, actions, and consequences, we cannot fully comprehend how liberation from these bindings is possible. This liberation is not only about physical death, where the *Chaitanya* escapes the body, but also about mental and spiritual freedom, which can be achieved through detachment while still fulfilling life's duties.

14.5

**sattvaṁ(m) rajastama iti, guṇāḥ(ph) prakṛtisambhavāḥ,
nibadhnanti mahābāho, dehe dehinamavyayam. 14.5**

Sattva, Rajas and Tamas-these three Guṇas born of Nature tie down the imperishable soul to the body, Arjuna.

In order to explain the nature of these three Guṇas, Bhagavān explains in this verse to Arjuna that,

- **mahābāho:** Arjuna
- **sattvaṁ(m) rajastama iti, guṇāḥ(ph):** These three Guṇas i.e. *Sattva, Rajas and Tama*
- **prakṛtisambhavāḥ:** they arise out of the *Srishti or Prakṛti*
- **nibadhnanti:** they tie the creatures in a way similar to the earth tying the beings with the gravitational force.
- **avyayam:** the shapeless, formless, body less soul
- **dehe dehinam:** (the three gunas) **tie or bind** (the soul) **with the body**

Thus Dnyaneshwar Maharaj aptly says **that ignorance ties the soul into the world.**

एरव्ही दंनयन ते अपुले
आवडून घेतले भाव स्वरगडीक

Why is it so?

When we get into this world, we fall into the delusion that these physical forms and characteristics of everything we see, itself is the truth. We get attached to the form perceived by our senses. Our mind and the five senses get engaged in the subjects (relevant inputs that they receive as per their respective functions, for example, sight for eyes, sound for ears, tasty substances or gossips for the tongue). We start enjoying it, we find momentary joy in the delusional world and never really attain that '**Eternal Bliss - Ananda Swaroopa.**' Thus, this ignorance fogs the mind and we cannot perceive clearly enough to understand the truth.

Dnyaneshwar Maharaj said that **the moment the true knowledge of the Self is unveiled the mind begins to understand and perceive the truth.**

परी ज्ञान होता उदित आणि दंनयणी होती लुप्त
सर्वही दंनयनात हेच एक दंनयन उत्तम

When we acquire knowledge of the true *swaroop*, we begin to understand the answers of the questions such as - **Who am I? Who is Paramātmā?** Then ignorance or the wrong beliefs existing within vanish completely because they are no longer useful and the true answers and beliefs have been developed properly to guide ahead.

As in the case of Ramkrishna Maharaj, Jagadamba Maa Herself sent Totapuri Maharaj to guide him about the Darshan Śāstra of the Vedānta. After being under the tutelage of Totapuri Maharaj, Ramkrishna Maharaj did not feel any need to acquire any other knowledge. He focused only on the knowledge of the Self that was for his own spiritual progress aligning him with his eternal purpose.

Bhagavān further explains not only the traits and effects of the Gunas on our behaviour, but also how they act as bonds that tie us to worldly existence.

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.

Herein Bhagavān addressed Arjuna as *anagha*, the pure or the sinless one, symbolically telling Arjuna that he has all the *sattva* traits.

Further HE said the *sattva guṇa*, the mode of goodness, is purer (**nirmalatvāt**) than the others Gunas. It is illuminating (**prakāśakam**) and full of well-being (**anāmayam**). However, it binds the soul by creating attachment for a sense of happiness and knowledge. This can be experienced by all us sadhaks who have begun enjoying the Gītā classes. We are so involved and happy in the classes, memorising chapters, listening to vivechans that we do not want to do other activity. This is binding through attachment.

Swami Vivekananda ji said that only Sattvaguna leads to inactivity and henceforth laziness or ignorance. We cannot protect the nation with goodness alone. One needs to bring in activity. Soldiers will need to work in order to protect the nation.

Thus it is imperative to understand and identify the three gunas. How do they bind the beings to the delusional world? How do they impact and affect us and our lives? Unless we understand the Gunas and their intensity within us, we cannot understand how the society around us is affected because of them? Hence, this understanding is essential.

Every atom, particle, every minute *Aunsh* of the Prakṛti is comprised of these three Gunas. As the atom comprises of the nucleus at the centre that consists of protons and the electrons which revolve around in the orbit outside the nucleus, these electrons represent the *Rajo guna*.

- **Sattva** means the light of knowledge, light (unheavy) mind.
- **Raja** means active and creative mind.
- **Tama** means inertia, heavy mind.

The higher the intensity of the Sattva Guna, the higher shall be the assurance that the action is in the right and good direction. This can be accomplished with the combination of the Sattva and Rajo Guna as well.

However, the Tamo guna causes wrong actions and thus the end result shall always be harmful. Tamo guna represents wrong knowledge or ignorance.

All three Gunas are essential to perform daily actions. The analogy of the car beautifully illustrates the interplay of the three *Gunas* - *Tamas*, *Rajas*, and *Sattva* in our lives.

- **Sattva (balance and knowledge)** is like the steering wheel, guiding the car in the right direction. Without this guiding force, all the energy from *Rajas* could lead to misguided or harmful actions, just as a car without steering can end up in an accident.
- **Rajas (activity)** is the driving force, akin to the petrol that powers the car. Without this energy, the car would not move at all. Similarly, *Rajas* gives us the motivation, ambition, and energy to act and achieve things. However, just as a car constantly in motion without stopping can be dangerous, unchecked *Rajas* can lead to overactivity, restlessness, and burnout. It needs to be balanced to be productive.
- **Tamas (inertia)** is compared to a car that remains stationary, never working. If a car never functions, it becomes useless, much like how too much *Tamas* leads to stagnation, laziness, and ignorance in life.

A vehicle is essential to reach the destination. We are provided with the body which serves as the vehicle of the soul to take it to its destination ie., the abode of Paramātmā. We fail to understand this and consider the body as the self and therefore remain entangled in the cycle of birth and death.

Thakur Ramdev ji described Sattva Guna as a chain of gold; Rajoguna as a chain of Silver and Tamoguna as a chain of iron. All these gunas only act to bind the soul to the body.

Dnyaneshwar Maharaj said:

हा ज्ञानाने माजतो, अहंकारा ने ताठ होतो।

Sattva can sometimes lead to an unintended egoism. This happens when the clarity and wisdom gained from *Sattva* lead to pride or a sense of superiority.

14.7

**rajo rāgātmakaṃ(m) viddhi, tṛṣṇāsaṅgasamudbhavam,
tannibadhnāti kaunteya, karmasaṅgena dehinam. 14.7**

Arjuna, know the quality of Rajas, which is of the nature of passion, as born of desire and attachment. It binds the soul through attachment to actions and their fruit.

Bhagavān explains that *rajoguna* is of the nature of passion. It arises from worldly desires (**tṛṣṇā**) and affections (**rāgātmakaṃ**), and binds (**badhnāti**) the soul through attachment to fruitive actions (**karmasaṅgena**).

Raga means attachment. It attaches with the subjects and pleasures. It creates obsession and thirst to engage more and more in the subjects and pleasures or anything with which we are attached.

This thirst is rightly called **Tanaha** by **Gautam Buddha** which means **unsatiabale thirst** which never comes to an end. If one desire is satisfied it gives rise to 10 other new desires and the chain goes on, without any end. Thus in this way, Rajoguna increases desires, and these desires further fuel an increase of Rajoguna. They both nourish each other and trap the soul in worldly life.

As explained by Dnyaneshwar Maharaj

रंजन करतो जीवाचे। म्हणून रज नाम याचे।

Raja means **entertainment** in Sanskrit. The mind finds the karma done as entertainment and hence whatever karma is done it is out of thirst of entertainment and not knowledge. It keeps on wanting more and more.

Desire is that state of mind which is always empty.

If we get recognition in the form of prizes and awards on winning any competition, sometimes it happens that our mind does not stop there and wants to achieve even more further. In this manner this Rajo guna binds us with the thirst/desire of entertainment and strong desire to act upon something to achieve something greater, just like advertisements attract us with a wish to buy, our expenses go on all life and without knowing, our life comes to an end. We never spend time and resources on true spiritual progress and purpose.

The soul can neither escape with nor can take ahead with it the weight of all the desires. It can only take the enlightened energy due to knowledge. No material aspect can be carried ahead with the soul.

Thus the Rajo Guna ties the soul with the Material world itself. Then we feel no importance or value in what is given to us. We keep comparing with the belongings of others and try to win the rat race all the time. This gives rise to the despair, unsatisfaction and jealousy.

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.

Bhagavān said *Tamo guṇa*, which is born of ignorance or wrong beliefs (**ajñāna**), is the cause of illusion (**mohanam**) for the embodied souls (**sarvadehinām**). It deludes all living beings through negligence (**pramāda**), laziness (**ālasya**), and sleep (**nidrā**) and binds the soul.

Laziness is characterized by a lack of desire to do anything. One might feel inclined to lie in bed, sit on a comfortable sofa, indulge in entertainment, and receive things without effort. *Tamoguna* is associated with ignorance and delusion stemming from false knowledge. A person influenced by *Tamoguna* often prefers the company of their mobile phone, chair, and bed. They may sleep excessively without any real need, reflecting a state of inertia and disengagement.

Ignorance was explained to be of two types.

- **Avaran:** means clouding or getting covered by something. This is seen in small children. They perceive everything as per their understanding and on being guided by parents, elders and teachers, the clouds uncover the knowledge which stays clearly forever.
- **Vikshep:** means wrong beliefs, misconceptions, wrong knowledge, believing wrong things firmly true be right or true. They increase the laziness, mistakes and sleep, thereby causing despair in us.

The binding effects of the three *Gunas* and their impacts can be illustrated through the story of Ramkrishna Thakur Maharaj, known for its simplicity and profound meaning:

In the story, three bandits in the jungle would harass and rob travelers. One day, they captured a traveler and stole all his belongings. They then discussed what to do with him. One bandit suggested killing him, fearing that the traveler might report them to the authorities. The second bandit proposed tying him to a tree with a rope, so that he would either die of hunger or be eaten by wild animals. They proceeded with this plan.

Later that night, the third bandit quietly approached the tied-up traveler. He untied the rope and helped the traveler to the edge of the jungle, where the path home could be seen. The bandit guided him to this point and then told him to continue on his own.

In this story:

- The bandit who wanted to kill represents *Tamo Guna*.
- The bandit who tied the traveler with a rope represents *Rajo Guna*.
- The bandit who freed the traveler represents *Sattva Guna*, which provides clarity and helps us escape from the bindings of *Tamas* and *Rajas*.

Ultimately, it is up to us to walk the path ourselves and become *Gunatita*, but *Sattva Guna* helps by illuminating the way and guiding us towards clarity and understanding.

Dnyaneshwar Maharaj said, **people are so deluded and so much affected with laziness and sleep that even if we tell them something good, they deny and deject us.**

माग जाता घसरन पडला, तरी तेथेच लागे डोळा,
झोप येता अमृताला नाकारतो

It is the same with drunk people lying on the road or in the corner. They live life destructively. They are not aware of what is going on. They only while away the days merely surviving. Even if they are enlightened by someone with knowledge, they deviate from the right path and continue to live their lives in a damaging lifestyle.

14.9

**sattvaṃ(m) sukhe sañjayati, rajaḥ(kh) karmaṇi bhārata,
jñānamāvṛtya tu tamaḥ(ph), pramāde sañjayatyuta. 14.9**

Sattva draws one to joy and Rajas to action; while Tamas, clouding wisdom, impels one to error, sleep and sloth Arjuna.

Bhagavān sums up the Gunas by saying that *Sattva* binds (**sañjayati**) one to material happiness (**sukhe**); *rajas* conditions the soul toward actions (**karmaṇi**); and *tamas* clouds wisdom (**jñānamāvṛtya**) and binds (**sañjayatyuta**) one to delusion or mistakes (**pramāde**).

Pāṇḍavas and Kauravas all studied in the same gurukul. The pāṇḍavas were virtuous while the kauravas were unrighteous. When Duryodhana was asked not to commit the sin of war by Sri Krishna, he said that he knows what Dharma is, he can differentiate between dharma and adharma. He does not want to do good only.

जानामि धर्मम् न च मे प्रवृत्तिः, जानाम्यधर्मम् न च मे निवृत्तिः ।
त्वया हृषीकेश हृदिस्थितेन यथा नियुक्तोस्मि तथा करोमि ॥

Most of the people who commit sin know that they are doing wrong karma. But even after knowing the right and wrong, they continue to make that choice because their knowledge is veiled, they have lost control over their mind which in turn is not ready to do the right thing. It has been controlling them and forcing them to commit the sin.

If the Sattva and Rajas unite they create good karma. Therefore our Sanatan Dharma guides us to act in union with the Bramha Teja and Śāstra Teja. This is why in the ancient times, kings were guided by the Great Rishis the Brahmārishis, thereby combining Rajoguna of the Kings with the sattvaguna of the rishis. For e.g. Vasishtha Muni guided Sriram, Ramkrishna Dev mentored Vivekananda ji. This lead to greater good deeds. Today as we lack such union the society can be seen suffering. We do not only need the good qualities but also need the power to eradicate the bad things completely.

Gurudev says gentleness, while a noble quality, is not enough to sustain the universe. It alone cannot bring about lasting change or protect what is precious. Therefore along with gentleness, power/action must be complete and active. This power, when awakened and channeled, ensures the survival of creation, the strength of a country, the vitality of religion, and the continuity of the eternal world.

14.10

**rajastamaścābhibhūya, sattvaṃ(m) bhavati bhārata,
rajaḥ(s) sattvaṃ(n) tamaścaiva, tamaḥ(s) sattvaṃ(m) rajastathā. 14.10**

Overpowering Rajas and Tamas, Arjuna, Sattva prevails; overpowering Sattva and Tamas, Rajas prevails; even so, overpowering Sattva and Rajas, Tamas prevails.

Bhagavān said there is one more characteristic of these three gunas. They are competitive in nature. Each Guna suppresses the other two gunas to become dominating and the controller.

rajastamaścābhibhūya, sattvaṃ bhavati: When Rajas and Tama are suppressed, Sattva rules. For e.g. Even in the hectic festive times of Ganesh ji, we feel like listening to the vivechan and we take out time for that. This is the symptom of Sattva Guna ruling over the other two.

- **rajaḥ sattvaṃ tamaścaiva:** Rajo Guna dominates by suppressing the Sattva and Tama Gunas.
- **tamaḥ sattvaṃ rajastathā:** Similarly the Tamo Guna rules by suppressing the Sattva and Rajo Guna.

If the vivechan is extended all night, some will leave (Rajoguna), some will fall asleep (Tamoguna) and some will continue to listen to the vivechan in the same way (Sattvaguna). Such behaviour is dependent on the dominating Guna, and the resulting action is also according to the overpowering guna. The permutation and combination of their intensity and combination differs in everything and thus brings out different results in the *Srishti*.

The beautiful shayari by Masoom Raja is relevant here which says

पत्ता भी अगर हिलता है तो उस की रज़ा से
और बंदा गुनहगार है मालूम नहीं क्यों?

It says that in this world if a leaf moves only with the permission of the Divine, then why are men held liable for the wrong or sin they commit? Why does the wrong happen if it was not stopped by HIM in the first place?

The world requires the harmonious interplay of all three *Gunas* - *Sattva* (balance and knowledge), *Rajas* (activity and passion), and *Tamas* (rest and inertia), for it to function effectively. Each of these qualities has a vital role, contributing to different aspects of life and existence. When these *Gunas* remain balanced, life operates smoothly, action is taken with wisdom, and rest comes when it is needed. However, if these qualities become imbalanced ie., if one is excessively dominant or deficient the results can be harmful.

Bhagavān urges us to **understand these Gunas**—their nature, symptoms, and impact on our behaviour so that we can manage and balance them properly. Through self-awareness and introspection, we can critically evaluate which *Gunas* are dominating our thoughts and actions. Only with this understanding can we act to control them and restore balance.

14.11

**sarvadvāreṣu dehe'smin, prakāśa upajāyate,
jñānaṃ(m) yadā tadā vidyād, vivṛddhaṃ(m) sattvamityuta. 14.11**

When light and discernment dawn in this body, as well as in the mind and senses, then one should know that Sattva is predominant.

Bhagavān said when all the gates of the body are illumined by knowledge, know it to be a manifestation of the mode of goodness (sattva). The nine doors have been created in the body through which knowledge can enter. The knowledge is the light that enters within and awakens the soul from the darkness of ignorance. If the Sattva Guna increases, pure and deep thirst for the knowledge can be witnessed.

Dnyaneshwar Maharaj said:

एकू नये ते कानची वगळी।
बोलू नये ते दृष्टि गाळी।
बोलू नये ते जीभच टाळी।।

When the mind and intellect are illumined with knowledge, something which is not be heard will be avoided by ears, something which is not to be seen will be avoided by eyes.
Wrong actions can be avoided only if the senses and mind are acting out of knowledge of what is right and what is wrong.

राजहंसापुढें । चांचूचें आगरडें ।
तोडी जेवीं झगडे । क्षीरनीराचे ॥207॥

सलील पळे जैसे
एक होऊन मिळाले जैसे
ते निवडूनी राजहंस वेगळे कीजे।

Rajahansa - a swan has the discretion to differentiate between Nir i.e.. water and Kshir i.e.. milk. If he is given both, he only drinks the milk and leaves the water.

In a similar way, when we acquire knowledge, our intellect automatically starts guiding us for the right things and we don't feel like committing a mistake or engaging into the wrong karma at all.

14.12

**lobhaḥ(ph) pravṛttirārambhaḥ(kh), karmaṇāmaśamaḥ(s) spṛhā,
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.

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 described that when the Rajoguna predominates, the symptoms of greed (**lobhaḥ**), exertion for worldly gain (**pravṛttirārambhaḥ**), restlessness (**amaśamaḥ**), and craving (**spṛhā**) develop.

If Rajoguna is on the rise, lack of peace and disturbed state of mind, craving for recognition, awards, material desires, strong desire-obsession, greed for the fruits of the action taken, hyper state of mind, and a workaholic attitude, these behaviours can be observed. The Kauravas had immense greed (rajoguna) for Hastinapur. That is the reason they resorted to unfair means or unrighteous actions.

In the Ramayana, Vibhishana, Ravana, and Kumbhakarna are symbolised to be the epitome of the Sattva, Rajas, and Tama Guna respectively.

For the mind to fluctuate amid the three *guṇas* is very natural. However, we should not feel dejected by this fluctuation, rather, we should understand why it happens and work to rise above it.

How to transcend these Gunas to become a *Gunatita* shall be learnt in the next verses in the next

vivechan. A *Gunatita* though bound by these three gunas is however free from their side effects. With this profound insight ended today's session.

Questions and Answers

Suman ji:

Question: When Astavakra ji went to the meeting of Highly intellectual people organised by King Janak, everyone started laughing and then King Janak was given knowledge by Ashtavakra ji. How is the behaviour to be interpreted?

Answer: Once a student came to the Guru and asked why do we get attached and obsessed with the fruits? then the Guru said, you should meditate and contemplate upon this yourself. Think upon it, why is it happening? Student followed the advice and said that it happens because of the conflict existing within. But why does the conflict arise? Again the same advice was given and the student followed it and came back with the answer that, we have a lot of options and we have to make a choice out of them that is why the conflict as to which one is better arises. **In a similar way we must contemplate and introspect within to understand the different behaviours. This exercise develops our understanding ability, and clarity of the sight and intellect.**

Narsimha ji

Question: How to balance and reconcile the three Gunas?

Answer: We need to identify from the symptoms which Guna is the ruling one and if something is getting on the wrong side, we should correct the course of our action. Critical and objective introspection is essential for such practice. It is similar to identifying the bad habit and removing it with incorporation of a good habit. It might not be perceived easily in the first observation that something is wrong because the Gunas create delusions, we have to contemplate and understand with the symptoms and behaviours explained in the meaning.

Subhash Ji

Question: Why do we hear about the restrictions on reciting various mantras such as **Gayatri Mantra**?

Answer: We are not familiar and aware of the different rules and sanity of the place and mind that is advised while practicing the recital of various mantras, that is why it is advised that open recital without any open clarification of the reason and the detail procedure should be avoided, So that the wrong practices do not happen on mere witnessing by the third parties or passive observers. Sometimes the wrong pronunciation is practiced without any efforts of learning the correct one.

Our speech is studied in depth as per the vedas there are four kinds of the speech that are **Parā, Paśyanti, Madhyamā and Vaikhari** based on speaking inside and openly with lesser or higher intensity. They all have different impact and results. Whatever is said inside mind, openly outside be it mildly or loudly stays in the Aakash in the form of sound waves and then they travel. Therefore they have impact and nothing is wasted. So if someone is sick at home and you recite with pure good intentions any mantra to heal them, it will definitely help them feel better.



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Jai Shri Krishna!

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