

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 14: Guṇatraya-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/BahgcHB6B4Q>

“The Binding Forces of Nature: An Introduction to the Guṇas”

The 14th Adhyāya of the Śrīmad Bhagavad Gītā is titled **Guṇatraya-Vibhāga Yoga—the Yoga of the Division of the Three Guṇas**.

In alignment with the cherished traditions of Geeta Pariwar, the discourse commenced with *Dīpa Prajvalana*—the lighting of the sacred lamp—symbolising the dispelling of darkness through the illumination of divine wisdom. A heartfelt *prārthanā* (prayer) was then offered at the Śrīcaraṇa (lotus feet) of Śrī Prabhu, invoking His grace for a spiritually uplifting session.

The session formally began with a solemn invocation to Gītājī and Bhārata Mātā:

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम्।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्
अम्ब त्वाम् अनुसन्दधामि भगवद्गीते भवद्वेषिणीम्॥

रत्नाकराधौतपदां हिमालयकिरीटिनीम्।
ब्रह्मराजर्षिरत्नाढ्यां वन्दे भारतमातरम्॥

With deep reverence to both Gītājī and Bhārata Mātā, the discourse thus began on an auspicious and spiritually charged note.

The speaker warmly welcomed the children and shared that today marks the beginning of the 14th Adhyāya of the Bhagavad Gītā—**Guṇatraya-Vibhāga Yoga**—which is also the final chapter covered in Level 2 of our journey.

Before diving into the new chapter, a quick Q&A session was held to refresh and reconnect with what

has been learned so far:

Q: How many Adhyāyas did we study in Level 1?

Raghav bhaiya responded promptly, saying that the 12th and the 15th chapters were studied.

Q: What is the name of the 12th Chapter?

Karmanyān bhaiya answered with confidence: Bhakti Yoga, and he eagerly added that the name of the 15th Chapter is Puruṣottama Yoga.

Q: What is the name of the 16th Adhyāya?

Shivānsh bhaiya quickly replied: Daivāsura-Sampad-Vibhāga Yoga.

Q: With which Guṇas should we be filled—Daivī or Āsurī?

Prāṇikā didi answered thoughtfully: Sāttvika Guṇa, which are Daivī in nature.

The speaker added that when we cultivate Daivī qualities, we become powerful and noble like the Devatās.

Q: What is the name of the 17th Chapter?

Lavāṇyā didi joyfully answered: Śraddhā-Traya-Vibhāga Yoga.

Q: What is the name of the 9th Chapter?

Shivānsh bhaiya again responded correctly: Rājavidyā-Rājaguhyā Yoga.

The speaker appreciated his answer and added that this chapter reveals the king of all knowledge and the most sovereign secret.

The speaker then praised the students for having covered five chapters so far in this spiritual journey—an admirable accomplishment out of the total eighteen chapters of the Gītā.

Moving forward, the speaker introduced Chapter 14 with a beautiful insight:

“As we begin this chapter, you might notice that some concepts feel familiar or even repeated. But remember—Bhagavān Śrī Kṛṣṇa is not just a teacher, He is Arjuna’s closest friend and true well-wisher. And when someone truly cares about us, they lovingly repeat important instructions—not to bore us, but to ensure we don’t miss anything essential.”

The speaker drew a lovely comparison:

“When we go on a school trip, our mothers remind us again and again: ‘*Pack this, don’t forget that, stay with your teacher, don’t wander off.*’ Even if we say, ‘I know!’—they still repeat. Why? Because they love us. Likewise, Yogeśvara Śrī Kṛṣṇa repeats certain instructions for Arjuna—so he remembers them not only on the battlefield but also beyond it. This way, Arjuna can stand firmly for Dharma and act with clarity.”

Q: What is the name of the 14th Chapter of the Bhagavad Gītā?

Prāṇikā Didi answered: Guṇa-traya-vibhāga Yoga

Let us understand the word "Guṇa" more deeply.

We often hear "guṇa" used in various contexts. For example, when we say someone is sāttvic, we

usually mean the person is virtuous—obedient to parents, studious, devoted to scriptures, and leading a pure life. In contrast, when we say someone has done an avaguna, we mean something wrong has been done—some fault or error.

In another sense, guṇa also means a quality or attribute—like the flowing nature of wind or the saltiness of the sea. These are inherent characteristics or tattvas of those elements.

But Sanskrit, being a profoundly rich language, allows for multiple layers of meaning. Another subtle and deep meaning of guṇa is rope—something that binds or ties things together. This is especially relevant when we study the Guṇa-traya-vibhāga Yoga, the 14th chapter of the Gītā.

Now, how do we understand guṇa in this specific context?

In the 9th chapter, Bhagavān explains how He creates prakṛti, and then prakṛti, under His guidance, creates the universe. But prakṛti doesn't work alone. It needs three helping hands—and these are the three guṇas.

So, what are these three guṇas?

Pranika Didi answered: Sattva-guṇa, Rajo-guṇa

Bhuvan Bhaiya added: Tamo-guṇa

To understand their role, consider this analogy:

Gold, in its purest form, is extremely soft and difficult to shape into jewelry. So, to give it form and strength, impurities like copper or zinc are added. Similarly, we are all originally pure chaitanya—consciousness from Bhagavān—but to give us shape, individuality, and functional form in the world, prakṛti adds the three guṇas: sattva (purity and harmony), rajas (activity and desire), and tamas (inertia and ignorance).

It is because of these guṇas that we are able to experience the manifest world. Without them, everything would merge into undivided chaitanyamaya—pure consciousness—and the play of life and the diversity of creation would cease.

So just as a jeweller adds impurities to gold to create beautiful ornaments, prakṛti mixes the guṇas into us so that we may become functional beings in this world of diversity.

In this 14th chapter, we will explore what these guṇas are, how they bind us, their characteristics, and how to transcend them through the path that Bhagavān teaches.

14.1

śrībhagavānuvāca

**param(m) bhūyaḥ(ph) praVākṣyāmi, jñānānām(ñ) jñānamuttamam,
yajñātvā munayaḥ(s) sarve, parām(m) siddhimito gatāḥ. 14.1**

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

The Blessed Bhagavan said:

"I shall once again explain to you the supreme wisdom (*jñānam uttamam*)—the highest knowledge—by knowing which, all the great sages (*ṛṣis*) attained the ultimate perfection."

What is this jñānam uttamam—this supreme knowledge?

There are many kinds of knowledge in the world. A doctor has knowledge in the field of medicine, a lawyer is well-versed in law. Similarly, each of us may choose a field—engineering, arts, sports, or science—and work to gain mastery in it. Such worldly knowledge is important and Bhagavān never discourages it.

But the question is: **Is it enough?**

If we do not develop a curiosity for Brahma-jñāna—the knowledge of the Self and the Supreme—then all other knowledge remains incomplete. Worldly knowledge can only give us temporary happiness and material accomplishments. But the ultimate purpose of life is not merely to succeed in the outer world—it is to realise our inner nature and connection with Bhagavān.

As the English saying goes:

"To truly live with purpose, we must first know what the purpose of life is."

So, while all knowledge has its place, Bhagavān highlights again and again the importance of jñānam uttamam—the supreme knowledge by which one attains the highest goal. This is not just information—it is wisdom that transforms life.

The Ṛṣis and Munis Who Attained Perfection

After attaining this supreme knowledge, great ṛṣis and munis achieved param-siddhi—the highest perfection. **Who are these sages?**

Bhuvan Bhaiya answered: Vedavyāsa and Vasiṣṭha Mahāmuni

Karmanya Bhaiya said: Vālmīki, the author of the Rāmāyaṇa

Dṛṣṭi Didi mentioned: Tulasīdās jī

Indeed, there are many types of munis. But what made them special was not just their knowledge—but their application of it. They lived the wisdom. They reflected upon it, meditated upon it, and practised it in their lives.

From Knowing to Living: The Rasgullā Analogy

We've discussed this earlier with the example of rasgullā. We can describe it as white, soft, sweet, and spongy—but unless someone tastes it, they can't truly know it.

Similarly, **one may listen to Brahma-jñāna, but unless it is contemplated (*manana*) and lived (*nididhyāsana*), it remains theory.** Those who reflect deeply and implement this wisdom in their daily lives are called ***munayaḥ—true sages.***

Because of this inner integration, such sages attained different kinds of siddhis—which we may call 'superpowers' in simple terms.

Example: ***Vedavyāsa as Trikāla-darśī***

Take the example of Vedavyāsa. He wasn't physically present on the battlefield of Kurukṣetra. He did

not directly hear the Gītā from Śrī Kṛṣṇa. Yet he wrote down the entire dialogue between Kṛṣṇa and Arjuna. How?

Because he was a trikāla-darśī—a seer of the past, present, and future. How did he attain this power? Through intense chintan (contemplation) and manan (reflection) on Brahma-jñāna. His inner vision became so clear that he could see all events—across time.

In fact, he even foresaw that we would one day sit in these classes, seeking the wisdom of the Gītā. He preserved this sacred knowledge for generations to come—for us—knowing how valuable it would be.

Now that we have understood the significance of jñānam uttamam, let's dive into the next verse.

14.2

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

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

Siddhi Is Temporary Without Practice

Let's take a practical example—cycling. In the beginning, we learn to ride using four wheels, and with practice, we gradually balance on two wheels. Now imagine someone learnt cycling at the age of 9 or 10, but then didn't cycle for decades. At the age of 60, will they still be able to ride confidently? Most likely not—because the skill fades without practice.

Another relatable example: when we move from Grade 2 to Grade 3, there's often a long summer break. If we don't revise or practice our subjects—say, math concepts—we tend to forget them. That's why teachers begin the new academic year by revising previous lessons.

In the same way, siddhis (spiritual powers or attainments) can also fade if they're not nurtured through regular practice and contemplation.

Jnānī Who Constantly Reflect Become Like Bhagavān

Bhagavān now reveals a deeper truth:

The one who takes refuge in knowledge (*jñānam upāśritya*) and constantly abides in it becomes like Him.

Now, what does "becoming like Him" mean?

Does it mean we start looking like Bhagavān? No—it means we begin to embody His nature, which is:

Sat-Cit-Ānanda Rūpa – Eternal Existence, Pure Awareness, and Unshakable Bliss.

Such a person remains cheerful, fearless, and undisturbed by problems. They have inner clarity and always find a solution. Their heart is anchored in divine faith.

हमारे साथ श्री रघुनाथ, तो किस बात की चिंता!

When Bhagavān Śrī Rāma is with us, what is there to worry about?

Those who have truly taken refuge in Him need no external assurance. Unlike us, who may only

remember these truths during Gītā classes or discourses, the jñānī lives in this awareness constantly.

The Four Types of Pralaya (Dissolution)

Bhagavān now speaks of a profound truth:

sarge'pī nopajāyante pralaye na vyathanti ca

Even when creation arises, they are not born again; and even in dissolution, they are not disturbed.

Here, Bhagavān speaks of pralaya, the dissolution of creation. Under His supervision, Brahmā-jī creates the universe. But after each cycle of yugas, everything is dissolved and recreated again. This process of cosmic dissolution happens in four ways:

1. Nitya Pralaya (Daily Dissolution)

This occurs every day in our lives:

When we sleep deeply without dreams, it's as if the world disappears for us—that's nitya pralaya.

When a person passes away, their individual experience of the world ends—this too is a kind of nitya pralaya.

2. Naimittika Pralaya (Occasional or Cyclical Dissolution)

This happens at the end of a cycle of four yugas.

Let's test our understanding:

Which is the first Yuga? Astha Benji answered: Satya Yuga

Next? Shivansh Bhaiya said: Tretā Yuga

After that? Bhuvan Bhaiya quickly said: Dvāpara Yuga

And the last one? Tanmay Bhaiya excitedly answered: Kali Yuga

After a thousand such cycles, naimittika pralaya occurs. The entire mṛtyuloka (earth), svarga (heaven), and naraka (hell) are dissolved. A new cycle is then created by Brahmā-jī.

3. Prākṛtika Pralaya (Dissolution of the Entire Cosmos)

This is the dissolution of all brahmāṇḍas, all universes and multiverses. Even the subtle elements of prakṛti are dissolved. Only Bhagavān remains, beyond form and time.

4. Ātyantika Pralaya (Final Liberation)

This is the inner liberation of a jñānī. Those who have realised the Self and become one with Bhagavān are free from the cycle of birth and death. They are not affected even if they take birth again or not. They are established in fearlessness.

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः

Fearlessness, purity of heart, and steadfastness in the path of jñāna-yoga arise in such a soul.

Such individuals have transcended all worldly fears because they are rooted in Truth. Even when prakṛti is destroyed, they are not disturbed.

Now, in the next śloka, Bhagavān will explain how He again creates prakṛti, the manifest world, after dissolution.

14.3, 14.4

**mama yonirmahadbrahma, tasmingarbhamaṁ(n) dadhāmyaham,
sambhavaḥ(s) sarvabhūtānāṁ(n), tato bhavati bhārata. 14.3
sarvayoniṣu kaunteya, mūrtayaḥ(s) sambhavanti yāḥ,
tāsāṁ(m) brahma mahadyoniḥ(r), ahaṁ(m) bījapradāḥ(ph) pitā. 14.4**

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. 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.

Aham Bīja-Pradaḥ Pitā — Bhagavān, the Seed-Giving Father

Bhagavān reveals a profound truth in this verse:

"I am the seed-giving father (aham bīja-pradaḥ pitā) who, in union with Prakṛti, gives rise to all beings and species (yonayaḥ)."

The word "yonayaḥ" refers to the various types of births—species such as plants, animals, humans, and countless other life forms. Bhagavān creates all of them through Prakṛti, and He is the one who implants the seed of life in each. Just like in biology, we understand how DNA and chromosomes from our parents form the blueprint of who we are—Bhagavān says He is the source of even that.

In Chapter 9, Bhagavān has already said:

pitāham asya jagato mātā dhātā pitāmahaḥ

I am the father, mother, sustainer, and even the grandfather of this universe.

In verse 14.3, He further says:

tasmai garbham dadhāmy aham, sambhavaḥ sarvabhūtānāṁ

It is I who place the seed into the womb (of Prakṛti), giving rise to all living beings.

So truly, Bhagavān's presence is in our very DNA. The divine essence that flows through generations—from our grandparents to parents to us—is nothing but Bhagavān's own energy and intelligence. Why then do we not feel this connection with Him? Because we are trapped in the Guṇas.

We've already understood that Guṇas—**Sattva, Rajas, and Tamas**—are like ropes. They bind us to our desires, to our ignorance, to our limited sense of identity. And when we're bound, we cannot see the light of Bhagavān shining within us.

Why do we study the Gītā?

So that we may remember who we truly are—to recognise Bhagavān within us and in all beings.

Saints See Bhagavān in All — The Story of Sant Jñāneśvar Mahārāj

This divine insight was realised by Sant Jñāneśvar Mahārāj, who could see Bhagavān's presence everywhere—within himself, in animals, in nature, in all beings.

Let us revisit a powerful story from his early life.

Sant Jñāneśvar and his siblings—Sant Nivṛttināth, Sant Sopāndev, and Sant Muktabāi—were born into a spiritually unique household. Their father, Vitṭhalpant, had taken Sannyāsa without revealing that he was already married. When his Guru learned of this, he released Vitṭhalpant from Sannyāsa, recognising that Bhagavān had a greater purpose for him.

The four siblings were born with divine brilliance and eventually became the pillars of the Vārkarī tradition, spreading Bhakti towards Bhagavān Vitṭhal of Pandharpur.

However, due to societal rigidity, the family faced rejection. They were Brahmin children, but since their father had returned from Sannyāsa, they were denied the Vratibandha (sacred initiation) required to study the scriptures.

Seeking acceptance, they journeyed to Paithan, a place filled with learned scholars. As the scholars debated whether the children could be initiated, Sant Jñāneśvar observed a farmer harshly beating his buffalo near the river.

Filled with compassion, he asked the farmer not to hurt the animal. When the scholars mocked him for paying attention to a buffalo instead of their sacred discussion, he responded:

“Aham bīja-pradaḥ pitā — Bhagavān is present in all, even in the buffalo.”

The scholars challenged him, “Do you think the buffalo has the same Chaitanya (consciousness) as us? Can it chant the Vedas?”

Jñāneśvar Mahārāj gently touched the buffalo's forehead—and the buffalo began to chant the Vedas!

This miracle was not to show power, but to demonstrate the universal presence of Bhagavān in all beings, regardless of form. As the Gītā says:

Vāsudevaḥ sarvam iti — Bhagavān is everything.

Sant Tukārām's Vision — Seeing Kinship in Creation

Similarly, Sant Tukārām saw all of nature as his family:

"vrkṣavallī āmakī soyare vāñcū"

The trees and vines are my dear kin.

These saints didn't just read or intellectually understand Bhagavān's presence—they lived it, felt it, and revealed it through their actions and love.

Why Study the Bhagavad Gītā?

Because when we truly understand Bhagavān as the seed of all life, the artificial divisions we create between beings—between caste, creed, human and animal, rich and poor—begin to dissolve.

The Gītā helps us break these boundaries and teaches us to live with divine vision, where we can see Bhagavān in all. This is what transforms mere knowledge into wisdom, and transforms our hearts from division to unity in devotion.

Bhagavān says:

tad brahma aham bīja-pradaḥ

That Brahman—I am the seed-giver of it all.

Let us not take this as mere philosophy. Let us live it as Jñāneśvar Mahārāj and Tukārām Mahārāj did. Is it possible to develop even a small part of that divine vision? Yes.

How?

By reading the Bhagavad Gītā regularly, with sincerity and faith. And if we wonder why we don't yet see Bhagavān everywhere, it is because we are still bound by the Guṇas—and that's what Bhagavān will describe next.

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.

The Guṇas — The Covering of Bhagavān's Essence

Bhagavān's tattva — His divine essence — is always present within us. But what covers this element? Why don't we experience it? Because it is covered by ignorance, and this ignorance is expressed through the three Guṇas: Sattva, Rajas, and Tamas.

These Guṇas bind the jīva to the cycle of birth and death. As long as the essence of Bhagavān remains bound by Prakṛti, by these three qualities, we do not realise His presence. It's not that Bhagavān is absent, but our vision is clouded, like a mirror covered with dust.

Take a mirror — if thick layers of dust accumulate on it, will we be able to see our reflection? No. The mirror is still functional underneath, but only when the dust is wiped away does our face become clearly visible.

In the same way, Bhagavān is within, but the covering of Guṇas hides His presence. When this covering is removed through self-purification, sādhanā, and Jñāna, we begin to experience His presence directly.

14.6

tatra sattvaṁ(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.

Understanding Sattva — The First Guṇa

Now, Bhagavān begins to describe the first of the three Guṇas to Arjuna. He addresses him as "Anagha" — O sinless one, O innocent one.

Why this name? Because Arjuna, despite all that the Kauravas did to him — the exile, the insults, the injustice — never harboured hatred toward them. He always thought well of them. That is true innocence, a pure heart that remains untainted by revenge or bitterness.

Bhagavān says:

***tatra sattvaṃ nirmalatvāt prakāśakam anāmayam
sukha-saṅgena badhnāti jñāna-saṅgena cānagha***
(Bhagavad Gītā 14.6)

“O Anagha, among these, Sattva is pure. It is illuminating. It is free from disease (impurities). Yet, it binds the jīva through attachment to happiness and knowledge.”

Sattva is the quality of light, clarity, and auspiciousness. The desire to study Bhagavad Gītā, to serve others selflessly, to gain spiritual knowledge — these all belong to Sattva Guṇa. It is uplifting and purifying.

But Still — A Golden Chain is a Chain

Even though Sattva is pure, it is still a Guṇa — and a Guṇa binds.

Bhagavān uses a beautiful metaphor: the Guṇas are like ropes. We can imagine them as three chains:

- ***An iron chain for Tamas,***
- ***A silver chain for Rajas,***
- ***And a gold chain for Sattva.***

Which chain would we prefer? Of course, the golden one. But regardless of material, a chain binds.

So Sattva, while the most refined and luminous, still keeps the jīva attached—to happiness, to knowledge, to virtue. It is binding in a pleasant way, and if one must remain bound, then better to be tied by Sattva than by Rajas or Tamas.

Until we rise above all three Guṇas, Bhagavān advises:

Strive to stay established in Sattva.

Sattva is like a clean, well-lit room. From here, one can clearly see the path beyond—towards transcendence, towards Bhagavān.

14.7

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

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

Rajo Rāgātmakam Vidhiḥ - Understanding the Power and Pitfall of Rajo Guṇa

Bhagavān says "***rajo rāgātmakam vidhi***" — know Rajo Guṇa to be born of desire and full of attachment. What does this mean in practical terms?

To understand this, let us turn to the Rāmāyaṇa, where we find three brothers who beautifully represent the three Guṇas:

- **Rāvaṇa — the embodiment of Rajo Guṇa**
- **Vibhīṣaṇa — the embodiment of Sattva Guṇa**

- **Kumbhakarṇa — the embodiment of Tamo Guṇa**

Rāvaṇa - The Rājasic Personality

Let's start with Rāvaṇa. What do we observe in his character? His mind is filled with endless desires.

He wanted Lankā—but not just any Lankā—he wanted a Golden City.

He saw Devī Sītā, and immediately desired to possess her.

He wanted everything that was glorious, beautiful, and powerful—not for dharma, but for selfish enjoyment.

This constant longing, craving, and attachment is Rajo Guṇa.

Vibhīṣaṇa - The Sāttvic Guide

In contrast, Vibhīṣaṇa represents Sattva Guṇa.

He advised Rāvaṇa:

"It is wrong to abduct Devī Sītā like this."

"Return Her, and seek refuge in Śrī Rāma."

People influenced by Sattva Guṇa always offer us wise counsel.

Just like someone who sends you a link to a Bhagavad Gītā class or encourages you to take the path of dharma — that's a sāttvic influence in your life.

Kumbhakarṇa - The Tāmasic Symbol

Then comes Kumbhakarṇa, who symbolizes Tamo Guṇa.

He would sleep for six months, and upon waking, eat excessively.

Oversleeping, laziness, lethargy, indulgence in food or mindless consumption — these are classic signs of Tamas.

Even in our lives today, excess screen time, procrastination, or lack of clarity — they arise from Tamo Guṇa.

The Nature of Rajo Guṇa in Our Daily Life

So what does Rajo Rāgātmakaṁ really mean?

Desires never stop.

Today it's iPhone 15, tomorrow it's iPhone 16, then 17.

We want one, then two, then more — this cycle never ends.

It starts small — one chocolate today, two tomorrow.

Later, it becomes: a bicycle, a scooter, a car, a house.

With every new desire, we feel: "I need to earn more, work more."

And thus, Rajo Guṇa binds us to karma.

Bhagavān says:

tannibadhnāti kaunteya karma-saṅgena dehinam

(Gītā 14.7)

It binds the soul through attachment to action.

But here's the subtle truth — Rajo Guṇa is not entirely bad.

Rajo Guṇa as a Servant, Not Master

Without Rajo Guṇa, we cannot act, even to fulfil sāttvic desires.

You may have a desire to attend Gītā classes—a sāttvic desire.
But who gives you the energy to actually get up and go?
Rajo Guṇa does.

The key is: do not let the Guṇas rule you. Use them wisely, but stay detached. Use Tamas for rest—but don't let it dominate.

"We have slept seven hours. Thank you Tamo Guṇa. Now step aside."

Use Rajas to act, but tie it to divine and sāttvic intentions. Let Sattva purify the mind, and lift it toward Bhagavān.

Guṇas Are Tools — Not Our Identity

Each Guṇa has its place. None is absolutely good or bad.
What matters is: who are they aligned with?

If Rajo Guṇa is tied to sāttvic and divine qualities—it leads to growth and elevation.
But if tied to asuric tendencies—it becomes destructive, like in the case of Rāvaṇa.

So the direction of Rajo Guṇa—whether it goes toward divinity or ego—shapes our destiny.

Let us take a vow today:

"If Rajo Guṇa is present in us, we will bind it only to Sattva Guṇa and divine values.
We will not let it roam freely with demonic tendencies.
We will keep our actions aligned with dharma and purity."

Towards Guṇātīta — Beyond the Guṇas

Right now, we are living within the three Guṇas.
But eventually, if we wish to become like Bhagavān, we must go beyond them.

Bhagavān is not controlled by any Guṇa — He is the master of them all.
To follow Him, to become truly divine in nature, we too must rise beyond Sattva, Rajas, and Tamas.

How to go beyond the Guṇas?
Who can attain that transcendence?
What practices help us reach there?

These questions we shall explore in the next session.

Hari-Nāma Sankīrtana - A Moment of Prayer

Now, let us sit still. Bring the auspicious form of Bhagavān Śrī Kṛṣṇa before our inner vision.
Let us chant Hari-Nāma Sankīrtana together for one minute.
Let this be our prayer — for strength to uphold the vow we've taken, and for Bhagavān's grace to guide us in aligning our Guṇas with divinity.
Hari Śaraṇam

Hari Śaraṇam
(O Hari, I surrender unto You.)

QUESTION AND ANSWER

Ambika ji

Q: Last time, during the session, you mentioned that we are like Rām Ji. When Rājā Daśaratha told Rām Ji that He would be crowned king, and then later Kauśalyā Mātā said He must go to the forest — why did Rām Ji still keep smiling?

Answer: That's a beautiful question — and it connects directly to what we've been discussing today about the Guṇas.

Rām Ji was beyond the three Guṇas — Sattva, Rajas, and Tamas had no hold over Him. He was always established in His true nature — ānanda-svarūpaḥ, the very embodiment of bliss.

Whether He was being offered the throne or being sent into exile, it made no difference to Him. His inner state remained untouched. He simply did what was required of Him — what was His dharma — without clinging to outcomes.

That is the sign of someone who has risen beyond the Guṇas.

Rām Ji's smile was not because of external situations.

It was the smile of inner equipoise, of one who says:

"My role is to do my duty — not to seek praise, position, or popularity."

So whether people cheered for Him or circumstances turned against Him, He remained serene, centered, and joyful — because He was rooted in Bhagavān's will.

This is what we too can aspire to — to live in this world, do our duties with sincerity, and yet stay untouched by gain or loss, fame or blame.

That is the state beyond the Guṇas — and that is the journey we are slowly preparing ourselves for.

The discourse concluded with a **prārthanā (prayer) at the padakamala (lotus feet) of Śrī Hari**, followed by the recitation of the **Hanumān Chalisa**.



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Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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