

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 14: Guṇatraya-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/EQA0tUPXaV4>

## Three Guṇas, One Life: Learning How Sattva, Rajas, and Tamas Work Inside Us

The name of Chapter 14 of the Bhagavad Gītā is **Guṇa Traya Vibhāga Yoga - The Yoga of the Division (or Analysis) of the Three Guṇas**

The evening discourse on **14th chapter of Bhagavadgītā** began with the customary lighting of lamp and followed by following prayers:

### 1. Prayer to the Guru

Gurur Brahma Gurur Vishnu Gurur Devo Maheshwarah

Guruh Saakshaat Param Brahma Tasmai Shri Gurave Namah

**Meaning:** The Guru is the creator, the sustainer, and the one who removes ignorance. The Guru is none other than the Supreme Reality itself. Unto that Guru, we bow.

### 2. Prayer to Bhagavān Krishna

Krishnaya Vasudevaya Haraye Paramatmane

Pranatah Klesh Nashaya Govindaya Namoh Namah

**Meaning:** Salutations to Bhagavān Krishna — son of Vasudeva, the Supreme Self, and the remover of all sorrows. We bow again and again to Govinda.

### 3. Prayer to Mother Gītā

Om pāṛthāya pratibodhitāṁ bhagavatā nārāyaṇena svayaṁ

vyāseṇa grathitāṁ purāṇa-muninā madhye mahābhārata

advaitāmṛtavarṣiṇīṁ bhagavatīm aṣṭādaśādhyāyinīṁ

amba tvāṁ anusandadhāmi bhagavad-gīte bhavadveṣiṇīṁ

**Meaning:** O Mother Gītā — taught by Bhagavān Nārāyaṇa to Arjuna, compiled by Sage Vyāsa in the Mahābhārata, showering the nectar of non-duality in eighteen chapters — I meditate upon You, the destroyer of worldly bondage.

Everyone was lovingly welcomed once again to the class. It was shared with joy that we have come a long

way together on this sacred journey of Gītā learning, and during this time we have been blessed to study many chapters of the **Bhagavad Gītā**. In about a week's time, by the grace of the Lord, we shall be completing Level Two of the course and will soon step into Level Three. Each participant was warmly congratulated for reaching this milestone and for progressing to the senior level of Gītā study. Everyone was also gently encouraged to keep their videos on, so that we could see one another and feel a sense of togetherness and spiritual connection as we continue this journey.

It was then announced that today's discussion would be on **Chapter 14 of the Bhagavad Gītā**. The class was asked if anyone knew the name of the chapter. Aatreyee didi responded promptly and with great confidence, correctly stating the name as *Guṇa-traya Vibhāga Yoga*. Her answer was received with appreciation and joy, reflecting the growing clarity and enthusiasm among the participants in understanding the sacred teachings of the Gītā. It was explained that if we carefully observe the name of each chapter, we can clearly understand what **Bhagavān** intends to teach us through it. *Guṇa-traya* refers to the three guṇas. These had already been discussed earlier while studying Chapter 17. The class was then asked if anyone could recall the names of the three guṇas. Pari Didi responded beautifully, answering:

- *Sāttvic*,
- *Rājasic*, and
- *Tāmasic*.

Following this, the name of Chapter 17 was asked. Once again, Pari Didi confidently shared the correct answer—*Śraddhā-traya Vibhāga Yoga*. It was then gently clarified that in this chapter, Bhagavān is going to explain these three guṇas in detail and their *prabhāva*—their influence—on our thoughts, actions, and inner disposition.

At this stage, a natural question arises—**why do we need to understand or gain knowledge about the three guṇas?**

If we observe closely, all human beings are structurally the same. Whether we live in India, America, or China, every human being has two eyes, a nose, a mouth, the same internal organs, and the same bodily systems. Similarly, trees across the world follow the same natural process to grow and sustain themselves. And yet, in spite of this outward similarity, our inner nature is not the same. My nature is different from Pari Didi's, and different again from anyone else's. For instance, one may have a fondness for drawing, another may naturally incline toward singing, someone else toward dance, sports, or study. Each one of us displays a unique *svabhāva*—our temperament, tendencies, interests, likes and dislikes, even our food habits.

Though our bodies look alike and the blood flowing within us is the same, our inner dispositions are distinctly different. This difference is evident even within the same family, and at times even among twins born together. So, the question naturally arises—on what do our *svabhāva*, our likes and dislikes, truly depend? Bhagavān reveals that all this is governed by the three guṇas and HE teaches us about the three guṇas so that we can understand ourselves better. Even though our bodies may look the same, each of us has a different nature, different likes and dislikes, and different ways of thinking. These differences come from the three guṇas—Sattva, Rajas, and Tamas—inside us. Some people have more Sattva, some more Rajas, and some more Tamas, and this makes our nature unique.

By learning about the guṇas, we can see which one is strong in us. If we have too much Tamas, we may feel lazy or slow. If we have too much Rajas, we may feel restless or always wanting more. By understanding this, we can try to bring more Sattva into our life—be more calm, happy, and kind. This helps us improve ourselves and grow in a good way. Bhagavān taught this to Arjuna, and through Arjuna, HE teaches us too. HE wants us to know ourselves, understand why we act the way we do, and learn how to become better every day. If we try to increase Sattva in our hearts, we can think clearly, make good choices, and stay close to the HIM in everything we do.

Moving to first shloka, Bhagavān says:

## 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.

**Paraṃ bhūyaḥ pravakṣyāmi, jñānānāṃ jñānam uttamam:** Bhagavān says to Arjuna, “I will once again tell you the highest knowledge, the same great knowledge that I have shared with you earlier.

**Why did Bhagavān take up the topic of the guṇas again?**

HE repeats this topic because HE knows our nature very well. Our tendency is to forget. Sometimes, even after listening carefully in a *vivechana*, we forget what we heard last week or even what food we ate last night! That is why Bhagavān lovingly repeats the teaching of the guṇas, so that it gets registered in our mind and we slowly start applying it in our daily life. It's just like our mother keeps telling us that waking up early in the morning is good for us. Especially in winter, we stretch our sleep and say, “Just ten more minutes.” Even though we know it is good, we forget to practice it. In the same way, Bhagavān repeats this knowledge so that it stays with us and becomes part of our life. **Why does Bhagavān repeat this knowledge?**

**Yaj jñātvā munayaḥ sarve parāṃ siddhim itaḥ gatāḥ:** Bhagavān explains that by knowing and applying this knowledge, the great rishis and munis attained *siddhi*. Here, *siddhi* means special inner powers / **super powers** that come from knowledge and practice. People with true knowledge develop clarity, strong memory, and purity of thought. Sometimes, what they speak comes true, or they remember what they read very easily. All these abilities come from understanding and living the knowledge properly. Through this, Bhagavān teaches us that knowledge is not only to be heard, it is to be remembered, practiced, and lived. When we do so, it helps us grow stronger, wiser, and closer to HIM.

## 14.2

**idaṃ(ñ) jñānamupāśritya, mama sādharṃyamāgatāḥ,**  
**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).

Bhagavān tells Arjuna that when we take shelter of this special knowledge and try to live by it, we slowly become like Him in nature (mama sādharṃyamāgatāḥ).

Does this mean we physically become like HIM? HE does **not** mean that we physically become like Him. We do **not** become blue in color like Bhagavan Śrī Krishna, nor do we grow four hands, hold a flute, or carry the Sudarśana Chakra. Bhagavān's form is divine and unique—it belongs only to HIM.

How does Bhagavan remain all the time?

Bhagavān always stays the same inside, no matter what happens outside.

- **Prasanna (Happy and Calm):** cheerful and peaceful. HE does not become upset or worried. Even in difficult situations, HIS mind stays calm and joyful.
- **Tejasvī (Full of Energy and Brightness):** is full of divine energy. HE is never tired, dull, or lazy. Wherever HE is, HE spreads positivity and strength.
- **Able to Do Whatever Needs to Be Done:** Whatever work comes to HIS mind, HE can do it perfectly. HE never feels helpless or confused. HE knows exactly what action is needed at the right time.
- **Buddhimān (Very Intelligent):** has perfect intelligence. HE understands everything clearly and never makes mistakes in judgment.
- **Jñānī (Full of Knowledge):** knows everything, past, present, and future. HIS knowledge is complete and pure.
- **Vivek (Right Understanding of Good and Bad):** knows what is right and what is wrong. HE chooses what is good for everyone, not just for Himself.

So, what Bhagavān means is that we become **like HIM in qualities**, not in appearance.

### **Sarge'pi nopajāyante, pralaye na vyathanti ca**

And how are such people?

Bhagavān says that people who truly understand this knowledge become fearless

- They are not afraid of birth
- They are not afraid of death
- Difficult situations do not scare them
- Slowly, they begin to become like Bhagavān in qualities
- They understand that the body may change, but the ātma (soul) never dies.

We can see such courage in some great people from India's freedom movement, like **Bhagat Singh**, Sukhdev, and Rajguru. When Bhagat Singh was about to be hanged, he was asked what his last wish was. He asked for his Bhagavad Gītā. Later, an officer asked him how he could remain so calm even while facing death. Bhagat Singh replied very simply. He said, "Why should I be afraid? One body is going, but another will come. I am not this body. I am *chaitanya svarūpa*—pure consciousness. You can kill the body, but you cannot kill my desire for truth, my devotion, or my inner strength."

This is exactly what Bhagavān means by "pralaye na vyathanti ca"—such people are not shaken even at the time of destruction or death. Their courage comes from knowledge, faith, and understanding that the soul is eternal.

For children, this teaches us a beautiful lesson: When we learn good values, remember Bhagavān, and understand who we truly are, fear slowly leaves us—and inner strength takes its place.

Even when a person faces the **greatest difficulties**, or even **death**, if they have truly understood and absorbed the knowledge of the **Bhagavad Gītā**, they do not become sad, fearful, or worried. This knowledge gives them strong inner courage and peace. When Bhagavān gives us such powerful *auśadhi* (medicine) to handle the biggest challenges of life, then the small and trivial problems we face every day should not disturb us at all. With this understanding, we learn to stay calm, trust Bhagavān, and move forward with confidence.

## **14.3**

## **mama yonirmahadbrahma, tasmingarbhaṃ(n) dadhāmyaham, sambhavaḥ(s) sarvabhūtānāṃ(n), tato bhavati bhārata. 14.3**

My primordial Nature, known as the great Brahma, is the womb of all creatures; in that womb I place the seed of all life. The creation of all beings follows from that union of Matter and Spirit, O Arjuna.

Bhagavān says that **all living beings** (*sarva-bhūtānām*) are born because of Him. He explains, “I am the one who gives rise to all creation.”

### **How does this happen?**

Bhagavān says it happens through **Mother Prakṛti**.

### **What is Prakṛti?**

Prakṛti is **everything we can see around us**—the earth, sky, space, planets, the universe, and all the elements (*bhūtas*). All of this has been created by Bhagavān.

Very often we say that we are children of **Mother Earth**. There is a famous saying:

**माता भूमिः पुत्रोऽहं पृथिव्याः**

*Mother Earth is my mother, and I am her child.*

This means that everything is born from the earth and finally goes back to the earth. In the same way, Bhagavān explains that **Prakṛti is like the mother**, but the **power working behind her is Bhagavān Himself**. That divine energy (*śakti*) which creates everything actually belongs to Him.

Now Bhagavān explains the next line: : **Sambhavaḥ sarva-bhūtānām tato bhavati bhārata**

This can be understood with a simple example of a **tube light**. A tube light has everything needed to give light, but it shines **only when electricity is supplied**. Without electricity, it remains dark. Similarly, **Prakṛti has the ability to create**, but without **chaitanya (consciousness)**, nothing can happen. That **chaitanya is given by Bhagavān**. Just like electricity makes the tube light glow, Bhagavān’s consciousness makes Prakṛti create life.

### **Lesson for kids:**

- Nature is like our mother
- Bhagavān is the power behind nature
- Everything living exists because of His presence

## **14.4**

### **sarvayoniṣu kaunteya, mūrtayaḥ(s) saṃbhavanti yāḥ, tāsāṃ(m) brahma mahadyoniḥ(r), ahaṃ(m) bijapradāḥ(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 is explaining that all the variety and diversity we see in this universe is created by Prakṛti, but it works only because of the chaitanya śakti (conscious power) given by HIM. The 84 lakh yonis—all forms of life that exist—are possible only because of Bhagavān’s power. All living beings (*jīvas*) are connected to

Prakṛti and are influenced by the three guṇas. Whenever we take birth, these three guṇas automatically become part of us. Our body may be that of a human, an animal, or a bird, but the guṇas begin to work in everyone in their own way.

Bhagavān will now go ahead and explain these three guṇas in detail, so that we can understand ourselves better and learn how to live wisely.

## 14.5

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

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

In this śloka, **Bhagavān lovingly calls Arjuna “Mahābāho”**—a strong and powerful warrior—and then teaches him an important truth. HE says: Understand this well—the three guṇas Sattva, Rajas, and Tamas are born from Prakṛti (nature). Just like a mother lovingly holds her child close so the child does not wander away, Prakṛti binds us through these three guṇas. Because of them, we remain connected to the body and the world.

Think of a balloon filled with gas. The balloon wants to fly freely into the sky, but it is tied with a string. As long as the string is there, the balloon cannot go free.

- The balloon is like our soul (ātma)
- The string is like the three guṇas
- The sky is like pure consciousness (chaitanya śakti)

When the string is loosened, the balloon rises freely. In the same way, when we slowly rise above the guṇas, the soul becomes free and moves closer to Bhagavān.

#### **Lesson for kids:**

The guṇas are the main reason we feel limited in every body. By understanding them and choosing good habits, we slowly move toward freedom and joy.

## 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.

Bhagavān will now **explain each of the three guṇas—Sattva, Rajas, and Tamas—śloka by śloka.**

The **Sattva Guṇa has** the quality of **goodness, purity, and calmness.**

- Sattva is nirmala – it is pure and clean, like fresh water or bright sunlight.
- Sattva is prakāśaka – it brings light, clarity, and understanding into the mind.
- Sukha-saṅga – it can make a person attached to happiness and comfort

- Jñāna-saṅga – it can also make a person attached to knowledge and learning

Even though we live in a body, **all three guṇas are needed** to live life properly.

- Sattva guṇa – this is like goodness, clarity, and wisdom. It helps us know what is right and wrong, and guides our decisions.
- Rajo guṇa – this is like energy and desire to act. It gives us the power to do work, play, study, or try new things.
- Tamo guṇa – this is like rest and laziness. It helps us sleep, relax, and recover after work.

#### **Important lesson:**

- None of the guṇas alone is good.
- Too much Tamas (sleeping all the time) makes the body weak.
- Too much Rajas (always running, playing, or doing work) makes the body tired and mind restless.
- Only Sattva (studying or learning all the time) is also not enough—our body needs action and rest too.

#### **Example of a car:**

- Accelerator → Rajo guṇa (gives energy to move)
- Brake → Tamo guṇa (slows down and rests when needed)
- Steering → Sattva guṇa (gives direction, tells what is right and wrong)

If a car only has an accelerator and brake but **no steering**, it will crash into a tree or go the wrong way. Similarly, **Sattva gives us direction**—it tells us how to use Rajas and Tamas in the right way.

#### **Example from life:**

- Kids sometimes dare each other to climb a tree.
- If Rajo guṇa is stronger, we may take the risk and get hurt.
- If Sattva is stronger, we say, “It’s not safe, my buddhi (wisdom) is telling me not to do it.”

So, **Sattva is like a guide**. It controls the other two guṇas and helps us do **good work in life**.

## **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 is now explaining Rajo guṇa. He tells Arjuna to understand that Rajas is full of rāga, which means strong liking, excitement, and desire.

- Tr̥ṣṇā means never-ending wanting – “I want more, more, more!”
- Saṅga means attachment – getting stuck to things, people, or success

Rajo guṇa gives us a lot of energy to act. Because of Rajas:

- We want to do many things
- We run after success, praise, and rewards
- We feel, “If I do this work, what will I get?”

Bhagavān says that Rajo guṇa binds us by making us attached to our actions and to the results of those actions.

### Example 1: Toys

When we get a new toy, we become so attached to it that we don’t want to share it with our friends. We feel, “This is mine.” This strong attachment is because of Rajo guṇa.

### Example 2: Mobile phones

Many people want to own the latest iPhone because it is expensive and popular. Every year, a new model is launched, and if someone is stuck in the race of always having the newest phone, they have to spend a big part of their income again and again.

Because of this attachment, the person remains bound—always running after the next thing and never feeling satisfied. Bhagavān teaches us that when **Rajo guṇa controls us**, we keep wanting more and more, and this **stops our inner growth**.

## 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 is now explaining **Tamo guṇa**. He tells Arjuna that **Tamas is born from ajñāna**, which means **lack of knowledge or ignorance**.

Because of Tamo guṇa:

- Our mind becomes confused (mohana)
- We don’t clearly know what is right and what is wrong

Bhagavān says that Tamo guṇa **binds everyone** through three things:

- Pramāda – carelessness and doing things without thinking
- Ālasya – laziness and not wanting to work
- Nidrā – too much sleep

**Shloka spoken by Duryodhana** in the *Mahābhārata*.

जानामि धर्मं न च मे प्रवृत्तिः,

## जानाम्यधर्मं न च मे निवृत्तिः।

Meaning, *I know what is right (dharma), but I cannot make myself do it. I know what is wrong (adharma), but I cannot stop myself from doing it.*

Duryodhana is honestly admitting something very important:

- He knows what is good and what is bad
- But his desires, anger, and ego are so strong that
- he cannot follow what he knows is right

This happens when **Rajo guṇa (strong desires)** and **Tamo guṇa (confusion and stubbornness)** control the mind, and **Sattva guṇa (wisdom and balance)** becomes weak.

Lessons:

- Knowing good is not enough
- We must also have the strength to do good
- That strength comes from Sattva guṇa, prayer, right habits, and Gītā learning.

### In this shloka why did Bhagavān call Arjuna “Bhārata”?

The word Bhārata means “descendant of King Bharata”—a great and noble king who ruled with dharma, courage, and wisdom. When Bhagavān says “Bhārata”, He is reminding Arjuna:

- You come from a great family of dharmic kings
- You carry a glorious heritage
- You have the strength to rise above weakness

Bhagavān is talking about Tamo guṇa, which brings:

- Laziness
- Carelessness
- Confusion

So Bhagavān lovingly calls Arjuna Bhārata to say:

“O Arjuna, you are not meant to live in laziness or ignorance. You belong to a noble lineage. Rise above Tamas and do not shy away from your duties”.

## 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 is explaining **how each guṇa controls us in a different way**

### 1. Sattva guṇa binds us to happiness (sukha)

When Sattva is strong, we feel **peaceful, calm, and happy**.

We enjoy learning, helping others, and doing good things.

But if we become **too attached to feeling happy all the time**, even that can bind us

2. **Rajo guṇa binds us to action (karma)**

When Rajas is strong, we always want to **do something**—run, compete, achieve, win.

The mind keeps saying, “Do more, get more.”

This makes us **restless** and always busy.

3. **Tamo guṇa covers knowledge and binds us to carelessness (pramāda)**

When Tamas becomes strong, it **hides our understanding**.

We feel lazy, sleepy, careless, and confused.

We know what we should do, but we **don’t feel like doing it**.

**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 is teaching how the **three guṇas—Sattva, Rajas, and Tamas—work together in every person**.

Think of the three guṇas as points on a **circle**.

- Sattva cannot grow if Rajas and Tamas are very strong.
- To increase Sattva in our lives, we need to reduce Rajas and Tamas.
- If Rajas goes up, it means Sattva and Tamas have gone down.
- If Tamas goes up, it means Sattva and Rajas have gone down.

So, to **keep Rajas and Tamas balanced**, we need **more Sattva**. When **Sattva is the strongest**, the three guṇas work together for our **good**. We feel calm, happy, and able to do our daily work well.

But if **Rajas or Tamas becomes the strongest**, then:

- We may feel restless, angry, or lazy
- We cannot do our work properly
- We cannot grow to become mahaan (great)

**Lesson for kids:**

- Try to make Sattva strong in your mind
- This will help you stay happy, wise, and do good things every day.

**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 is now talking about **people in whom Sattva guṇa is the strongest**. He says:

**“Sarva-dvāreṣu dehe'smin, prakāśa upajāyate”** — which means that light and clarity appear in all the gateways of the body.

Our body has nine gateways through which we experience the world:

- **Eyes** – to see things, like a flower's color and shape
- **Nose** – to smell, breathe, and sense the world around us
- **Mouth** – to speak and share our thoughts
- **Ears** – to hear sounds, learn, and understand
- **Skin** – to feel touch and sensations
- **Other gateways** – like the mind and senses, which help us think and feel

A person whose **Sattva guṇa is strong** uses all these gateways in the **right way**. They:

- See, hear, and sense good things
- Speak kindly and truthfully
- Keep their mind and senses focused on learning and doing good

Because of this, their **whole system—body, mind, and senses—becomes bright, calm, and happy**. In the **next śloka**,

Bhagavān will talk about people in whom Rajo guṇa is strongest, and how their mind and actions are different.

**14.12**

**lobhaḥ(ph) pravṛttirārambhaḥ(kh), karmaṇāmaśamaḥ(s) sprhā,  
rajasyetānijāyante, vivṛddhe bharatarṣabha. 14.12**

With the preponderance of Rajas, Arjuna, greed, activity, undertaking of action with an interested motive, restlessness and a thirst for enjoyment make their appearance.

When **Rajo Guṇa is strong** in a person, some things appear:

- **Lobhaḥ** (greed) – always wanting more and never feeling fully satisfied
- **Pravṛttiḥ** (restlessness) – always busy, moving, or doing things without calm
- **Ārambhaḥ** (starting new tasks) – always beginning new work, sometimes without finishing the old
- **Karmaṇāmaśamaḥ** (no control over actions) – acting without thinking properly
- **Sprhā** (strong desires) – always wanting something, like toys, food, or achievements

## Lesson for Kids:

- Rajo Guṇa gives energy and activity, but if it is too strong, it makes the mind restless and greedy.
- We should try to balance Rajo Guṇa with Sattva so we stay active but calm and wise.

## 14.13

### **aparakāśo'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 is now talking about **Tamas**, the quality of darkness, laziness, and confusion. HE says that when Tamas is strong in a person, some negative qualities appear:

- aprakāśaḥ darkness, ignorance, lack of spiritual light
- apravṛttiḥ inactivity, laziness, inaction
- pramādaḥ carelessness, negligence, heedlessness
- Moha is when our mind gets confused, daydreams too much, or becomes attached to things that are not real or important. In Sanskrit, we can call it swapn ranjan—getting lost in dreams or imagining fun things without actually doing what is needed.

A perfect example is Sheikh Chilli, the famous story character who loved to daydream. One day, Sheikh Chilli found an egg. He imagined it growing into a giant chicken farm, giving him many eggs, fancy omelets, and huge profits. While he was busy imagining, his hand holding the egg moved—and the egg fell to the ground! He spent all daydreaming and drawing plans in the air, but in the end, nothing happened. The problem was, he never started. He forgot the first step: taking care of the egg and acting on his idea. This is moha—getting so lost in imagination that we forget what we really need to do.

Bhagavān teaches in this śloka that moha arises from Tamas, the quality of laziness and confusion. Just like Sheikh Chilli, if we only daydream, we cannot achieve anything.

Lesson for kids:

- Dreaming is good, but we must act on our dreams
- Avoid getting stuck in daydreams or attachments to things that are not real
- Focus, work sincerely, and combine imagination with action
- When we do this, we slowly reduce moha in our mind, become clear, and can-do amazing things—even small steps can grow into something big, unlike Sheikh Chilli's forgotten egg!

In the next śloka, Bhagavān will tell us more exciting things. So far, we learned about the **three guṇas**: Sattva, Rajas, and Tamas. He taught us to **avoid Tamas**, keep Sattva strong, and guide Rajas and Tamas with Sattva so we stay on the right path. Later, Bhagavān will explain that to grow even more, we must **go beyond the three guṇas**. This means we shouldn't be lazy, we shouldn't run after strong desires, and we should continue to develop Sattva automatically. The special qualities of going beyond the three guṇas will be shared in the next session.

## Question and Answers:

**Aatreyee Didi**

**Question:** Why is it important to read and learn the Bhagavad Gītā?

**Answer:** The first thing we learned today was about gaining *inner powers*. Some people are able to learn very quickly, remember things just by reading once, or speak words that come true. By reading and learning the Bhagavad Gītā, we become more **focused**. Our **ignorance slowly goes away**, and **purity enters our mind and heart**. When the mind becomes pure and focused, our capacity to learn increases. This is how these *inner powers* develop—not magically, but through clarity, discipline, and right understanding. That is why learning the Bhagavad Gītā is so important.

## Nakul Bhaiya

**Question:** How can we increase Sattva Guṇa?

**Answer:** I will share some of the best and simplest ways:

- Eat **home-made food** as much as possible, and avoid outside or junk food.
- After waking up in the morning, do **Sūrya Namaskār** or simple **yoga**.
- Read and learn at least **two verses or a small portion of the Bhagavad Gītā every day**.

If we follow these habits regularly, **Sattva guṇa slowly becomes stronger**, and it naturally takes precedence over **Rajo guṇa and Tamo guṇa**. This helps us remain calm, focused, and positive in our daily life.



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### Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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