

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 14: Guṇatraya-Vibhāga-Yoga

1/2 (Ślōka 1-8), Saturday, 15 February 2025

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. SANJAY MALPANI JI

YouTube Link: <https://youtu.be/70hkO8ZSuOQ>

The Three Gunas: Sattva, Rajas & Tamas - The Key to Harmonious Living

The 14th chapter of the Bhagavad Gītā is known as **Guṇa-Traya-Vibhāga Yoga—the Yoga of the Division of the Three Guṇas**.

In the sacred traditions of the Geeta Parivar, the discourse commenced with the lighting of the divine lamp—a symbol of wisdom and enlightenment. As its gentle flame flickered, heartfelt prayers were offered at the lotus feet of Śrī Bhagavān, filling the atmosphere with profound reverence and spiritual serenity.

Bowing in Reverence to Our Guru—The Eternal Source of Wisdom

गुरू ब्रह्मा गुरू विष्णु, गुरू देवो महेश्वरा

गुरू साक्षात् परब्रह्म, तस्मै श्री गुरुवे नमः

Guru Brahma, Guru Vishnu, Guru Devo Maheshvara,

Guru Sakshat Parabrahma, Tasmai Shri Guruve Namah.

With deep humility and devotion, we bow to our Guru, who manifests as Brahma—the creator, Vishnu—the preserver, and Maheshwara—the destroyer, and who is the ultimate embodiment of the Supreme Consciousness.

The moment we take birth in human form, our destiny unfolds, for we are blessed with the ability to choose our direction. In any journey, two elements are crucial—direction and speed.

- If one moves swiftly but in the wrong direction, reaching the desired destination becomes impossible.

- Likewise, if one is on the right path but remains stagnant, progress remains unattainable.

Only when both direction and speed are aligned can we truly reach our goal.

By the grace of the Divine, we are bestowed with this precious human life, uniquely equipped with wisdom and intellect—unlike any other life form. If we use this intellect wisely, it will guide us toward the right path, ultimately leading to *Mokṣa*—liberation.

Sacred scriptures like the Bhagavadgītā, known as Yogasāstra, provide us with the velocity needed to move forward on our spiritual journey. At the crossroads of life, we have the freedom to choose—we may walk toward liberation or away from it, becoming demerited. But how do we transcend even merit and rise beyond? The key lies in **Guṇa-Traya-Vibhāga Yoga**, the wisdom of understanding the **three Guṇas—the fundamental qualities of nature**.

Our soul is **Ūrdhvagāmī**—it naturally seeks upward evolution because it is the seed of the Supreme Divine.

aham bīja-pradaḥ pitā

"I am the seed-giving Father." (*Bhagavadgītā* 14.4)

Bhagavān declares Himself as the father of all beings, while **Prakṛti (nature)** is our mother. The body, composed of the five elements, is given by the mother, while the soul—the eternal essence—comes from Him.

At the end of life, this five-elemental body dissolves back into its source:

- A Sannyāsī is offered to water (as seen in the case of the Adhyodhya temple priest, whose body was given to the Sarayu River).
- Most individuals are cremated in fire, following Hindu tradition.
- A child, if deceased young, is buried in earth.

Yet, while the body returns to nature, the soul continues its journey, sustained only by Prakṛti.

The three Guṇas—Sattva, Rajas, and Tamas—are what bind the soul to the body. Without them, the soul would be free and unbound.

Consider this example:

A child in a market sees a balloon and insists on having it. Once bought, the balloon is tied to a motorcycle so it doesn't fly away. If left untied, it would soar into the sky.

Similarly, the soul (seed from *Bhagavān*) is bound by the body (given by *Prakṛti*). The mind, intellect, and ego—products of the five elements—keep this naturally upward-moving soul tied to material existence.

Understanding this reveals a profound truth: We are not the body; we are the soul.

After a person's passing, we no longer refer to them by name—we simply say, "bring the body." This indicates that our true identity is the soul (*Jīvātmā*), not the perishable body.

The Three Guṇas in the Rāmāyaṇa

Each of us possesses all three Guṇas, but the dominant Guṇa shapes our path in life. The Rāmāyaṇa beautifully illustrates this through three brothers, each representing a primary Guṇa:

1. Kumbhakarna - Tamo Guṇa (Inertia & Ignorance)

- o Sleeps for six months at a time.
- o Lacks motivation, direction, and action.
- o A life dominated by Tamo Guṇa leads to stagnation, preventing spiritual elevation (*Ūrdhvagati*).

2. **Rāvaṇa - Rajo Guṇa** (Passion & Desire)

- o Seeks power, wealth, and dominance.
- o Conquers Kubera, steals the Puṣpaka Vīmāna, and even holds deities captive.
- o Driven by pride and ambition, he constantly pursues more—wealth, land, and even others' wives.
- o Rajo Guṇa fuels action and ambition, but without dharma, it leads to downfall.

3. **Vibhīṣaṇa - Sattva Guṇa** (Truth & Purity)

- o Devoted to righteousness.
- o Plants Tulsi at his doorstep, symbolizing devotion and purity.
- o Walks the path of truth, aligning with dharma.
- o Sattva Guṇa elevates the soul toward Mokṣa (liberation).

While we possess all three Guṇas, our dominant Guṇa determines our spiritual trajectory. By understanding and transcending them, we realize our true nature—the soul, not the body.

We are all children of the Supreme, not in body, but in spirit. Yet, for the soul to reside within the body, it must be bound by the Three Guṇas.

Thus, the key to liberation lies in mastering these Guṇas, understanding their influence, and aligning ourselves with Sattva, ultimately transcending even that to attain Mokṣa—the ultimate freedom.

Having taken birth in this precious human form, it becomes our responsibility to cultivate and increase Sattva Guṇa within us. Unlike Rajo Guṇa and Tamo Guṇa, which arise effortlessly, Sattva Guṇa requires conscious effort and discipline.

- **Tamo Guṇa (Laziness & Ignorance)** requires no effort at all—just lie down, remain idle, and indulge in comfort.

- **Rajo Guṇa (Passion & Activity)** demands some effort, but it is driven by desires, ambitions, and restless pursuits.

- **Sattva Guṇa (Purity & Knowledge)**, however, requires dedication, self-discipline, and spiritual awareness to cultivate.

The Three Types of Beings: Dehī, Videhī, and Sandehī

Depending on one's level of self-awareness, people can be classified into three categories:

1. **Dehī (Body-Centered Beings)**

- o Those who identify solely with the body and seek only its pleasure and comfort.
- o Their primary concern is material happiness, making them trapped in Tamo and Rajo Guṇa.

2. **Videhī (Self-Realized Beings)**

- o Those who understand they are beyond the body and identify with the eternal soul (Ātman).
- o They have transcended material doubts and walk the path of wisdom and dharma.

King Janaka, the great ruler and father of Māta Sītā, was a Videhī, fully enlightened while still fulfilling his worldly responsibilities. His entire kingdom became spiritually elevated, earning it the name Videha, and hence, Māta Sītā was called Vaidehī—the one from the land of self-realization.

3. **Sandehī (The Doubtful Mind)**

- o Those trapped in constant skepticism and uncertainty.
- o They question everything:

Does Bhagavān exist? Is He in the temple? Should I worship Gaṇeśa or Hanumān?

o Their devotion is often rooted in fear rather than love, leading them to half-hearted rituals and constant doubt.

A Sandehī never finds peace, as doubt is like an anchor that keeps one drowning in confusion and hesitation.

The true purpose of human life is to move from being a **Sandehī to a Videhī**—to transcend doubt and realize our eternal divine nature. This journey is nothing less than the transformation of **Mrityu (death) into Amṛta (immortality)**.

Bhagavān, in His divine wisdom, has revealed this path in the Bhagavad Gītā, guiding us toward true liberation.

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.

Bhagavān declares:

"This is the highest wisdom, the supreme knowledge among all knowledge."

- **jñānānām jñānam uttamam** - The ultimate wisdom of all knowledge.
- **yaj jñātvā munayaḥ sarve parām siddhim ito gatāḥ** - By realizing this, sages have attained the highest perfection.

Bhagavān emphasizes that this knowledge is the key to ultimate liberation, the wisdom by which the great sages transcend the material world and attain supreme success.

There is a vast difference between simply knowing something and truly living it. Anyone can acquire knowledge, but only those who meditate, contemplate, and integrate it into their being become sages (Munis).

The word **Muni** itself carries deep meaning:

- A Muni is one whose outward distractions have ceased.
- He is not just someone who remains silent externally, but one who turns inward, engaging in deep self-reflection.
- True silence is not the absence of speech but the presence of inner dialogue with the Self.

Becoming a Mouni—The Art of Inner Dialogue

Can we become Mouni? Can we pause the noise of the outer world and truly speak with ourselves?

Most of us are so busy that we never engage in self-conversation. But a Mouni is one who:

- Observes his own breath.

- Becomes a witness to his own thoughts.
- Engages in self-discipline (Dharana), leading to deep meditation (Dhyana).

This constant self-inquiry leads to the question:

"Koham? Koham? Koham?" (*Who am I?*)

A Muni becomes his own observer, turns inward, and seeks the Paramtattva—the Ultimate Truth.

Bhagavān assures that those who attain this wisdom will break free from the cycle of birth and death and achieve Parama Siddhi—the highest realization.

When true wisdom arises:

- All lesser knowledge fades away, just as small flames are consumed by a raging fire.
- A Tsunami of realization washes away the small streams of worldly concerns.
- When the first monsoon rains arrive, the entire forest comes alive with joy—similarly, when supreme wisdom dawns, life begins to dance with bliss.
- As the sun rises, the stars disappear—so too, when *Parama Jñāna* arises, all lesser concerns dissolve.

Bhagavān reminds us again and again because **He has given us the gift of forgetfulness. If we remembered everything, life would become burdensome.** Forgetting small troubles allows us to move forward, and the thorns of past pain would keep hurting us if we could not forget them. While we often worry about memory loss, in reality, forgetfulness is a blessing. It enables us to release grief and suffering, let go of unnecessary burdens, and focus solely on Him. Even the loss of sight or hearing can be a divine gift—perhaps *Bhagavān*'s way of guiding us away from distractions and toward inner realization.

Bhagavān repeats His teachings because He knows we forget. From Chapter 1 to Chapter 13, He has already revealed profound wisdom, yet He repeats it out of love—just as a mother patiently repeats lessons for her child.

Listen carefully, with open ears and a straight posture, so that this Supreme Knowledge can truly transform you. Let us receive this *Parama Jñāna* with devotion, gratitude, and a heart ready to embrace the ultimate truth.

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 conveys a profound truth, emphasizing that by truly understanding and embodying this wisdom, we will attain Him.

- ***idaṃ jñānam upāśritya mama sādharṃyam āgatāḥ***—this supreme knowledge leads one to become like Him.

Just as a Māsi (aunt) is referred to as such because she resembles a Mā (mother),

Bhagavān assures that by internalizing and living this wisdom, we will reflect His divine nature. However, simply listening is not enough; only through sincere application can we truly transform. The teachings must penetrate our hearts, rather than remain mere words in our minds.

To illustrate this, there is a story of a sculptor who presented a king with three identical sculptures, challenging him to identify the most valuable one. The courtiers examined them but found no difference. Then, a wise minister requested a wire to test them. When the wire was inserted into the first sculpture's ear, it passed straight through the other ear. The minister declared this to be the least valuable, representing those who hear wisdom but do not retain or apply it. In the second sculpture, the wire entered the ear and exited through the mouth, symbolizing those who hear and speak about wisdom but do not truly internalize it. Finally, in the third sculpture, the wire entered the ear and remained inside, signifying those who listen, absorb, and walk the path of knowledge. These individuals are the most precious.

Similarly, *Bhagavān*'s teachings should not just be heard but deeply ingrained in our hearts, for only then does the value of life increase.

By embracing this wisdom, one is freed from the cycle of birth and death. *Bhagavān* explains that for those who attain this realization, death is not an end but a transition. He compares it to changing clothes—just as one discards old, worn-out garments for new ones, the soul leaves behind an old body and takes on a new one. If one achieves **Moksha (liberation)**, the journey ends; otherwise, the soul continues its cycle of rebirth, much like changing clothes.

The moment of death is a significant turning point. If the departing soul carries dissatisfaction, it will be reborn. However, if at the final moment, the soul is free from all desires and dwells in pure bliss, it breaks free from the cycle of birth and death. The *Bhagavad Gita* beautifully describes this process:

"vāsānsi jīrṇāni yathā vihāya navāni gṛhṇāti naro 'parāṇi, tathā śharīrāṇi vihāya jīrṇāny anyāni sanyāti navāni dehī" (2.22)

Just as a child rejoices in receiving new clothes, we too must embrace the moment of death with the same acceptance, knowing that a new body awaits. Even if sadness arises, it should not cause suffering, for suffering belongs to the body, and we are not the body—we are the eternal soul. The soul is merely continuing its journey, either towards a new form or towards ultimate liberation.

With this knowledge, life and death are no longer a source of sorrow but of peace and acceptance. Those who truly understand and embody this wisdom transcend suffering and step into eternal bliss.

14.3

**mama yonirmahadbrahma, tasmingarbhama(n) dadhāmyaham,
sambhavaḥ(s) sarvabhūtānāma(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 declares that He is the one who establishes the womb of life, from which both the inanimate and the conscious are born. This **Prakṛti (Nature)** is His creation, infused with His divine essence. It is known by many names—**Brihat Brahma, Māyā, Avyakta**—but at its core, it is sustained by His consciousness. While Prakṛti forms the foundation, He is the **Chetana (conscious force)** that breathes life into

existence.

The union of consciousness and matter gives rise to all creation. Just as a seed requires water to sprout into a flourishing tree, Prakṛiti provides the nurturing ground, but it is *Bhagavān*'s divine touch that grants it life. If a seed does not germinate, it remains barren; only by surrendering itself—by dissolving its old form—can it transform into a mighty tree. Similarly, one must become zero within to attain true growth and transformation.

The concept of zero, which revolutionized the world, originated from our land. It was conceived at a time when the world lacked understanding, and great sages, through deep introspection, discovered its significance. The wisdom of becoming zero from within—of dissolving the ego—unlocks the potential for infinite possibilities. The Vedic verse beautifully encapsulates this idea:

**"Om Pūrṇam-Adah Pūrṇam-Idam Pūrṇāt-Pūrṇam-Udacyate |
Pūrṇasya Pūrṇam-Ādāya Pūrṇam-Eva-Avashiṣyate"**

From a single zero, countless zeros emerge, yet the wholeness remains. In the same way, when a seed surrenders itself, it transforms into a tree, yielding many seeds and infinite fruits.

While Newton discovered gravity by observing a falling fruit, the wisdom of this land went beyond—revealing the mystery of how a tiny seed sprouts, grows, and ascends towards the sky. This understanding, passed down by our great sages, lays the foundation for Sanātana Dharma, a path of elevation and self-realization. True growth begins with rising upward before shedding the unnecessary.

Bhagavān is the creator of *Prakṛti*, and He manifests as consciousness, bringing forth life from nothingness. Just as from one zero, many zeros emerge, His divine presence pervades all of existence. Until man and nature unite, life cannot fully manifest. The harmony between the two is essential for creation, transformation, and ultimate realization.

14.4

**sarvayoniṣu kaunteya, mūrtayaḥ(s) saṁbhavanti yāḥ,
tāsām(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 declares that all embodied souls have Prakṛti (Nature) as their mother, while He is the seed-giver, the eternal father. This is Bhagavad Vāṇi, His divine ordinance. If these words were spoken by Śrī Kṛṣṇa alone, they would be written as "

Śrī Kṛṣṇa Uvāca." However, since this knowledge comes directly from the Supreme Reality (Parmatattva) through Krishna as His medium, it is written as "**Bhagavān Uvāca.**" This distinction is profound, signifying that Krishna is not merely speaking as an individual but as the embodiment of the divine truth itself.

In our tradition, when a Guru speaks, it is considered the voice of Brahmā, Vishnu, and Mahesh. The Guru's very body is regarded as **Bhagavat Tattva (divine essence)**, for it is through the Guru that we receive the wisdom of the Divine. That is why we revere our Guru, for without him, we would not know Bhagavān. This is beautifully expressed in the couplet:

गुरु गोविन्द दोऊ खड़े, काके लागूं पांय।
बलिहारी गुरु अपने, गोविन्द दियो बताय।।

It is the Guru who leads us to *Bhagavān*, making him even more precious than the deity itself. This is why

Śrī Kṛṣṇa is revered as **Jagadguru (the universal teacher)**, and we say:

"Krishnam Vande Jagadgurum"

Bhagavān explains that He is the father who sows the seed, but after that, it is *Prakṛti*, the mother, who nurtures life. Just as a father, despite being detached, remains present in the household, the soul within the body must move along with nature's forces. However, *Bhagavān* remains the ultimate observer, deciding our next birth based on our deeds.

A wave that rises in the ocean is still water, just as a soul that manifests in a body remains divine. When the wave subsides, it merges back into the ocean, just as the soul ultimately returns to its source. Similarly, a pot crafted from clay eventually breaks and returns to the earth. A jewel, no matter how intricately designed, is fundamentally gold, and once melted, it is no longer recognized as jewelry but simply as gold. This continuous transformation is an eternal process, an unbroken cycle of creation and dissolution.

***Bhagavān* reminds Arjuna that just as a body casts a shadow, the soul is His divine reflection.** Bound by the five elements, the soul requires a medium to exist, just as a balloon needs a string to remain tethered. Without support, a balloon rises uncontrollably and bursts, never to be retrieved. Similarly, the soul is held within the body by *Prakṛti*, which operates through the **three Gunas (modes of nature)**.

Bhagavān then continues, explaining the significance of these three Gunas in the next Śloka.

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.

O Arjuna, the three Gunas—**Sattva, Rajas, and Tamas**—originate from Prakṛiti and bind the soul to the body. Among them, Sattva Guna is the highest, Rajo Guna is in the middle, and Tamo Guna is the lowest. However, despite their hierarchical nature, all three are essential, and maintaining a balance between them is of utmost importance.

If **Tamo Guna** were completely eliminated, a person would be unable to sleep, as laziness and rest come from Tamas. Without sleep, one's health would deteriorate. Tamas provides rest, allowing the body to recharge and remain energetic. However, excessive Tamas leads to inertia, dullness, and ignorance.

Rajo Guna is the force of action, ambition, and passion. However, it also brings anger, restlessness, and ego—as ego rises, peace diminishes. Yet, Rajo Guna is necessary, as it fuels the drive to achieve and progress. If Rajas were eliminated, one would be left only with laziness from Tamas.

Sattva Guna, the highest of the three, increases knowledge, wisdom, and purity. However, even knowledge can give rise to ego. If one becomes too attached to their own wisdom, they may look down upon others, thus falling into pride.

This balance of Gunas can be understood through an analogy: gold cannot be made into jewelry without mixing a small amount of impurity like copper. If jewelry were made of pure 24-karat gold, it would be too soft, bending or breaking easily. To maintain its shape, a little impurity is necessary. Similarly, while Tamo Guna is the lowest, it is still essential. Likewise, Rajo Guna, despite being driven by ego and desire, is necessary for survival.

An interesting aspect of these Gunas is that whichever Guna we incline towards, that Guna begins to dominate.

For example, when children begin their vacation, they start waking up late. Over time, this becomes a habit. When school resumes, waking up early becomes difficult, and mothers struggle to get them out of bed. This is because their inclination towards laziness (**Tamas**) has increased.

Saint Dnyaneshwar Maharaj gives a beautiful analogy:

A fisherman ties a small fish to his rod to catch a big fish. When the big fish comes to eat the small one, it gets caught. Similarly, when we incline towards a Guna, it gradually increases and captures us.

If one worships Tamo Guna, they become increasingly dull, lazy, and ignorant. If one worships Rajo Guna, they become increasingly restless, ambitious, and full of desires. If one worships Sattva Guna, they become increasingly pure, wise, and enlightened.

This is the ultimate knowledge—understanding the nature of the three Gunas and finding balance among them leads to a harmonious and fulfilling life.

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.

Sattva Guna is the purest among the three Gunas. It brings knowledge, light, and health, keeping us away from diseases. However, with knowledge comes **Siddhis (spiritual powers), and with Siddhis, pride begins to rise.**

Rajo Guna, on the other hand, fuels restless thoughts. Some people are constantly planning—"I will do this, I will do that." But thoughts are the seeds of disorder. Imagine this—where did your craving for spicy, oily food come from? It started as a thought.

Anything that pulls us away from Sattva Guna originates in thoughts. This is why a Sattva Guni person begins to control his thoughts. But a Rajo Guni person? His thoughts multiply exponentially—leading him to build empires, fortunes, and influence. Rajo Guni people are empire-minded.

Despite being pure, Sattva Guna also binds. The joy it brings becomes addictive, and attachment to that joy leads to ego.

The Test of True Detachment: The Naga Sadhu's Realization

At the Kumbh Mela, amidst millions of devotees, there arrived a Naga Sadhu, a sage who had spent years in deep meditation in the Himalayas. He believed himself to be completely free of anger. Wrapped in nothing but ashes, he stepped into the dense crowd, heading toward the Triveni Sangam

for his sacred dip. Suddenly, in the packed chaos, someone's sandal-clad foot stepped on his own. "Are you blind?!" the Sadhu snapped, his voice sharp with irritation. The man, startled, quickly apologized. "Maharaj, it was not intentional. The crowd is too dense." The Naga Sadhu, still fuming, boomed, "Do you even know who I am?"

That night, as he sat in deep reflection, a realization hit him like a thunderbolt. "What have I done? I spent years in the Himalayas thinking I had conquered anger. But the truth is—I was never tested. There was no one to make me angry in the mountains! The real test is when you are provoked and still remain calm." His Sattva Guna had given him peace, but it had also led to pride.

The Arrogance of Siddhis: The Tale of Kaushik the Brahmin

There was once a young and majestic Brahmin named Kaushik, who performed great penance and attained powerful Siddhis.

One day, as he sat meditating under a tree, a bird perched on a branch above him and pecked his shoulder. His clothes became soiled. Anger surged through him, and with just a single fierce gaze, the bird burst into flames. "I have such great power!" he thought, feeling an intense surge of pride.

That day, as he went out to beg for alms, he knocked at a house. A woman answered and said, "Maharaj, please wait, I will bring alms soon." Kaushik, filled with impatience, shouted, "Hurry up! How dare you keep a Brahmin waiting?" The woman calmly walked out with the alms and said, "Forgive me, Maharaj. My first duty is to serve my husband, and I was engaged in my Dharma. But do not mistake me for a mere bird that you can burn with your gaze." Kaushik was stunned. How did she know about the bird?

He asked her, "Devi, how do you know about the bird?" She smiled. "If you truly wish to understand, go meet the merchant across the street. He will teach you."

Curious, Kaushik went to the merchant and asked, "How did that woman know about my anger?" The merchant, busy attending to his customers, calmly said, "Maharaj, I will answer you, but first, I must serve these people. They are my form of God." Once his work was done, he looked at Kaushik and said, "I do my duty with devotion. But if you want deeper understanding, go meet the butcher across the street." "A butcher? What wisdom could a butcher possibly have?" Kaushik thought, but he still went.

When he reached the butcher, he asked, "I do not want to know about that woman anymore. Just tell me—how do you all know about the bird?" The butcher smiled and said, "I am a simple man. I do my duty with honesty. I serve my parents, and in them, I see my God. That is all." At that moment, Kaushik understood. **"True Siddhi is not in mystical powers. It is in living one's Dharma with sincerity."**

Both the Naga Sadhu and Kaushik fell into the same hidden trap—pride. They had worked hard on their spiritual journey, yet when tested, pride surfaced.

Sattva Guna brings purity, but if one does not remain alert, it can also create arrogance.

This is why true success lies in humility. If one can conquer arrogance, only then can they truly rise.

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.

"Hey Arjuna, **Rajoguna** arises from desire and attachment. It binds man with the chains of karma and its results."

The more desires grow, the stronger the Rajoguna becomes. A man trapped in Rajoguna constantly seeks rewards, and as his longing for results increases, so does his anxiety and restlessness. The moment Rajoguna reaches its peak, destruction becomes inevitable.

Let's take the story of Sikandar (Alexander the Great).

Sikandar's Desire to Conquer the World

Sikandar, the great conqueror, had only one goal—to rule the entire world. His hunger for power knew no bounds. More victories, more land, more obedience. His Rajoguna was at its peak.

When he arrived in India, he expected the same—kings bowing before him, swearing loyalty. But then, his army came across a village where no king was to be found. "Where is your king?" one of Sikandar's soldiers asked the villagers. The villagers smiled and pointed toward a riverbank. "Our king? He is sitting near the river." Curious, the soldiers went to look.

There, sitting in deep meditation, was a Naga Sadhu—dressed in nothing but ashes, lost in divine thought. The soldiers were confused. "You? A king?" The Sadhu opened his eyes slightly and smiled. "I rule over nothing, yet I am bound by nothing. That makes me freer than any emperor." The soldiers, unimpressed, said, "Sikandar summons you. He demands your presence." The Sadhu chuckled. "I will not go anywhere. If Sikandar wishes to see me, he may come here." The soldiers returned to Sikandar and reported, "Maharaj, the so-called king refuses to come. He says you must go to him instead."

Sikandar's eyes narrowed. "Bring him by force!" The soldiers hesitated. "Maharaj, what will you take from him? He owns nothing, desires nothing. What can we possibly gain?" For the first time, Sikandar was speechless. What was he chasing? If, after conquering half the world, he still had to force obedience—was he truly a ruler? Or was he a slave to his own desires? In that moment, **Atma Bodh (self-realization)** struck him.

As Sikandar lay on his deathbed, he made a shocking final request:

"When I die, leave my hands hanging outside my coffin, so the whole world can see that even Alexander the Great leaves this world empty-handed."

Even after all his conquests, he could take nothing with him.

Rajoguna ties a man in the shackles of karma and desire. The more he desires, the more he acts. The more he acts, the more he worries about results. The more he worries, the more restless he becomes. And when Rajoguna overflows—destruction is certain.

Thus, true wisdom lies in balance. The world cannot be conquered, but the self can.

**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.

"Hey Arjuna, **TamoGuna** is born from ignorance. It gives rise to laziness, delusion, and carelessness."

A person dominated by Tamoguna becomes trapped in inertia. Negligence, excessive sleep, and lack of ambition bind him like chains, making life dull and meaningless.

In this state, the urge to act disappears—work feels like a burden, dreams fade away, and life becomes a cycle of eating and sleeping.

This week, take time to observe yourself:

- Which of the three Gunas dominates your life?
- Do you feel more inclined towards Sattva (knowledge and purity), Rajas (desire and action), or Tamas (inertia and ignorance)?
- If you wish to cultivate Sattva Guna, what changes must you make?

We will explore this in the next session.

Now, Let's Move to the Q&A Session!

QUESTION AND ANSWER:

Bajrang Ji

Bhagavan encouraged Arjuna to fight and inspired him to fulfill his duty as a warrior. However, He did not impose His will upon him?

Answer:

In the 18th chapter of the Bhagavad Gītā, Bhagavān tells Arjuna:

"Yathecchasi tatha kuru" (Do as you wish)

After explaining everything, Bhagavān leaves the choice to Arjuna, allowing him to act according to his own understanding and free will. There is a significant difference between forcing someone to act and guiding them with wisdom so they can make an informed choice. The Bhagavad Gītā is a scripture meant to awaken one's consciousness and help them realize the truth, not to compel them into action.

Vandana Ji

My mother passed away a few months ago after a prolonged illness. We did our best to treat her, and she was admitted to the ICU. The doctor assured us she was fine and discharged her, but the next day, she passed away right before my eyes. The thought still haunts me—did I fail in my efforts?

Answer:

When we put in efforts, we often believe that the outcome depends solely on us. However, in reality, everything happens according to destiny. Her time had come, and whether you had tried more or less, what was destined to happen would have happened. You fulfilled your duty by admitting her to the hospital and doing all that was within your power. Beyond that, the outcome was not in your hands. Find solace in knowing that you did your best, and the rest was as per divine will.

Neeru Ji

I have a question regarding Mala Japa. I don't have a Guru. Can I wear a Tulsi mala only after taking Diksha from a Guru?

Answer:

It is not necessary to have a Guru to begin chanting. You can consider the Bhagavad Gītā as your Guru and take any mantra from it for chanting. Śrī Kṛṣṇa is called Jagadguru, the universal teacher. However, keeping the sincere desire for a Guru in your heart is important. When the time is right, a Guru will come into your life and guide you on the easiest path.

Bhagavān says:

"Yajñānām japa-yajño"

(Among all sacrifices, the sacrifice of chanting the divine names is the highest.)

Chanting can be performed in any state and has no strict rules. However, if you are using a mala (bead rosary), it is important to understand the proper methods and regulations for its use.

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



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

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

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||