

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 14: Guṇatraya-Vibhāga-Yoga

1/2 (Ślōka 1-13), Sunday, 16 February 2025

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YouTube Link: <https://youtu.be/O5anu4-b4mc>

## Characteristics of The Three Guṇas - Sattvaguna, Rajoguna and Tamoguna

**The 14th chapter** of the Bhagavadgītā is **Guṇatraya-Vibhāga-Yoga - The Yoga of Classification of the Three Guṇas (The modes of material nature)**.

After lighting the traditional lamp, offering prayers to Śrī Bhagavān, and performing Guru Vandana, the session commenced with a quiz. The children were asked how many chapters of the Bhagavadgītā they had studied so far and to name them.

Rudra bhaiya promptly answered they had studied five chapters so far. He along with Kavya didi named the 5 chapters

- Bhakti Yoga
- Puruṣottama-Yoga
- Daivāsura-Sampad-Vibhāga-Yoga
- Śraddhā-Traya-Vibhāga-Yoga
- Rājavidyā-Rājaguhya-Yoga

In the 17th chapter, Śhraddhā Traya Vibhāga Yoga, Bhagavān described the three types of faith (Śhraddhā) based on their inherent Gunas. We also explored how the three Gunas influence different aspects of life, including food (Āhāra), charity (Dāna), and austerities (Yajña), and are categorised as - Sāttvika, Rājasika, and Tāmasika.

As the name suggests, this chapter explores the nature of Bhagavān's material energy which constitutes of the three Gunas - Sāttvaguna, Rājaguna, and Tāmaguna.

The children were asked to name the 3 Gunas.

Ashi Didi responded with Sāttvika, Rājasika, and Tāmasika. She was then corrected, as these are the characteristics of a person influenced by Sāttvaguna, Rajoguna, and Tamoguna, respectively.

When asked which Guna we should inculcate, Manasvi Didi responded that we should strive to increase our Sāttva Guna, as it not only benefits us but also those around us.

**We have seen that Sāttvika Guna is also a Daivi Guna (divine quality) and is characterised by goodness.** On the other hand, Tamo Guna reflects ignorance and laziness and should be avoided. Rajo Guna has its merits, but it is driven by attachment to desires. Therefore, increasing Sāttva Guna is the ideal path.

We are truly blessed to have been chosen to walk this path of the Bhagavadgītā. The Gītā contains the divine knowledge personally imparted by Śrī Krishna to Arjuna before the Mahābhārata war. Later, Veda Vyāsa Ji compiled it for the benefit of all humanity. While we are all an aśa (part) of Bhagavān, Arjuna was HIS vibhūti (divine manifestation). Bhagavān chose Arjuna as an instrument to convey this invaluable wisdom to the world.

It is our great fortune to be part of Geeta Parivar, where we have the opportunity not only to chant but also to understand the profound teachings of the Bhagavadgītā. **These teachings help us become pure and virtuous human beings.** Every time we engage in bad habits like anger or lying, our inner voice guides us, urging us to refrain from wrongdoing.

We are truly fortunate to have embarked on this righteous path at such a young age. Just as a young plant is easier to shape as it grows, childhood is the best time to absorb this wisdom for a life rooted in righteousness. Following the motto of Geeta Parivar, "**Learn Geeta, Teach Geeta, and Live Geeta**", we must not only study but also imbibe and practice the teachings we are learning here.

## 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.

Sensing Arjuna's confusion, Bhagavān reassured him not to worry and promised to repeat the knowledge once again. Arjuna was not just a friend but also Bhagavān's beloved disciple.

Bhagavān favoured Arjuna more than any of the other Pandava brothers because he was *Anagha* (pure, sinless) and *Anasūya* (free from jealousy). These qualities made him an ideal recipient of divine wisdom.

Just like our parents guide us repeatedly, sometimes with love and sometimes with firmness; because they care for us deeply and want us to grow into good individuals, similarly, Bhagavān, out of HIS immense love for Arjuna, wanted him to follow the right path.

HE was willing to repeat the teachings as many times as needed, ensuring that Arjuna, and through him, all of humanity could walk the path of righteousness.

Bhagavān said HE shall again and again (**bhūyaḥ**) expound the supreme (**param**) wisdom, the best knowledge (**jñānamuttamam**); by knowing which, all the saints have attained **param**siddhi, meaning the ultimate goal of uniting with HIM and attaining liberation from the cycle of birth and death (**moksha**).

## 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 said those who take refuge in this wisdom (**jñānamupāśritya**) will be united with HIM (**mama sādharṃyamāgatāḥ**). They will not be reborn (**nopajāyante**) at the time of creation (**sarge**) nor destroyed at the time of dissolution (**pralaye**).

At the beginning of *Shrishti* (creation), Bhagavān brought this universe into existence. In this verse, HE explains that those who attain this supreme knowledge after coming into this world, do not fear *Pralaya* (dissolution). They are not afraid of death, as they understand that it is merely a transition leading them to HIS divine abode.

Similarly, those who lack the knowledge of Bhagavān's divine plan, fear death because of their attachment to the body and the material world, just like a child who feels scared and insecure when sent to a hostel, away from the comfort of parental care.

However, those who understand that death is merely a transition to HIS divine abode, welcome it with joy, just like the same child eagerly looking forward to a sleepover at a friend's house, knowing it will be an enjoyable experience.

## 14.3

### **mama yonirmahadbrahma, tasmingarbhama(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.

In the 9th chapter Bhagavān had said that under HIS guidance Prakṛti (material energy) created the universe.

**मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ 9.10॥**

*Working under My direction, this material energy brings into being all animate and inanimate forms, O son of Kunti. For this reason, the material world undergoes the changes (of creation, maintenance, and dissolution).*

HE once again explained this so that Arjuna could fully grasp that the universe came into existence under HIS divine supervision. Bhagavān is the ultimate cause of all 84 lakh yonis (species) present in the world. Not only is HE the creator, but HE is also the life force (*chetna*) that sustains all living beings.

It was explained that the 84 lakh yonis (species of life) are broadly classified into four types based on their origin. We have studied in Biology how many species come into existence.

- **Andaj (Born from Eggs)** Eg. Birds, reptiles and many aquatic fishes fall into this category.

- **Pindaj (Born from the Womb)** – Mammals, including humans, are born through the mother's womb.
- **Svedaj (Born from Moisture and Sweat)** – These include microorganisms, insects and worms. Lice in hair is a common example.
- **Udbhij (Sprouting from the Earth)** – These are beings that grow from seeds, such as trees, plants.

HE is the Supreme Source of all these life forms, and it is through HIS divine will that the cycle of birth and existence continues.

#### 14.4

### **sarvayoniṣu kaunteya, mūrtayaḥ(s) saṁbhavanti yāḥ, tāsāṁ(m) brahma mahadyoniḥ(r), ahaṁ(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 addressed Arjuna as Kaunteya (Kunti's son), and told him that all species of life (**sarva yoniṣu**) that are produced in this world; the material nature (**Prakṛti**) is the mother and HE is the seed-giving Father (**Param pitā**).

Prakṛti is **trigunātmika**, ie., composed of the three Guṇas - sattvaguna, rajoguna and tamoguna. This is the reason all material beings are endowed with these three Gunas. It being inert (non living), can only act as the Divine mother. **Bhagavān, through HIS divine will, infuses consciousness (Cetanā) into every being. Prakṛti then nurtures and shapes the form of each being according to their past karma.**

This was explained with the help of a story of Andu and Pangu. Andu was blind and Pangu was lame. Both became friends and wished to take a holy dip in the Triveni Sangam of Prayagraj. Since Andu could walk but not see, and Pangu could not walk but could see; they both came out with a way to travel to Prayagraj. Andu carried Pangu on his back while Pangu guided Andu with directions. This way both of them could successfully reach Prayagraj and fulfil their wish.

**Similarly the non living Prakṛti along with the living Cetanā of Bhagavān orchestrate creation through the union of Puruṣa (Divine Consciousness) and Prakṛti (Divine Nature).** While parents play a role in bringing a child into the world, it is ultimately Prakṛti (Nature) that conceives, nurtures, and sustains all embodied beings.

**Bhagavān is the Supreme Father**, who provides the **seed of life** for all creation.

The children were reminded that it is our duty to keep our mother nature clean. We should not through used plastic, bottles on the roads. The three Rs taught in school: **Reduce, Recycle and Re-use help us keep the environment clean.**

#### 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.

Bhagavān elaborated that Prakṛti, the material energy consists of three Gunas - sattva (goodness), rajas (passion), and tamas (ignorance). These Gunas bind (**nibadhnanti**) the eternal imperishable (**amavyayam**) soul (**dehi**) to the perishable body (**dehe**).

Just as water in its pure state is transparent and untainted, the **Ātma is also pure, eternal, and without attributes**. However, when external elements such as colours or impurities mix with water, it appears different, even though its essence remains unchanged.

Similarly, when the Ātma unites with Prakṛti, it **takes on the qualities of the three Gunas—Sattva, Rajas, and Tamas**. These Gunas shape a being's thoughts, actions, and nature, influencing how one experiences the world.

In the next few shlokas Bhagavān described the characteristics of the three Gunas in detail.

In Sanskrit, "Guna" means rope, signifying that Sattva, Rajas, and Tamas act as bindings that tie the Ātma to the physical body. Though each Guna has different qualities, all three keep the soul entangled in the cycle of birth and death.

It is seen that even goodness (sattva) can bind us to the material world, through attachment to too much happiness.

An analogy of the jackfruit was shared. Just as flies are attracted to the sweet taste of the jackfruit but get stuck in its sticky pulp, we too get attached to the Gunas and find it difficult to detach ourselves. Even Sattva, though considered pure, binds us with attachment to knowledge and virtue, while Rajas binds through desires and activity, and Tamas through ignorance and laziness.

The rat trap analogy further clarifies this. The rat is drawn by the bait but ultimately gets trapped. Likewise, we get attracted to the Gunas and become bound by them, making liberation difficult.

Bhagavān teaches that transcending the Gunas is essential for true freedom. Detachment can be cultivated by reading the Bhagavadgītā, remaining in the company of saints and surrendering to Bhagavān wholeheartedly. This way we can rise above the influence of Sattva, Rajas, and Tamas and attain true liberation (moksha).

This was further illustrated with the following example. The Himalayas receive heavy snowfall, which accumulates and hardens into ice during the winter months. As summer approaches, the warmth of the sun melts the ice, and the water begins its downhill journey in the form of rivers. These rivers flow across vast distances, before finally merging into the ocean.

Ashi Didi correctly pointed out that the Ganga originates in the Himalayas and travels thousands of kilometres before merging into the Bay of Bengal.

The hard, rigid ice on the Himalayas represents Tamoguna. As the ice melts and begins to flow, it represents Rajoguna, the quality of movement, activity, and desires. The water of the river evaporates, leaving behind all impurities. Only the purest form rises. This represents Sattvaguna.

Just as **only pure water vapour ascends**, we too must **cultivate Sattvaguna to rise above both Rajoguna and Tamoguna**, leaving behind the impurities of desires and ignorance. This enables us to **attain spiritual liberation and unite with Bhagavān**.

## 14.6

## **tatra sattvaṃ(n) nirmalatvāt, prakāśakamaṇāmayam, sukhasaṅgena badhnāti, jñānasaṅgena cānaga. 14.6**

Of these, Sattva being immaculate, is illuminating and flawless, Arjuna; it binds through attachment to happiness and knowledge.

In this verse Śrī Bhagavān addressed Arjuna as **Anaga meaning one who has never sinned.**

Further HE explained Sattvaguna and said Sattvaguna is purer (**nirmalatvāt**) than the other Gunas. It is illuminating (**prakāśakam**) and full of well-being (**anāmayam**).

However, it binds the soul by creating attachment for a sense of happiness (**sukhasaṅgena**) and knowledge (**jñānasaṅgena**).

In our earlier example, we saw that when water evaporates, it becomes purer. Similarly, **purity of the mind leads to the light of knowledge and deep, lasting happiness called bliss.**

When we perform Puja with genuine devotion for the upliftment of our soul, the happiness we experience is called **Ananda (bliss)**. **Ananda is eternal and immeasurable. Interestingly, it has no opposite, as it is beyond worldly pleasure and pain. This Ananda represents Sattvaguna**, the quality of purity, knowledge, and true contentment.

However, if the same Puja is performed to show off or to seek praise from others, the happiness gained is short-lived and subject to disappointment if recognition is not received.

Those with elevated Sattvaguna have clarity of mind and the power of knowledge. They can focus better. They perform well in studies. Their minds remain calm and undisturbed.

Thus, cultivating Sattvaguna leads not only to spiritual growth but also to greater success and fulfilment 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 herein said Rajoguna is **rāgātmakaṃ** (of the nature of passion). It arises from worldly desires (**tṛṣṇā**) and attachments (**saṅga**), and binds (**badhnāti**) the embodied soul (**dehinam**) through attachment to fruits of actions (**karmasaṅgena**).

**Rajoguna is characterized by activity and desire.** Individuals influenced by Rajoguna are highly energetic and work hard, but their efforts are often driven by personal ambitions and unfulfilled desires.

- Some strive for wealth,
- Others seek recognition,
- Some aim for perfection in academics, wanting 100% marks.

However, Rajoguni individuals often struggle with restlessness. Their minds are constantly occupied with desires and worries, making it difficult for them to remain calm.

This is evident in certain subconscious behaviors seen in children:

- Biting nails
- Playing with their hair
- Shaking their legs while studying

These habits indicate an **agitated mind**, which **hinders focus and concentration**. As a result, such students often struggle to concentrate on their studies and look for distractions or excuses to avoid studying.

To overcome this restlessness, one must work towards cultivating Sattvaguna, which brings clarity, stability, and true fulfillment. The key difference between Sattva and Rajas is that while sattva promotes pure activity, rajas is accompanied by attachment. It is this attachment that leads to bondage.

## 14.8

### **tamastvajñānaṃ(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 addressed Arjuna as Bhārata (Descendant of Bhārat) in this verse.

HE said those influenced by Tamoguna perform every action with carelessness and negligence (**pramād**). Their austerities (tapas), sacrifices (yajna), and charity (daan) are all done for show off, seeking recognition from others. Such actions bear no real fruit, as HE does not grant any rewards for them.

The second characteristic of Tamoguna is laziness (**ālasya**). For example, if after attending the Gītā class, one delays studies saying, "*I am tired; I will do it later,*" this is an indication of laziness, which is also a trait of Tamoguna.

Eight hours of sleep (**nidrā**) is sufficient for the body. If someone sleeps excessively, it is a sign of an increase in Tamoguna.

There is an intrinsic connection between **ignorance and Tamoguna** - ignorance gives rise to Tamoguna, and Tamoguna further deepens ignorance. When we neglect self-study (swadhyaya), ignorance flourishes, binding us in a cycle of darkness.

Some children enroll in the class but do not attend regularly. To truly absorb this wisdom, it is crucial to be consistent and dedicated. However, by being part of Geeta Parivar, we are expanding our knowledge and progressing towards Sattva.

Through our learning, we are cultivating the habit of offering every action to Bhagavān (Śrī Krishna Arpan Mastu), thereby liberating ourselves from attachment to the fruits of our actions.

Thus, we can see that laziness (ālasya), excessive sleep (nidrā), and negligence (pramād) are clear symptoms of Tamoguna.

## 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.

Sattvaguna is the quality of goodness, purity, and harmony that leads to happiness and peace. Rajoguna is the quality of passion, activity, and ambition that drives one to pursue ever-increasing desires. Bhagavān said Tamoguna is the quality of ignorance, dullness, and inertia that results in a lack of understanding and laziness.

Those with a low Intelligence Quotient are often referred to as "**Dhhakkan**," meaning one whose knowledge is veiled or covered. However, just as a veil can be lifted, ignorance can be removed through wisdom and self-effort. When this veil of ignorance is eliminated, they too become enlightened and develop Sattvika qualities, allowing them to become Jñānis.

**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.

This is an important verse.

Each person has a different combination of all the three gunas that exist in a state of imbalance. There are three possible scenarios that can exist depending on how the gunas prevail over each other in different situations:

- When sattva guna prevails over rajo guna and tamo guna, the person is in the mode of goodness, he can overcome the influences of passion and ignorance and act in calm, harmonious, and wise manner.
- When rajo guna prevails over tamo guna and sattva guna, the person is in the mode of passion, he is driven by the forces of desire and action, and is attached to the results of his work, is restless and dissatisfied.
- When tamo guna prevails over sattva guna and rajo guna, the person is in a grip of ignorance and laziness. He remains trapped in the cycle of birth and death.

**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 explained how the three modes or Gunas influence one's thinking. Sattvaguna leads to the development of virtues. The mind and senses are illumined with the light of knowledge (Jñāna) and discernment (Viveka).

In this state all the nine doors of one's body open up to illuminate the inner self with knowledge and purity.

Gandhiji's three monkeys symbolise an important lesson in cultivating **Sattvaguna**. Each monkey represents a principle that helps in developing a pure and virtuous mind:

- The first monkey, covering its eyes, teaches us to **see only goodness and to ignore negativity**.
- The second monkey, covering its ears, reminds us **not to listen to unvirtuous things**. We should focus on hearing only what uplifts and guides us on the right path.
- The third monkey, covering its mouth, teaches us **to speak only good words**. Our words should be kind, truthful, and beneficial, ensuring that we do not harm anyone through speech.

#### 14.12

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

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

Rajoguṇa leads to greed, excessive activity for worldly attainments, and restlessness of the mind.

A **Rajoguni** child is never satisfied with just one ice cream. He will always crave for more. Similarly, a person who already has a good amount of money will still desire even more wealth. A student who wants to come first in class may also wish for others to rank lower, just to maintain their own position.

This kind of mindset which stems from **Rajoguna**, **fuels desires, competition, and self-centred thinking**. While fulfilling such desires may bring **temporary happiness**, it does not lead to lasting peace or contentment. Instead, it keeps the mind restless and constantly longing for more, preventing true inner satisfaction.

#### 14.13

### **aprakāśo'pravṛttiśca, pramādo moha eva ca, tamasyetāni jāyante, vivṛddhe kurunandana. 14.13**

With the growth of Tamas, Arjuna, obtuseness of the mind and senses, disinclination to perform one's obligatory duties, frivolity and stupor-all these appear.

Tamoguṇa results in delusion of the intellect (**aprakāśh**), laziness (**apravṛitti**), and negligence (**pramāda**).

During exams, when a student should be focused on studying, wasting time playing games on the phone or watching TV without completing their work is an example of **pramada** or **negligence**. This behavior reflects a lack of discipline and focus, which can hinder academic progress. It's important to avoid distractions and dedicate time to study in order to achieve success.

Ajnāna (ignorance) flourishes in **tamoguna**, and thus, one should strive to elevate oneself gradually from **tamasic** to **rajasic** and from **rajasic** to **sattvic**. By transcending all three gunas, one becomes **trigunatita** - beyond the influence of the three gunas. Bhagavān Himself is **trigunatita**, as HE is unaffected by the limitations and qualities of the three gunas.

Swadhyaya, Satsang and steadfast devotion to Bhagavān help us to elevate to become sāttvaka.

Bhagavān Shankaracharya explained the value of satsang. He wrote:

सत्संगत्वे निस्संगत्वं निस्संगत्वे निर्मोहत्वम् ।  
निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥

This verse explains that through association with the wise and good people (Satsang), one becomes detached from worldly desires and attachments. With detachment, one overcomes confusion and illusions. With renunciation of delusion, restlessness in thoughts ceases. And with the firmness in thoughts, he ultimately attains liberation while still living (*Jivanmukti*).

The session concluded with a Question Answer Round.

## Questions and Answers

### Rudra Bhaiya

**Question:** I like to share many things with my friends. But they do not listen to me or show interest in my talks.

**Answer:** Your friends may not be listening to you because they may not be finding the topic interesting. Bhagavān has also said that do not share knowledge with those who are not interested to acquire the same.

### Kavya Didi

**Question:** We were told that Sattvaguna should be more than the other 2 gunas. So are Rajoguna and Tamoguna important?

**Answer:** Yes a small quantity of both are needed. We would not be able to sleep without Tamoguna. This would make us restless and we will not be able to focus on anything.

### Avisha Didi

**Question:** Bhagavān does not angry. HE even forgives our mistakes until we cross over limits and infuriate HIM more. Then why do we get angry? We try not to get angry but we do sometimes.

**Answer:** Anger cannot be controlled overnight; it requires consistent effort over months and years. Gradually, as we work on ourselves, anger will begin to fade away.

The root cause of anger lies in our desires and expectations. When these remain unfulfilled, frustration arises, leading to anger. To overcome this, we should focus on our genuine needs rather than our wants. By reducing unnecessary desires, we can also reduce our tendency to get angry.

At times, external factors trigger our anger—such as people irritating us or situations not going our way. Sometimes, laziness and procrastination lead to unfinished tasks, causing frustration and anger. A helpful approach is to identify and note down what triggers our anger. By addressing the underlying reasons, we can gradually cultivate patience and self-control.

**Question:** Please explain the 3 Gunas.

**Answer:** The story of Ravana and his brothers, Vibhishana and Kumbhakarna, beautifully illustrates the influence of the three Gunas especially on knowledge. All three were highly learned (*Jnanis*), but their inclinations differed based on their predominant Guna.

- **Vibhishana** was endowed with Sattvika knowledge, leading him toward righteousness and

devotion.

- **Ravana** possessed Rajasika knowledge, making him ambitious and power-driven.
- **Kumbhakarana** had Tamasika knowledge, inclining him toward inertia and ignorance.

All three brothers performed intense penance, and when Brahmaji appeared before them to grant a boon, they each asked for "**Sona.**"

- **Vibhishana** sought "**So-Na**" - meaning freedom from sleep and ignorance, representing spiritual enlightenment.
- **Ravana** asked for "**Sona**", meaning wealth and power, driven by his Rajasic nature.
- **Kumbhakarana** wished for "**Sona**", meaning uninterrupted sleep, embodying his Tamasic tendencies.

This showcases that everyone had a different way of perceiving Sona. We should ensure we are endowed with a sattvika vision.



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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.

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**Jai Shri Krishna!**

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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.

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**|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||**