

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 14: Guṇatraya-Vibhāga-Yoga

2/2 (Ślōka 14-27), Sunday, 23 February 2025

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YouTube Link: <https://youtu.be/zyUycl3wl4I>

Understanding the Three Qualities (Gunas) and Rising Above Them

The 14th chapter of the Bhagavad Gītā is called **Guṇa-Traya-Vibhāga Yoga—the Yoga of the Classification of the Three Guṇas**.

Today's session began on an auspicious note with the chanting of sacred names, the national salutation, the recitation of the Hanuman Chalisa, and the inspiring narration of the Guru's greatness—all accompanied by the lighting of the ceremonial lamp. The atmosphere was filled with positivity and devotion.

To engage the children and reinforce their understanding, they were asked questions about the chapters previously covered. The hope was that they had thoroughly absorbed the teachings.

Moving to Chapter 14: A Quick Recap

The children had successfully completed Level 1 and were now stepping into Level 2. To refresh their memory, the following questions were posed:

- **Question:** Which chapters were covered in Level 1?
Answer (Bodhan Shri Krishna): The 15th and 12th chapters. Well done!
- **Question:** Sami Didi, how many shlokas are there in the 12th chapter?
Answer (Sami Didi): 20 verses. Correct!
- **Question:** How many shlokas are there in the 15th chapter?
Answer: 20. Correct again!
- **Question:** How many shlokas are there in the 16th chapter?

Answer: 24. Well answered!

Clap for those who got it right. Others should revise more.

- **Question:** What is the name of the 14th chapter?

Answer (Rudra Bhayya): Guntray Vibhag Yog. Excellent!

- **Question:** How many shlokas are there in the 14th chapter?

Answer: 35 is incorrect; the correct answer is 27.

- **Question:** What are the three Gunas?

Answer: Satva, Rajo, and Tamo Guna.

71% of students got it right—well done!

- **Question:** What does Sattva Guna mean? (Options: Goodness, Badness, or Nothing)

Answer (Arnav Bhayya): Goodness. Perfect!

- **Question:** Who follows Tamo Guna? Please raise your hands!

Answer: “I don’t, I don’t!”

It’s great to see that you all understand we should not follow Tamo Guna. Now, let’s dive into a story to understand these Gunas better.

A Story from the Ramayana: The Three Boons of 'Sona'

Everybody knows the Ramayana, right? Wonderful! You are all such smart children. The Ramayana introduces us to three important characters—Ravana, Kumbhakarna, and Vibhishana.

- **Question:** How many heads did Ravan have?

Answer: Kavya Didi showed 10, which is correct! Ravan was called Dashanan because of his 10 heads.

- **Question:** Who were his brothers?

Answer: Kumbhakarna and Vibhishana. Perfect!

These three brothers decided to perform intense Tapasya (penance) to earn a boon from Brahma ji, who is known to grant wishes to those who show true dedication. They stood on one leg, immersed themselves in rivers, meditated under and over trees, and endured the harsh cold and heat of the mountains. They ate very little—sometimes surviving only on breath!

One day, Brahma ji appeared before them, pleased with their devotion. He asked, “What do you desire?” Interestingly, all three asked for “Sona,” but each meant something different.

1. Kumbhakarna: The Desire for Sleep

For Kumbhakarna, “Sona” meant **sleep**. He said, “I want to sleep.” His life was filled with Tamo Guna, which made him lazy. He loved to eat and sleep all day. Brahma ji granted his wish: “You will sleep for six months, wake up for one day to eat, and then sleep again for six months.” This was the result of his dominant Tamo Guna.

- **Lesson:** If we focus too much on eating and sleeping, we may also develop Tamo Guna. It's important to stay active and engage in meaningful activities, or else people might start calling us "Kumbhakarna" too!

2. Ravana: The Desire for Wealth and Power

Ravana also asked for "Sona," but for him, it meant **gold**. He wanted immense wealth and power. He imagined that all the Devatas would serve him, clean his home, and perform maid duties. This desire for wealth, power, and fame reflects **Rajo Guna**. People with Rajo Guna are full of desires, work very hard to achieve them, and often remain restless.

- **Lesson:** While striving for success is good, being obsessed with power and wealth can lead to restlessness and dissatisfaction.

3. Vibhishana: The Desire for Eternal Awakening

Lastly, Vibhishana asked for "Sona," but his interpretation was unique—he meant "**so na**", which translates to "**no sleep**." He did not want to fall into the sleep of ignorance. Instead, he wanted to remain spiritually awake, understand his purpose in life, worship Bhagavān, and always engage in noble deeds. He sought to honor his parents, fulfill his duties, and help others. Vibhishana embodied **Sattvik Guna**, which is the highest quality of goodness and purity.

- **Lesson:** Children with Satvik Guna are helpful, serve society, and contribute to the nation's prosperity.

An Inspiring Question for All:

- **Question:** Who among you would like to be like Vibhishana?
[Many hands are raised.]

That's wonderful! However, I see a few of you might be leaning toward a Kumbhakarna-like lifestyle—hopefully, not too many!

Having understood these different **Gunas** clearly, let us now move forward to **Verse 14** and continue our learning journey.

14.14

**yadā sattve pravṛddhe tu, pralayaṃ(m) yāti dehabhṛt,
tadottamavidāṃ(m) lokān, amalānpratipadyate. 14.14**

When a man dies during the preponderance of Sattva, he obtains the stainless ethereal worlds (heaven etc.,) attained by men of noble deeds.

Understanding Life and Death:

We all know that everyone must leave this world one day. In the **Mahabharata**, there is an interesting story where **Yaksha** asks **Yudhisthira** many questions. One of the questions was, "**What is the biggest surprise in the world?**"

Yudhisthira replied wisely:

"The biggest surprise is that even though everyone sees others dying, they think they will live forever. People mourn for the dead but forget that they too will have to go one day."

Through this verse, **Bhagavān** is teaching us which quality (**Guna**) should be strong within us when that moment arrives. Let's understand this through four simple points:

1. Sattva Guna (Quality of Goodness):

Sattva Guna means being kind, honest, helpful, and full of light and happiness. When we choose to do good things, help others, and always tell the truth, we are building Sattva Guna in ourselves. Just like planting a seed of goodness that grows into a beautiful tree, spreading shade and fruit to everyone around.

2. At the Time of Death:

When someone who has lived a good and pure life dies, they get a special reward. Their soul moves to a beautiful and peaceful place because of all the goodness they have shown. It's like getting an invitation to a magical world where everything is bright and joyful.

3. Abodes of the Noble:

This verse tells us that good people reach heavenly places where everything is joyful and calm. These are places where those who do noble deeds live happily. Imagine a place where everyone smiles, helps each other, and where there is no sadness—like a forever-happy dream!

4. Stainless and Pure:

The worlds where good souls go are free from sadness, anger, and any kind of negativity. It is like living in a place where everyone is always kind, and everything is always bright and happy. No fights, no bad feelings—just peace and love all around!

Key Insight:

This verse teaches us the importance of being good, kind, and helpful every day. By choosing to do the right things and keeping our hearts pure, we can create a beautiful life now and reach a wonderful place when our journey on earth is over.

It reminds us that **goodness** is not only a gift to others but also a **blessing for ourselves**. Every kind act is like a step towards a wonderful, heavenly place.

A Special Thought for You:

All of you must have done some good deeds in your past lives, as we are blessed to be part of the **Geeta Pariwar**. Let's continue to fill our hearts with **Sattva Guna**, keep learning, helping, and spreading happiness wherever we go.

14.15

**rajasi pralayaṃ(ñ) gatvā, karmasañgiṣu jāyate,
tathā pralīnastamasi, mūḍhayoniṣu jāyate. 14.15**

Dying when Rajas predominates, he is born among those attached to action; even so, the man who has expired during the preponderance of Tamas is reborn in the species of the deluded creatures such as insects and beasts etc.

Understanding the Three Gunas:

We have learned about **Sattva Guna (goodness)** before, but there are also two other qualities that

influence us—**Rajas** and **Tamas**. These three qualities (**Gunas**) are present in everyone, and they deeply affect how we think, feel, and act.

1. Rajas (Quality of Passion and Activity):

Rajas is characterized by energy, ambition, and a drive to achieve material goals. People with a lot of **Rajas Guna** are often restless, filled with desires, and constantly seeking wealth, power, and success. They might work very hard but often struggle to find true peace and contentment.

- **What Happens After Death:**

If a person dies when **Rajas Guna** is predominant, they are reborn among those who are attached to action and worldly desires. This means they may return to a life filled with continuous work, goal-chasing, and a cycle of ambition and dissatisfaction.

- **Example:**

Such individuals might be born into families or environments where competition, success, and achieving material goals are highly prioritized. They might live like **donkeys or horses**, constantly working without much appreciation, or like **Rajo Guni** people who are always busy with tasks but rarely find fulfillment. Even as humans (**Manushya Yoni**), they might live a life where they feel burdened, like a **donkey**, carrying the weight of endless responsibilities.

2. Tamas (Quality of Ignorance and Darkness):

Tamas brings laziness, confusion, and ignorance. When **Tamas** is strong, a person may not understand what is right or wrong. They might feel sleepy, lazy, and lack interest in life. Such individuals often remain in a state of darkness, not knowing the true purpose of life.

- **What Happens After Death:**

If a person dies with **Tamas Guna** being predominant, they are reborn in lower forms of life. These could be lives as creatures with limited awareness, such as insects, animals, or beings that live mainly by instinct without higher understanding.

- **Example:**

Creatures like **insects**, which live in darkness and act only out of basic needs like hunger and survival, are influenced by **Tamas Guna**. Their lives revolve around mere existence without awareness or higher purpose.

Key Insight:

This verse teaches us the importance of cultivating **Sattva Guna** in our lives. While **Rajas** can push us to work hard, it often traps us in endless desires. **Tamas**, on the other hand, keeps us in ignorance and laziness.

To achieve true happiness and ensure a better future life, we should strive to fill our hearts with **goodness, purity, and knowledge**. By choosing **good actions**, maintaining a **pure mind**, and staying **aware of our true purpose**, we can create a bright and meaningful path ahead.

Our **thoughts and actions today** shape not only our **present life** but also our **future lives**.

How to Become Satvik:

To cultivate **Sattva Guna**, one should:

- **Eat Satvik Food:** Consume fresh, healthy, and nourishing food.
- **Perform Good Deeds:** Engage in **Yajna (sacrificial rituals)**, **Dana (charity)**, and **Tapa (austerities)**.
- **Serve and Honor Parents:** Showing love, respect, and gratitude to parents and elders.
- **Engage in Noble Activities:** Helping others, practicing kindness, and contributing to the community.

By following these practices, we can elevate our inner nature, align ourselves with **Sattva Guna**, and move closer to a life of **peace, happiness, and spiritual fulfillment**.

14.16

**karmaṇaḥ(s) sukṛtasyāhuḥ(s), sātṭvikaṁ(n) nirmalaṁ(m) phalam,
rajasastu phalaṁ(n) duḥkham, ajñānaṁ(n) tamasaḥ(ph) phalam. 14.16**

The reward of a righteous act, they say, is Sāttvika i.e., faultless in the form of joy, wisdom and dispassion etc., sorrow is declared to be the fruit of a Rājasikā act and ignorance, the fruit of a Tāmasika act.

This verse highlights how our actions (**Karma**) influenced by the three **Gunas (qualities)**—Sattva, Rajas, and Tamas—shape the outcomes in our lives. It emphasizes that our **state of mind** while performing actions determines the **fruits** we experience.

Let's explore how each of these qualities influences our actions and the results they bring:

1. Sāttvika Karma (Actions of Goodness):

When actions are performed with **purity, kindness, and a selfless attitude**, they are considered **Sāttvika Karma**. These actions arise from a **clear and calm mind**, focusing on the **welfare of others** without expecting anything in return.

• Fruit of Sāttvika Karma:

The result of such actions is **pure and faultless**. It brings **joy, wisdom, and inner peace**. Those who engage in **Sāttvika actions** often experience a deep sense of **fulfillment and spiritual growth**. They develop **dispassion (Vairagya)**, meaning they are not overly attached to material things.

• Example:

When we **help others** without expecting a reward, **speak the truth**, practice **kindness**, or **honor our parents**, we cultivate **Sāttvika fruits**. These actions lead to a **happy and harmonious life**, benefiting not just ourselves but also those around us.

2. Rājasika Karma (Actions of Passion and Desire):

When actions are driven by **Rajas Guna**, they are filled with **passion, ambition, and desire**. Such actions often focus on **achieving success, wealth, power, or fame**.

- **Fruit of Rājasika Karma:**

While these actions may bring **material success**, they often lead to **sorrow and dissatisfaction**. The constant pursuit of desires can result in **stress, anxiety, and restlessness**. Even when goals are achieved, the **mind rarely finds peace**, as new desires continue to emerge.

- **Example:**

Imagine someone working tirelessly to buy a **high-end car**, sacrificing **family time** and enduring **stress**. Once they achieve this goal, instead of enjoying the moment, a **new desire** takes over, and the **chase begins again**. Desires are like **fuel to a fire**—the more we feed them, the more they grow.

3. Tāmasika Karma (Actions of Ignorance and Darkness):

Actions influenced by **Tamas Guna** are filled with **ignorance, laziness, and confusion**. These actions often **lack understanding and awareness**, and may harm **oneself or others**.

- **Fruit of Tāmasika Karma:**

Such actions lead to **ignorance and confusion**, keeping a person in **darkness** and preventing them from realizing the **truth**. Life may feel **stagnant and purposeless**, with **laziness** and a **lack of direction** becoming common experiences.

- **Example:**

Imagine a student who, after eating, **leaves their plate unwashed, lies on the couch, and watches TV**. They **don't help their mother**, avoid **household responsibilities**, and are always asking for **something to eat**. Such behavior reflects **Tāmasika Guna**, showing a **lack of awareness and discipline**.

Key Insight:

This verse teaches us that the **quality of our actions** not only shapes our **present experiences** but also **influences our future**. To lead a life of **joy and wisdom**, we should focus on performing **Sāttvika actions**.

By being aware of the **Gunas** that drive our actions, we can **choose a path** that leads to **peace and fulfillment**. The verse encourages us to **rise above desires and ignorance**, engaging in **good deeds** that **benefit ourselves and those around us**.

When our actions are **aligned with goodness**, we build a **strong foundation of happiness** that lasts beyond **temporary successes and pleasures**.

How to Reduce Tamo Guna:

To overcome **Tamo Guna** and cultivate **Sattva**, we can:

- **Exercise Regularly:** Staying active keeps the **body and mind fresh**.
- **Perform Pranayama:** Breathing exercises **cleanse the mind** and bring **mental clarity**.
- **Eat Sattvik Food:** Fresh, light, and nutritious food helps maintain a **positive state of mind**. Avoid **Tamasic food** (stale, processed, or overly spicy food) as it can lead to a **Tamasic mindset**.

By incorporating these **healthy habits**, we can **elevate our consciousness**, develop **wisdom and compassion**, and live a **purposeful and joyful life**.

14.17

**sattvātsañjāyate jñānam(m), rajaso lobha eva ca,
pramādamohau tamaso, bhavato'jñānameva ca. 14.17**

Wisdom follows from Sattva, and greed, undoubtedly, from Rajas; likewise, obstinate error, stupor and also ignorance follow from Tamas.

Let's start with a question: **Who wants to become wise and Sattvik?**

Wonderful! It is great to see all of you aspiring to become **Jnyani (wise)** and **Sattvik (full of goodness)**. The good news is that **Bhagavan** has shown us the path to achieve this.

This verse beautifully explains how the **three Gunas (qualities)**—**Sattva, Rajas**, and **Tamas**—influence our **thoughts, actions**, and **understanding**. Think of these **Gunas** as **filters** through which we **perceive the world**, and each **Guna** shapes our **mindset** and **behavior** in unique ways.

1. Sattva (Quality of Goodness):

Sattva Guna is associated with **purity, light, and wisdom**. When **Sattva** predominates, a person experiences **clarity of mind**, **understands the truth**, and naturally **gains wisdom**.

- **Fruit of Sattva:**

Knowledge and wisdom arise naturally. The mind becomes **calm, balanced**, and **aware** of the **higher purpose of life**. A **Sattvik person** sees things **as they are**, makes **wise decisions**, and remains **content and peaceful**.

- **Example:**

A student with **Sattva Guna** studies with **focus**, understands **lessons deeply**, and uses **knowledge to help others**. They study not just for **marks** but to **gain wisdom** and **serve society**.

- **The Story of Panini:**

Did you know that **Panini**, who wrote **Sanskrit grammar**, could **see Sanskrit words** all around him? The **knowledge** that existed in the **cosmos** was **captured by his sharp mind**. Even today, **scientists** discover new things by **reflecting on the existing knowledge** in the **universe**.

- **Wisdom Without Schooling:**

Can anyone tell where **Kabir Das** studied?

No hands raised

That's right—**Kabir Das**, along with **Mirabai** and many other **saints**, never went to school. Yet, they had **great wisdom**. How was this possible? They **worshiped Bhagavān**, had **faith**, and kept their **minds pure**. Because of this **purity**, the **knowledge from the cosmos** naturally **appeared to them**.

- **Practical Tip:**

To increase your **Sattva Guna** and **sharpen your brain**, drink **milk before sleeping**. The **Sattvik milk** will **nourish the mind**, keeping it **ready and sharp** for **any exam or challenge**.

2. Rajas (Quality of Passion and Desire):

Rajas Guna is characterized by **activity**, **ambition**, and **desire**. While **Rajas** can make a person **hardworking**, it often leads to **greed and restlessness**.

- **Fruit of Rajas:**

The main outcome of **Rajas** is **greed**. The mind constantly **wants more**, whether it is **money**, **power**, **fame**, or **pleasures**. Even if a person achieves **material success**, they may often feel **unsatisfied** and **always want more**.

- **Example:**

Imagine someone who keeps **buying new toys** or **mobile games** but **never uses** the ones they already have. They might feel **happy for a moment**, but soon they **desire another toy**. This is how **Rajas Guna** creates **endless desires** and **restlessness**.

3. Tamas (Quality of Ignorance and Darkness):

Tamas Guna brings **laziness**, **confusion**, and **ignorance**. When **Tamas** is strong, a person may **struggle to understand** even **simple things** and often remains in **darkness**.

- **Fruit of Tamas:**

Obstinate error, **stupor**, and **ignorance** arise from **Tamas**. Such a person may not **recognize their mistakes**, may **lack awareness**, and often **live in a deluded state**. They **resist change** and **refuse to learn** from **experiences**.

- **Example:**

Eating ice cream on a **cold day** can be **harmful**, but **Tamo Guna** makes one **commit this mistake**. Similarly, even when the **exam is the next day**, a **Tamasic person** might **avoid studying**, choosing instead to **watch TV** or **waste time**. They end up **not doing what should be done**, and **doing what should be avoided**.

Key Insight:

This verse teaches us that our **inner state** directly **influences our life experiences**:

- By **cultivating Sattva**, we gain **wisdom, peace, and true happiness**.
- When **Rajas** dominates, we may become **greedy and ambitious**, but often **unsatisfied**.
- If **Tamas** takes over, we might feel **lazy, confused, and ignorant**.

To lead a **meaningful life**, we should strive to **increase Sattva, balance Rajas, and reduce Tamas**.

How to Cultivate Sattva:

1. **Practice Good Deeds:** Help others, show **kindness**, and engage in **selfless actions**.
2. **Eat Sattvik Food:** Fresh, light, and **nutritious food** keeps the **mind pure**.
3. **Stay Active and Alert:** Avoid **laziness** by **setting goals** and **working mindfully**.
4. **Read and Reflect:** Engage with **scriptures, good books, and wisdom teachings**.
5. **Meditate and Pray:** Keep the **mind calm** and **connected to the divine**.

By **choosing actions** that **enhance Sattva**, we can **live wisely, act responsibly, and experience true joy and contentment**.

Let's make a **conscious effort** every day to **nurture Sattva Guna** in our **hearts and minds**, leading us to a **life filled with light, wisdom, and eternal happiness**.

14.18

**ūrdhvaṃ(ñ) gacchanti sattvasthā, madhye tiṣṭhanti rājasāḥ,
jaghanyaguṇavṛttisthā, adho gacchanti tāmasāḥ. 14.18**

Those who abide in the quality of Sattva wend their way upwards; while those of a Rājasikā disposition stay in the middle. And those of a Tāmasika temperament, enveloped as they are in the effects of Tamoguṇa, sink down.

This verse beautifully explains how the **three qualities—Sattva, Rajas, and Tamas**—influence the **direction of our lives**. Depending on which **Guna** is **strong within us**, we either **rise high, stay in the middle, or sink down**.

When you have **Sattva**, everything you do—whether it is **studying, playing, singing, or drawing**—is done with **excellence and joy**. You feel **bright and energetic**, and your **work shines**.

Those with **Rajas Guna** remain in the **middle zone**—they are **busy** but often feel **restless**. They may work **hard** but lack **deep satisfaction**.

A **Tamasic person**, however, is usually **dull and sleepy**. You might notice them **yawning** even during an **important class or meeting**. They often **avoid exercise, dislike home-cooked meals, and waste time**. Such behavior makes them **inactive**, like **Kumbhakarna**, who was known for his **constant sleep**.

1. Sattva Guna (Goodness):

• What It Means:

A person with **Sattva Guna** is **kind, honest, helpful, and wise**. They always try to **do good, help others, and learn new things**.

• Where It Leads:

Sattva helps us **rise upwards**, leading to **wisdom, happiness, and a fulfilling life**. It makes us **better human beings** and fills us with **positive energy**.

- **Example:**

Imagine a **helium balloon**. Just as the **balloon rises high** in the **sky**, a person with **Sattva Guna** naturally **lifts their life** with **goodness, knowledge, and joy**.

2. Rajas Guna (Passion and Activity):

- **What It Means:**

Rajas Guna makes a person **busy, ambitious, and desire-driven**. They work **hard**, but often for **material gains** like **money, fame, or power**.

- **Where It Leads:**

When **Rajas** is strong, it **keeps us in the middle**. Such people might **achieve success** but often feel **something is missing**. They are **never fully satisfied**, constantly **chasing the next goal**.

- **Example:**

Imagine being on a **treadmill**—you are **moving a lot**, but **staying in the same place**. You might **look busy**, but **true progress** and **inner peace** are **missing**.

3. Tamas Guna (Ignorance and Darkness):

- **What It Means:**

Tamas Guna brings **laziness, confusion, and lack of interest**. Such people often do **what should not be done** and **avoid what is important**.

- **Where It Leads:**

When **Tamas** is strong, it **pulls us downwards**. It can lead to **bad habits, lack of direction**, and a feeling of **being stuck in life**.

- **Example:**

It is like a **heavy stone** in **water**—no matter how hard you try, it **sinks to the bottom**. Similarly, a **Tamasic person** struggles to **rise up** or **move forward** in life.

Key Insight:

This verse teaches us that our **qualities shape our life's journey**:

- **Sattva** leads to **wisdom, joy, and spiritual growth**.
- **Rajas** keeps us **active** but often **unsatisfied**.
- **Tamas** can **drag us down** into **laziness, confusion, and darkness**.

To lead a **happy and successful life**, we should:

- **Increase Sattva:** By being **kind, helpful, and wise**.
- **Balance Rajas:** **Work hard**, but with a **meaningful purpose**.
- **Reduce Tamas:** Stay **active, learn new things**, and **avoid laziness**.

How to Increase Sattva Guna:

1. **Eat Sattvik Food:** Fresh **fruits, vegetables**, and **healthy meals** that **energize the body and mind**.
2. **Help Others:** Share **kindness**, **support friends**, and **respect elders**.
3. **Learn and Grow:** Read **good books**, **study well**, and **practice good habits**.
4. **Stay Active:** **Exercise**, **play sports**, and **avoid wasting time** on **unnecessary activities**.
5. **Pray and Meditate:** Keep your **mind calm**, **focus on positivity**, and **connect with Bhagavan**.

A Simple Practice for Growing Sattva:

Before going to **sleep**, think of **one good thing** you did **during the day**. It could be as simple as **helping your mother**, **sharing with a friend**, or **studying with focus**.

This small practice helps you **grow in Sattva Guna**, leading to a **beautiful and meaningful life**.

When we **choose goodness**, we **rise high**, not just in **knowledge** but also in **character** and **happiness**. By being **Sattvik**, we **inspire others** and **create a positive impact** wherever we go.

14.19

**nānyaṃ(ñ) guṇebhyaḥ(kh) kartāraṃ(m), yadā draṣṭānupaśyati,
guṇebhyaśca paraṃ(m) vetti, madbhāvaṃ(m) so'dhigacchati. 14.19**

When the discerning person sees no one as doer other than the three Guṇas, and realizes Me, the supreme Spirit standing entirely beyond these Guṇas, he enters into My being.

This verse reveals a **deep truth**: Everything we **do**, **think**, and **feel** is **influenced by the three Gunas—Sattva (goodness), Rajas (passion), and Tamas (ignorance)**. However, **Bhagavān** is **above and beyond** these **qualities**.

Understanding the Concept:

Imagine **Shaunak** and **Nirbhay** shaking **hands**. On the surface, it appears that **they** are doing it. But if we look closely, it is just their **hands moving**, controlled by **muscles, nerves**, and ultimately by the **mind**. The **Jivātmā (soul)** in them is actually **akartā (non-doer)**.

Similarly, it is not our **true self** that **acts**, but the **three Gunas** that drive our **thoughts** and **actions**. When we perform **well in exams** or achieve **something good**, it is the **Gunas at work**—not our **individual ego**.

A **wise person** sees this **truth** and **lets go of pride** and **ego**. They understand that **Bhagavān** is the **supreme doer**, and all **actions** are **inspired by Him**.

Key Points:

- **The Gunas Are the Real Doers:**

The **three Gunas** influence our **behavior**. Whether we feel **kind, restless**, or **lazy**, it is the **Gunas at play**.

- **Seeing Beyond the Gunas:**

When we **understand** that our **actions** are merely **expressions of the Gunas**, we **stop blaming** ourselves or **others**. Instead, we start seeing Bhagavān's **hand** in **everything**.

- **Entering Bhagavān's State:**

By **transcending the Gunas**, we **align ourselves** with **Bhagavān's divine nature**, which is **pure, peaceful, and blissful**.

Simple Example:

Imagine a **puppet show**. The **puppets** move their **hands and feet**, but they are not **acting on their own**. The **strings** make them **move**, and the **puppeteer** controls the **strings**.

The **Gunas** are like **strings**—they **control our actions**. But the **wise person** knows that **Bhagavan** is the **puppeteer**, who **guides all actions** from **beyond the stage**.

How to Apply This in Daily Life:

1. **Observe Your Actions:** When you **study, play, or help others**, notice which **Guna** is **guiding you**—is it **goodness, passion, or laziness**?
2. **Stay Detached:** Understand that **actions** are **influenced by the Gunas**, not by your **true self**. This **awareness** helps you **stay humble**.
3. **Connect with Bhagavān:** Through **prayer, meditation, and good deeds**, try to **rise above the Gunas**. Stay **balanced and peaceful**, knowing that **Bhagavān** is the **true doer**.

Key Insight:

When we realize that **Bhagavān** is the **ultimate doer**, life becomes **peaceful and joyful**. We stop feeling **overly proud** when **things go well** and **stop blaming** ourselves when **things go wrong**. Instead, we develop a **deep sense of surrender**, knowing that **everything is guided by divine wisdom**.

This understanding brings **true happiness**, as we begin to **live in harmony** with **Bhagavān's will**, seeing **divinity** in **every action** and **every moment**.

14.20

**guṇānetānatītya trīn, dehī dehasamudbhavān,
janmamṛtyujarāduḥkhaiḥ(r), vimukto'mṛtamaśnute. 14.20**

Having transcended the aforesaid three Guṇas, which have caused the body, and freed from birth, death, old age and all kinds of sorrow, the embodied soul attains supreme bliss.

Let's start with a few questions:

- **Who among you feels you are Sattvik?**

Wow! Almost everyone is raising their hands. That's wonderful!

- **Who feels they are Rajsik?**

Ah! Only Rudra has raised his hand. Rudra, tell us why you think you are Rajsik.

- **Rudra:**

*"When it comes to eating ice cream, one is not enough for me. I always go for two and then stop!"
That's a good observation! The desire for more is a sign of Rajas Guna.*

- **And who feels they are Tamsik? Avisha Didi, why do you think you are Tamsik?**

- **Avisha:**

*"When it's school time, I still feel sleepy. My father has to keep waking me up!"
That's true for many of us, but now you know how to reduce Tamo Guna!*

What Is Bhagavān Teaching Us Here?

Bhagavān is talking about a **special state** where a **person goes beyond** all **three Gunas**. The **three Gunas**—**Sattva** (goodness), **Rajas** (passion), and **Tamas** (ignorance)—are like **ropes** that **tie the soul** to the **cycle of birth and death**.

When we **rise above these Gunas**, we **break free** from this **endless cycle** and experience **eternal peace** and **happiness**. This **freedom** is known as **Moksha** or **liberation**.

Understanding the Cycle:

1. **The Gunas and the Body:**

Our **body and mind** are **shaped by the Gunas**. The **soul (Jivātmā)**, which is **pure** and **eternal**, gets **trapped** in the **body** due to these **qualities**.

2. **Cycle of Birth and Death:**

Because of the **Gunas**, we experience **birth, growth, old age, suffering, and death**. After **death**, the **soul takes a new body**, and the **cycle continues**.

3. **Freedom from Suffering:**

When a **person rises above** the **Gunas**, they no longer **identify** with the **body**. They become **free from all sorrows** and **enjoy eternal bliss**.

Example:

Think of a **lotus flower** growing in a **muddy pond**. The **mud** represents the **Gunas**, and the **pond** is the **world**.

The **lotus** grows **above the water, untouched by the mud**, and **blooms beautifully**.

A **wise person** is like this **lotus**, living in the **world**, but **remaining pure** and **free from suffering** and **ignorance**.

How to Rise Above the Gunas:

1. **Be Mindful:** Pay attention to when **Sattva, Rajas, or Tamas** is **influencing your actions**.

2. **Stay Balanced:** Avoid **extremes**. Keep **moderation** in **food, sleep, work, and play**.

3. **Practice Detachment:** Understand that **actions** are **results of the Gunas**, not of your **true self**.
4. **Connect with Bhagavān:** Through **prayer, meditation, and selfless service**, elevate your **mind** beyond the **Gunas**.
5. **Seek Knowledge:** Read **scriptures**, **listen to wise teachings**, and **reflect on life's truth**.

Key Insight:

When a person **transcends the Gunas**, they **rise above the body's limitations**. They no longer **fear death** or **worry about old age**.

They experience **eternal joy**, just like a **river merging with the ocean**, becoming **one with the infinite bliss of Bhagavān**.

This is the **highest goal of life**—to **go beyond the Gunas**, **liberate the soul**, and **live in everlasting peace and happiness**.

By **understanding** and **practicing this teaching**, we can **transform our lives**, just like the **lotus** that **blooms beautifully** even in **muddy waters**.

14.21

arjuna uvāca
kairlīṅgaistrīṅguṇānetān, atīto bhavati prabho,
kimācāraḥ(kh) kathaṁ(ñ) caitāṁs, trīṅguṇānavartate. 14.21

Arjuna said :What are the marks of him who has risen above the three Guṇas, and what is his conduct? And how, Lord, does he rise above the three Guṇas?

In this verse, **Arjuna** is asking **three simple questions** to **Bhagavān**. He wants to understand the **qualities** of a **truly wise person** and **how to become one**. Let's break it down into **four easy parts**:

1. How to Recognize a Person Beyond the Three Gunas:

kair līṅgaīs trīn guṇān etān — Arjuna asks, "**How do we identify someone who has gone beyond the three Gunas?**"

The **three Gunas** are:

- **Sattva (goodness):** Brings **peace, knowledge, and kindness**.
- **Rajas (passion):** Makes us **active, restless, and full of desires**.
- **Tamas (ignorance):** Leads to **laziness, confusion, and darkness**.

A person who has **gone beyond these Gunas** is **calm, wise, and always happy**, no matter what happens.

2. How Does Such a Person Behave?:

kim ācāraḥ — Arjuna wants to know, "**What is the behavior of such a person?**"

This person:

- **Remains calm** in both **good** and **bad times**.
- Is **kind** to **everyone** and does not show **anger** or **jealousy**.
- Treats **success** and **failure** with the **same attitude**.

Imagine someone who **doesn't get too excited** when they **win a game** or **too sad** when they **lose**. They **enjoy playing** but are not **attached to the result**.

3. How to Rise Above the Three Gunas:

katham caitāṃs, trīn guṇān ativartate — Arjuna asks for **simple steps** to **overcome the influence of the Gunas**.

Bhagavan will explain how to:

- **Be Mindful:** Notice when you feel **too lazy (Tamas)**, **too restless (Rajas)**, or **too proud (Sattva)**.
- **Stay Balanced:** Eat **healthy food**, **sleep well**, **study hard**, and **play mindfully**.
- **Practice Detachment:** Do **your best** but don't get **upset** if **things don't go your way**.
- **Pray and Meditate:** Spend a few **minutes daily** in **quiet prayer** or **meditation**, connecting with **Bhagavān**.

4. A Simple Example:

Imagine a **balloon** tied to a **stone**. The **balloon** wants to **rise up** into the **sky**, but the **stone** keeps it **down**.

- The **balloon** is our **soul**, which wants to be **free** and **happy**.
- The **stone** represents the **three Gunas**, which **pull us down** with **laziness**, **restlessness**, or even **pride**.

When we **cut the string** tying the **balloon to the stone**, the **balloon rises freely**.

Similarly, when we **rise above the Gunas**, our **soul feels free**, and we **experience real happiness**.

Key Insight:

Arjuna's **questions** are **important** because they help us learn:

- **How to identify a wise person.**
- **How to behave wisely.**
- **Simple ways to become peaceful and happy.**

Bhagavan's **answers** will not only help **Arjuna** but also **all of us** to **live a balanced life**, **stay calm** in **all situations**, and **enjoy true happiness**

14.22

śrībhagavānuvāca
prakāśaṃ(ñ) ca pravṛttiṃ(ñ) ca, mohameva ca pāṇḍava,
na dveṣṭi saṃpravṛttāni, na nivṛttāni kāṅkṣati. 14.22

Śrī Bhagavān said :Arjuna, he who abhors not illumination (which is born of Sattva) and activity (which

is born of Rajas) and even stupor (which is born of Tamas), when prevalent, nor longs for them when they have ceased.

In this verse, **Bhagavān** explains to **Arjuna** the **mindset** of a **wise person** who has **transcended the three Gunas**. Such a **person remains balanced, peaceful, and unaffected** by **changing situations**.

Breaking Down the Verse: 1. prakāśaṃ ca pravṛttiṃ ca mohameva ca pāṇḍava

- **Illumination (prakāśa):** Represents **Sattva Guna**, which brings **clarity, wisdom, and goodness**.
- **Activity (pravṛtti):** Stands for **Rajas Guna**, which leads to **restlessness, desire, and ambition**.
- **Confusion (moha):** Symbolizes **Tamas Guna**, which causes **laziness, ignorance, and delusion**.

A **wise person** understands that **all these qualities** are part of **life**. They do not **cling to Sattva** or **reject Tamas**—they **accept everything** as it is.

2. na dveṣṭi saṃpravṛttāni

- **"Does not dislike when they arise"** — When **Sattva, Rajas, or Tamas** become **prominent**, this **person does not resist** them.

For example, if **confusion (Tamas)** comes, they do not **get frustrated**. Instead, they **observe it calmly**, understanding that it is **temporary**.

3. na nivṛttāni kāṅkṣati

- **"Nor longs for them when they have ceased"** — When **goodness, activity, or ignorance** **fade away**, this **person does not crave** for them to **return**.

If **wisdom (Sattva)** is **not present**, they do not **force it**. They remain **content** with **whatever state** they are in.

Simple Example:

Imagine a **clear sky**. Sometimes there are **sunny days (Sattva)**, sometimes **windy (Rajas)**, and sometimes **cloudy (Tamas)**.

A **wise person** is like the **sky**—they **stay the same**, no matter **what the weather is like**. The **sun, wind, or clouds** may **come and go**, but the **sky remains unaffected**.

Key Insight:

This verse teaches us the **importance of acceptance**. Instead of **fighting emotions**, we should **observe them** with a **calm mind**.

When we **accept life's changes** without **attachment** or **aversion**, we **rise above** the **influence of the Gunas**.

Such **equanimity** helps us:

- **Stay peaceful** in **difficult times**.
- **Enjoy success** without **pride**.
- **Handle failures** without **sadness**.

The **true wisdom** lies in being **like the sky, watching** the **ever-changing weather** of **thoughts, emotions, and situations**, while **remaining still and clear within**.

14.23

**Udāsīnavadāsīno, guṇairyo na vicālyate,
guṇā vartanta ityeva, yo'vatiṣṭhati neṅgate. 14.23**

He who, sitting like a witness, is not disturbed by the Guṇas, and who, knowing that the Guṇas alone move among the Guṇas, remains established in identity with God, and never falls off from that state.

In this verse, **Bhagavān** describes the demeanor of an individual who has transcended the three **Guṇas—Sattva** (goodness), **Rajas** (passion), and **Tamas** (ignorance). Such a person maintains a state of **equanimity** and **detachment**, recognizing that all actions are the result of the interplay of these Guṇas, while the true self remains unaffected.

Key Insights:

1. Witness-like Attitude (*udāsīna-vad āsīno*):

- The individual adopts the stance of a **neutral observer**, not getting entangled in the fluctuations caused by the Guṇas.
- This perspective allows them to **remain calm and composed**, irrespective of external circumstances.

2. Unshaken by the Guṇas (*guṇair yo na vicālyate*):

- Despite the dynamic nature of the Guṇas, the person remains **steady and unperturbed**.
- They understand that these qualities are inherent in nature and do not define the true self.

3. Understanding the Functioning of Guṇas (*guṇā vartanta ity eva*):

- Recognizing that the **Guṇas operate within their own realm**, the person does not attribute actions to themselves.
- This insight fosters a sense of **detachment** and **inner peace**.

4. Steadfastness (*yo 'vatiṣṭhati neṅgate*):

- Such a person remains **firmly established** in their true nature, not swayed by the ebb and flow of the Guṇas.
- This unwavering state is a hallmark of someone who has transcended the modes of nature.

Illustrative Analogy:

Consider the **ocean**: its surface is subject to waves and turbulence, but its depths remain calm and undisturbed. Similarly, a person who has risen above the Guṇas experiences life's ups and downs on the surface but maintains inner tranquility.

Practical Application:

To cultivate this state of equanimity:

- **Practice Mindfulness:** Regularly observe your thoughts and emotions without judgment, recognizing them as manifestations of the Guṇas.
- **Develop Detachment:** Understand that successes and failures are transient and do not define your true self.
- **Engage in Self-Inquiry:** Reflect on the nature of the self, distinguishing between the eternal soul and the temporary material qualities.

By internalizing these principles, one can navigate life with serenity and wisdom, unaffected by the ever-changing modes of nature.

14.24

**ṣamaduḥkhasukhaḥ(s) svasthaḥ(s), ṣamaloṣṭāśmakāñcanaḥ,
tulyapriyāpriyo dhīraḥ(s), tulyanindātmasaṃstutiḥ. 14.24**

He who is ever established in the Self, takes pain and pleasure alike, regards a clod of earth, a stone and a piece of gold as equal in value, is possessed of wisdom, accepts the pleasant as well as the unpleasant in the same spirit, and views censure and praise alike.

In this verse, **Bhagavān** describes the qualities of a person who has transcended the three **Guṇas**—**Sattva** (goodness), **Rajas** (passion), and **Tamas** (ignorance). Such an individual exhibits:

1. Equanimity in Joy and Sorrow (*samaduḥkhasukhaḥ*):

- Maintains a balanced mindset, unaffected by happiness or distress.
- Recognizes that both pleasure and pain are transient and treats them with equal regard.

2. Firmly Established in the Self (*svasthaḥ*):

- Anchored in the true self, beyond physical and mental fluctuations.
- Experiences inner peace and contentment, irrespective of external circumstances.

3. Equal View of Material Objects (*samaloṣṭāśmakāñcanaḥ*):

- Sees no difference between a lump of clay, a stone, and gold.
- Understands that material possessions hold no real value in the pursuit of spiritual growth.

4. Impartial to Pleasant and Unpleasant (*tulyapriyāpriyaḥ*):

- Remains steady whether encountering favorable or unfavorable situations.
- Does not cling to what is pleasant nor rejects what is unpleasant, accepting both with composure.

5. Steadiness Amidst Praise and Blame (*tulyanindātmasaṃstutiḥ*):

- Unaffected by others' opinions, whether receiving criticism or accolades.
- Maintains inner stability, understanding that external judgments do not define the true self.

Illustrative Analogy:

Consider a *Lotus flower* growing in a muddy pond. **Despite its surroundings, the lotus remains untouched by the mud, symbolizing purity and detachment.** Similarly, **a person who has transcended the Guṇas remains unaffected by external situations, maintaining inner serenity and balance.**

Practical Application:

To cultivate these qualities:

- **Practice Mindfulness:** Observe your reactions to different situations, aiming to maintain balance in both joy and sorrow.
- **Self-Reflection:** Regularly connect with your inner self through meditation or introspection, fostering inner stability.
- **Detachment from Materialism:** Recognize the impermanent nature of material possessions and focus on spiritual growth.
- **Equanimity in Interactions:** Treat praise and criticism alike, understanding that they are external perceptions and do not alter your true self.

By embodying these principles, one can rise above the influence of the Guṇas, leading to a life of inner peace and spiritual fulfillment.

14.25

**mānāpamānayostulyaḥ(s), tulyo mitrāripakṣayoḥ,
sarvārambhaparitāgī, guṇātītāḥ(s) sa ucyate. 14.25**

He who is equipoised in honour or ignominy, is alike towards a friend or an enemy, and has renounced the sense of doership in all undertakings, is said to have risen above the three Guṇas.

In this verse, **Bhagavān** describes the characteristics of a person who has risen above the three **Guṇas**—**Sattva** (goodness), **Rajas** (passion), and **Tamas** (ignorance). Such an individual exhibits:

1. Equanimity in Honor and Dishonor (mānāpamānayos tulyas):

- Maintains a balanced mindset, unaffected by societal recognition or disrespect.
- Understands that external opinions do not define their true self.

2. Impartiality Toward Friend and Foe (tulyo mitrāri-pakṣhayoḥ):

- Treats friends and enemies with equal regard.
- Recognizes the underlying unity of all beings, beyond temporary relationships.

3. Renunciation of All Initiatives (sarvārambha-paritāgī):

- Has relinquished the sense of doership in all actions.
- Engages in activities without attachment to outcomes, understanding that the Guṇas are the true actors.

Illustrative Analogy:

Consider a **mirror**: it reflects all images without preference, remaining unchanged regardless of what appears before it. Similarly, a person who has transcended the Guṇas reflects life's experiences—honor or dishonor, friend or foe—without attachment or aversion, maintaining inner serenity.

Practical Application:

To embody these qualities:

- **Cultivate Detachment:** Practice viewing praise and criticism as mere reflections of others' perceptions (views), not as determinants (factors) of your self-worth.
- **Develop Impartiality:** Strive to see beyond labels of 'friend' and 'enemy,' recognizing the shared essence in all.
- **Renounce Egoistic Actions:** Engage in duties with dedication, but surrender the sense of personal authorship ("I, My, Mine"), acknowledging the play of the Guṇas.

By integrating these principles, one can transcend the influence of the Guṇas, leading to a state of inner peace and spiritual liberation.

14.26

**mām(ñ) ca yo'vyabhicāreṇa, bhaktiyogena sevate,
sa guṇānśamatīyaitān, brahmabhūyāya kalpate. 14.26**

He too who, constantly worships Me through the Yoga of exclusive devotion-transcending these three Guṇas, he becomes eligible for attaining Brahma.

In this verse, **Bhagavān** emphasizes the power of **unswerving devotion** as a means to rise above the three **Guṇas**—**Sattva** (goodness), **Rajas** (passion), and **Tamas** (ignorance). Such dedicated service leads the devotee to the realization of the **Brahman** state, characterized by eternal bliss and knowledge.

Key Insights:

1. Unwavering Devotion (avyabhicāreṇa bhakti-yogena):

- **Steadfast Love:** The devotee maintains a constant and exclusive focus on Bhagavān, undeterred by external circumstances.
- **Bhakti Yoga:** This path involves surrendering oneself entirely to the Divine, engaging in practices like chanting, meditation, and selfless service.

2. Transcending the Guṇas (guṇān śamatīyaitān):

- **Beyond Material Modes:** Through unwavering devotion, the practitioner rises above the influences of Sattva, Rajas, and Tamas, achieving a state of spiritual equilibrium.
- **Liberation from Cycle:** This transcendence frees the soul from the cycle of birth and death, leading to ultimate liberation.

3. Attaining the Brahman State (brahma-bhūyāya kalpate):

- **Unity with the Absolute:** The devotee realizes their oneness with the eternal, unchanging reality, experiencing profound peace and fulfillment.
- **Divine Qualities:** This state is marked by attributes such as immortality, purity, and boundless joy.

Illustrative Analogy:

Consider a **river** flowing toward the **ocean**. Despite encountering obstacles like rocks and bends, it remains unwavering (steady) in its course. Upon merging with the ocean, it loses its individual identity, becoming one with the vast expanse. **Similarly, a devotee's steadfast love leads them to merge with the infinite consciousness of Brahman.**

Practical Application:

To cultivate unwavering devotion:

- **Regular Practice:** Dedicate time daily for spiritual activities like prayer, meditation, and reading sacred texts.
- **Selfless Service:** Engage in acts of kindness without expecting anything in return, offering all actions to the Divine.
- **Mindful Living:** Maintain awareness of Bhagavān's presence in every aspect of life, fostering a continuous connection.

By embracing these practices, one can transcend the material modes and realize the supreme state of Brahman, embodying eternal bliss and wisdom.

14.27

**brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca,
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca. 14.27**

For, I am the substratum of the imperishable Brahma, of immortality, of the eternal Dharma and of unending immutable bliss.

In this verse, **Bhagavān** reveals His supreme position as the ultimate foundation of all existence. He declares that He is the basis of:

1. The Imperishable Brahman (*brahmaṇaḥ pratiṣṭhāham*):

- **Source of the Absolute:** Bhagavān is the underlying reality from which the formless, unchanging Brahman emanates. This indicates that the personal aspect of the Divine is the origin of the impersonal absolute.
- **Unity of Forms:** While Brahman represents the unmanifested, all-pervading spirit, Bhagavān encompasses both the formless and manifested aspects, highlighting the completeness of the Divine nature.

2. Immortality and Imperishability (*amṛtasya avyayasya ca*):

- **Eternal Life:** Bhagavān embodies the essence of immortality, transcending the cycles of birth and death.
- **Unchanging Nature:** He is imperishable, unaffected by the transformations of the material world, signifying His constant and eternal presence.

3. Eternal Dharma (*śāśvatasya dharmasya*):

- **Timeless Principles:** Bhagavān is the source of the eternal laws and duties (Dharma) that govern righteous living. These principles are unchanging and serve as a guide for

moral and spiritual conduct.

- **Foundation of Righteousness:** All paths of virtue and ethical frameworks find their origin in Him, emphasizing His role as the moral bedrock of the universe.

4. **Absolute Bliss (sukhasya aikāntikasya ca):**

- **Ultimate Happiness:** Bhagavān is the reservoir of supreme, unending joy that is beyond material pleasures.
- **Transcendental Pleasure:** This bliss is spiritual in nature and can be experienced by souls who are in union with the Divine, surpassing all temporary and worldly satisfactions.

Practical Application:

To align with the truths presented in this verse:

- **Deepen Devotion:** Recognize Bhagavān as the ultimate foundation of all that is sacred and eternal. Cultivate a personal relationship through practices like prayer, meditation, and selfless service.
- **Embrace Eternal Principles:** Align your life with the timeless Dharma, understanding that these principles lead to lasting peace and fulfillment.
- **Seek Transcendental Joy:** Look beyond fleeting material pleasures and strive for the absolute bliss that comes from connecting with the Divine essence.

By internalizing these insights, one can transcend the temporary nature of the material world and experience the profound, unchanging reality of Bhagavān.

The session ended here and was followed by a question and answer session.

Question and Answer Session

Rudra Dinesh Tamboli

Q1: In the Ramayana, Hanuman is described as a Chiranjivi (immortal), while others have concluded their earthly incarnations. Where can we find Hanuman today?

A1: Hanuman, the devoted servant of Bhagavān Rama, is believed to be immortal and continues to exist. However, perceiving him with our ordinary senses is not possible. In the Bhagavad Gītā, Chapter 11, Bhagavān Krishna grants Arjuna divine vision to witness His universal form:

divyaṁ dadāmi te cakṣuḥ paśya me yogam aiśvaram

"I grant you divine vision; behold My majestic opulence!"

To attain such divine perception, one must cultivate purity and transcend the three modes of material nature (Sattva, Rajas, and Tamas). Through sincere devotion and spiritual practice, it's believed that one can develop the vision to perceive divine beings like Hanuman.

Q2: Is Arjuna a deity?

A2: In the Mahabharata, Arjuna is portrayed as a valiant human prince and warrior. He is the son of Kunti and King Pandu, born through the blessings of the god Indra. While he possesses divine attributes due to his parentage, Arjuna remains a human who, through dedicated penance and unwavering commitment to righteousness, purified his inner self, earning the guidance and friendship of Bhagavān Krishna.

Q3: While playing football with a friend, I got hurt due to his nail and expressed my pain. He dismissed it, saying, "It's not a serious injury." Later, he asked, "How are you going to play?" How should I handle such situations?

A3: In such instances, practicing forgiveness reflects a Sattvic (pure) quality. Understanding that the harm was unintentional and responding with compassion fosters harmony and strengthens friendships.

Q4: I have a habit of speaking loudly. In my class, some students do not allow me to speak, while most others have no problem. What should I do?

A4: It's essential to be mindful of how our behavior affects others. As the saying goes, "We have two ears and one mouth," suggesting we should listen more and speak less. Practicing moderation in speech and being considerate of others' comfort can create a more harmonious environment.

Avisha Didi

Q1: In Dwapara Yuga, Krishna Ji, Yashoda Maiya, Balarama, and their father Nanda were present. While Śrī Krishna is Bhagavān (God), what about the others? Were they also divine?

A1: In Hindu tradition, while Śrī Krishna is regarded as the Supreme Personality of Godhead (*Purna Avatar*), the others hold significant roles:

- **Balarama:** He is considered an incarnation of *Ananta Shesha*, the divine serpent associated with Bhagavān Vishnu. Balarama is revered as the elder brother of Śrī Krishna and is known for his immense strength and valor.
- **Yashoda and Nanda:** They are revered as the foster parents of Bhagavān Krishna. Their deep love and devotion towards Bhagavān Krishna exemplify pure parental affection. While they are not considered divine incarnations, their roles are pivotal in Śrī Krishna's early life.

Q2: Why didn't Yashoda Maiya realize that Śrī Krishna is Bhagavān?

A2: Yashoda Maiya's profound maternal love for Bhagavān Krishna was so intense that it veiled her awareness of His divine nature. This divine illusion, or *Yoga Maya*, allowed her to nurture Krishna with genuine affection, seeing Him as her own child rather than the Supreme Being. This unique relationship showcases the depth of pure, selfless love.

Q3: Did Vibhishana ask only for "So" (sleep) and "Na" (no), or did he request other Sattvic things as well?

A3: Vibhishana's request for "So" (sleep) and "Na" (no) symbolizes his desire for a peaceful and disciplined life, free from unnecessary desires and distractions. By seeking these virtues, he aspired to embody righteousness and purity in all aspects of life.

Ovee Kulkarni

Q1: I had a friend who is no longer close to me. With my birthday approaching, is it appropriate not to invite her?

A1: It's natural for friendships to evolve over time. If the bond has genuinely faded, there's no obligation to extend an invitation. However, ensure that the decision isn't rooted in negative feelings like resentment. Striving to rise above personal attachments and aversions reflects spiritual maturity.

Parthana Didi

Q1: How can a normal person become immortal?

A1: Physical immortality isn't attainable for humans, as all beings are subject to the cycle of birth and death. However, by leading a life of righteousness, devotion, and selfless service, one can attain spiritual liberation (*Moksha*), transcending the cycle of rebirth and uniting with the eternal divine essence.

Atharva & Swara Vilayakar

Q1: Where did Śrī Krishna live during His time on Earth?

A1: Śrī Krishna's life journey encompassed several significant locations:

- **Mathura:** His birthplace, where He was born to Devaki and Vasudeva.
- **Gokul:** As an infant, Śrī Krishna was taken to Gokul to protect Him from King Kamsa. Here, He spent His early childhood.
- **Vrindavan:** Śrī Krishna's later childhood was spent in Vrindavan, where He performed many of His divine pastimes.
- **Dwarka:** After defeating Kamsa, Śrī Krishna established His kingdom in Dwarka, which became a significant center during His reign.
- **Hastinapur:** Śrī Krishna visited Hastinapur, the capital of the Kuru kingdom, playing a crucial role in the events of the Mahabharata.

Ayansh Kumar

Q1: Was Śrī Krishna born solely to defeat Kamsa, or was imparting the knowledge of the Bhagavad Gītā to Arjuna also a purpose of His incarnation?

A1: Śrī Krishna's incarnation served multiple divine purposes:

- **Protection of the Righteous and Annihilation of Evil:** He incarnated to protect the virtuous, eliminate malevolent forces, and restore dharma (righteousness).
- **Guidance Through the Bhagavad Gita:** Krishna imparted the timeless wisdom of the Bhagavad

Gītā to Arjuna, offering guidance on duty, righteousness, and the nature of reality.

Thus, His life encompassed both the defeat of Kamsa and the dissemination of spiritual knowledge.

Q2: When will Satya Yuga commence again?

A2: Time in Hindu cosmology is cyclical, comprising four yugas (ages): **Satya Yuga, Treta Yuga, Dvapara Yuga, and Kali Yuga**. We are **currently in Kali Yuga**. After its conclusion, a period of dissolution (*pralaya*) occurs, followed by the commencement of a new cycle starting with Satya Yuga. The exact timing of these transitions spans vast periods and is beyond precise human comprehension.

Q3: Both Vishnu Bhagavān and Śrī Krishna wielded the Sudarshana Chakra. Why did Śrī Rama use a bow and arrow instead?

A3: Each avatar of Lord Vishnu embodies specific purposes and contexts:

- **Śrī Krishna:** As a *Purna Avatar* (complete incarnation), He displayed divine opulence and wielded the Sudarshana Chakra to fulfill His mission.
- **Śrī Rama:** Manifesting as the epitome of righteousness and human virtues, Śrī Rama led by example within the bounds of human experience. He utilized the bow and arrow, symbolizing the tools appropriate for His era and role as a warrior prince.

This distinction underscores the unique missions and manifestations of the divine in different avatars.

Bhargavi Vele & Jivika Vele

Q1: I have some friends whom I suggest to join Gita class. They say, we don't want to do it. What should I do?

A1: It's commendable that you wish to share the wisdom of the Gītā with your friends. However, it's essential to respect their personal choices and readiness. The Bhagavad Gītā emphasizes the importance of sharing knowledge without imposing it upon others. In Chapter 4, Verse 34, it is advised to approach a spiritual teacher with humility and a genuine desire to learn. This underscores that spiritual guidance should be offered when sincerely sought. Therefore, provide information about the Gītā classes to your friends, but allow them the freedom to decide if and when they wish to participate.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(m) yogaśāstre śrīkṛṣṇārjunasaṁvāde
Guṇatrayaviḥgāyogo nāma caturdaśo'dhyāyaḥ.**



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Thank you-For reading the summary

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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