

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 14: Guṇatraya-Vibhāga-Yoga

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## The Gateway to Supreme Knowledge: Unveiling the Three Guṇas and the Path Beyond

Chapter 14 of Bhagavad Gītā is **Guṇatraya Vibhāga Yoga - The Yoga of the Division of the Three Gunas**

The session commenced with deep prajwalan, the customary lighting of the lamp, prayers to the Supreme, and salutations to all the Gurus.

**Vasudeva Sutam Devam, Kansa Chāṇūra Mardanam,  
Devakī Parama Ānandam, Kṛṣṇam Vande Jagadgurum.**

**Yogeśam Saccidānandam, Vāsudeva Rājapriyam,  
Dharma Saṁsthāpakam Vīram, Kṛṣṇo Vande Jagadgurum.**

**Śrī Guru Caraṇa Kamalabhyo Namaḥ.**

By the boundless and supremely auspicious grace of Bhagavān, an extraordinary fortune has awakened within all present—one that has drawn them to the sacred journey of studying the **Bhagavad Gītā**. Not merely reading, but engaging deeply with its essence: learning to understand it, to chant it correctly, to absorb its meanings, to reflect on its wisdom, to listen to its discourses, to practice *svādhyāya* (self-study), and to meditate upon its subtle truths. By Bhagavān's immense compassion, not only has the **Gītā** become an object of study, but its sacred threads are now beginning to be woven into the fabric of daily life.

What divine merit could have brought about such grace? Was it the *sukṛti* (virtuous deeds) of this birth? Perhaps the merit of countless past births? Could it be the fruit of noble actions performed by one's ancestors? Or maybe, at some point in some life, the merciful gaze of a *sant* or *mahāpuruṣa* fell upon the soul, lighting the path forward? Whatever the cause, it is certain—this is a sign of the blossoming of an exalted destiny. To be chosen for the study of the **Gītā**, to know it, to internalize

it—this is no ordinary fortune.

As one reflects upon different chapters, it feels as though the soul is ascending the eighteen spiritual steps of the **Bhagavad Gītā**. Just last week, the ninth chapter—**Rāja Vidyā Rāja Guhya Yoga**—was completed. And today begins the contemplation of Chapter 14, **Guṇatraya Vibhāga Yoga**, the profound Yoga of the Division of the Three Guṇas. A chapter of immense significance—one that could be seen as the summit of **Jñāna Yoga**.

Yet, a gentle caution is in order. Just as Chapter 9 carried certain complexities, this chapter too demands deeper reflection. Perhaps this could serve as a subtle disclaimer—so that if the teachings seem dense or intricate, one may not attribute it solely to a lack of clarity in the exposition, but understand that the subject matter itself carries layers that unfold only through sincere contemplation.

The central theme of this chapter is **guṇātīta**—that which is beyond the three **guṇas**. But before one may transcend, it becomes essential to first know: What are these three **guṇas**—**sattva**, **rajas**, and **tamas**? How are they born from **prakṛti** (nature)? How do they bind the soul? How did this universe arise from the union of **prakṛti** and **puruṣa**? These too will be explored. The mystery of **kāla**—the measure of time—will also find place in this discourse.

This chapter gradually unpacks what **sattva**, **rajas**, and **tamas** truly are, and how a seeker may rise beyond their binding influence to become a **guṇātīta yogī**—one who is not enslaved by nature, but master of it.

From the seventh to the thirteenth chapter, Bhagavān spoke of **jñāna yoga** from multiple angles, each with unique depth. In the eighth chapter, Arjuna briefly diverted the topic, and in the ninth, Bhagavān gently brought him back on track. By the time the thirteenth chapter concluded, it seemed as though Bhagavān had given a complete exposition. Naturally, He may have expected some response from Arjuna.

In discourse, this is a natural occurrence. When two souls are in dialogue—one speaking, the other listening—the expressions of the listener often reflect the depth of reception. A nod of understanding, a furrowed brow of contemplation, a smile of resonance, or even a moment of silent stillness—each gesture subtly communicates, *“Yes, this touched me,”* or *“This I did not grasp.”*

But as the thirteenth chapter ended, Bhagavān observed Arjuna’s face—blank, silent, without response. No glimmer of recognition, no questions, no affirmation. It was as though a question mark hovered silently over his expression. From this subtle cue, Bhagavān understood that further clarity was needed—that the knowledge must be extended further.

Thus, without intending it initially, Bhagavān took the discussion forward—unfolding two more chapters: the fourteenth and the fifteenth. It was not His original plan, yet, out of compassion, He offered more.

One might ask—how can we be so sure of Arjuna’s expression, or Bhagavān’s intention? Where is this written? Was Bhagavān a king that such inner workings are narrated somewhere? Was Arjuna’s blank gaze recorded in the *Mahābhārata*?

To this, one may simply say: whatever is spoken here is not speculative. These are insights borne of the words of great *mahāpuruṣas*—noble saints whose wisdom has shaped the tradition. This is not a figment of imagination, but a humble retelling of what has been handed down.

So now, as the contemplation of Chapter 14 begins, let us ascend yet another step on this sacred ladder. Let the **guṇa—sattva, rajas, and tamas**—be understood deeply. Let the path to transcendence become clearer. And let the journey into the heart of the Gītā continue—with reverence, reflection, and the grace of Bhagavān.

## 14.1

### śrībhagavānuvāca param(m) bhūyaḥ(ph) praVākṣyāmi, jñānānām(ñ) jñānamuttamam, yajjñātvā 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.

Just as the Thirteenth Chapter had concluded with Bhagavān speaking the final shloka, here too, the dialogue opens with His own words. Arjuna neither poses a question nor gives a response at the end of the previous chapter. This silence indicates that Arjuna's inner satisfaction was perhaps still incomplete—Bhagavān sensed the need for further clarity.

There is a subtle clue even in the language of this verse. After addressing Arjuna, Bhagavān says: "**param bhūyaḥ pravakṣyāmi**"—"I shall speak again..." The use of **bhūyaḥ**, meaning "once more" or "again," suggests that the topic He is about to elaborate upon has already been mentioned previously, but it now demands deeper explanation. This is a continuation and an extension, intended to dispel Arjuna's lingering doubts and grant him greater clarity.

Bhagavān proclaims: "*Of all forms of knowledge, I shall once again reveal the supreme—jñānānām jñānam uttamam.*" That supreme knowledge, upon realizing which, sages—**munayaḥ**—have transcended the world and attained the highest perfection—**parām siddhim ito gatāḥ**.

This chapter's opening is particularly significant. Bhagavān emphasizes the grandeur of this knowledge by referring to it not just as **jñāna**, but as **uttamam jñānam**—supreme among all knowledge. One is reminded of Chapter 9, where He had declared that knowledge to be **Rāja-Vidyā Rāja-Guhyam**—the king of all knowledge and the deepest secret. Yet, here He elevates it further with a superlative: **uttamam**—the highest, the most refined.

Bhagavān intends to help Arjuna recognize the hidden unity behind the diversity of the universe. He speaks of the many apparent distinctions: tall and short, fair and dark, intelligent and less so, eloquent and inarticulate. These differences, however, are not limited to human beings. There are animals—donkeys, horses, birds—and elements of nature—rivers, mountains, trees. Then come celestial bodies: the Earth, the Moon, the Sun, Saturn, Jupiter, and beyond. All of this comprises one universe. But there are infinite such universes—**koṭi-koṭi brahmāṇḍa**—with innumerable beings, deities, and Brahmās presiding over each.

So what is the source of all this vastness? What is the raw material with which this infinite cosmos has been created?

Bhagavān reveals that there are only three primary building blocks: **sattva, rajas, and tamas**. These three guṇas—modes of material nature—are the fundamental constituents of all creation. From their combinations emerges this entire universe—**infinite universes**.

Consider this: the current human population is around 7.2 billion. Yet even among these billions, no two individuals share the same retina pattern or fingerprint. Modern biometric systems can confidently assert that the fingerprints or retina scans of any two individuals are never identical, not just among the living but even across those who lived in the past. Out of all the humans who have ever walked this earth—trillions upon trillions—not one has ever shared the same fingerprint or retina pattern.

This uniqueness extends to all aspects of creation. A single tree may have thousands upon thousands of leaves, and yet no two leaves are exactly alike in shape or pattern. Now, imagine the number of trees in the world—countless. Even within a small locality, the number would be hard to track. And yet, even among trillions of leaves across countless trees, no two are precisely the same.

Such is the astonishing craftsmanship of Brahmā, created from the same three guṇas.

Take the zebra, for example. Not a single zebra shares the same stripe pattern with another. **Every zebra is different.** In contrast, when humans create something, they often rely on a mold or a dye. The result is uniformity—identical products produced in large numbers. But nature, under the direction of Brahmā, produces an unimaginable variety—and yet never repeats itself.

And the raw material? Still only the same three: **sattva, rajas, and tamas.**

The river and the mountain, the air and the fire, the sky and the stars—all are combinations of these three guṇas. Some may find this idea difficult to grasp. How could three elements produce such vast and varied phenomena?

To make it easier to understand, consider a simple printer at home or a printing shop. Most color printers work using just four color inks: Cyan, Magenta, Yellow, and Black—**CMYK**. Despite having only four ink tanks, such a printer can generate over **16 million colors**. Yes, a humble printer worth only a few thousand rupees can produce a spectrum of **1.6 crore** different color variations just through mixtures and gradients.

Now, if a man-made machine can achieve such diversity with four inks, imagine what is possible when Bhagavān uses just three—**sattva, rajas, and tamas.**

Even Brahmā, the creator within the cosmic cycle, is not beyond these guṇas. He too is born of these same constituents and operates under their influence. He does not generate *sattva, rajas, or tamas*; rather, he himself is a product of them.

Bhagavān concludes that this knowledge—of the interplay and power of the guṇas—is not ordinary. It is the supreme wisdom, the essence of all jñāna. And those who deeply comprehend it, the **munayaḥ**, transcend the cycle of birth and death and attain **parāṁ siddhi**—supreme perfection.

This is the sacred gateway Bhagavān now opens for Arjuna—and for every seeker ready to listen, reflect, and rise beyond the illusion of variety into the vision of unity.

## 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 declares that those who take refuge in this divine knowledge—**idaṁ jñānam upāśritya**—and live by it, ultimately attain **sādharmya**, oneness with His nature. Such beings are not born again at the beginning of creation (**sarge'pi nopajāyante**), nor are they disturbed at the time of dissolution (**pralaye na vyathanti ca**).

In this single verse, Bhagavān gently reveals two profound truths: the **cycle of sṛṣṭi (creation)** and **pralaya (dissolution)**. With every creation, there is a beginning, and with every end, there is dissolution. Pralaya does not merely mean death—it points to the great cosmic pause, the withdrawal of manifest existence. And pralaya too is of many kinds.

There is a **nitya pralaya**, an everyday dissolution that all experience. When one falls into deep sleep at night, the world dissolves. Where does everything go? What happened in the world while one slept remains unknown. At times, after deep sleep, it even takes a few seconds to recollect: *Where am I? Is it morning or night? Was I napping during the day, or is it dawn now? How long did I sleep?*

In that moment, the awareness of time and space vanishes—a **state of inner pralaya**. Everyone has experienced this, haven't they?

This dissolution happens even at the level of **Brahmā jī**. When Brahmā, the cosmic creator, rests at night, the entire creation folds into itself, only to be re-manifested at dawn. Each being's **kālachakra**—their cycle of time—is unique. It is a topic worthy of deep reflection. The temporal span of one species does not apply to another. Some beings live for a few months, others for mere days, hours, seconds—even microseconds.

Consider this: how many ants are born and gone in just one night? When it rains, millions of moths swarm around the lightbulbs, only to perish by morning. Termites multiply rapidly, and soon there's an entire colony. Cockroaches follow—multiplying swiftly. All of this unfolds in a blink. For such tiny creatures, a single human clap could encapsulate three generations! One clap, and their entire lineage is born, lives, and ends. Their notion of time is alien to ours, and our time incomprehensible to them.

Similarly, **devas** operate on a completely different timeline. One might have heard of **Devśayanī Ekādaśī**, the day when devas 'sleep', and **Devaprabodhini Ekādaśī**, the day they 'wake'. But in truth, devas do not sleep for six months in the way humans do. For devas, one full day and night equals one entire year for humans. So when they remain awake for one day, six human months pass. Their night of sleep spans the next six months.

For the **pitṛs**, the ancestors dwelling in pitṛloka, one human month equals one single day.

To understand the **divine scale of time**, one must consider **Brahmā jī's** age. It is mind-expanding.

- **Kali Yuga** lasts **4,32,000 years**
- **Dvāpara Yuga** is **8,64,000 years**
- **Tretā Yuga** spans **12,96,000 years**
- **Satya Yuga** extends **17,28,000 years**

Together, these four yugas make up one **Chaturyugī**, which totals **43,20,000 human years**. Many mistakenly believe this Chaturyugī is a complete **kalpa**, but in fact, a kalpa is far vaster.

**71 Chaturyugīs** form one **Manvantara**—the era of one **Manu**. So,

$43,20,000 \times 71 =$  the duration of one Manvantara.

And in one **day of Brahmā jī**, there are **14 Manus**.

Thus,

$43,20,000 \times 71 \times 14 =$  1 day of Brahmā jī

which equals **1000 Chaturyugīs**, or

$43,20,000 \times 1000 =$  1 Brahmā day.

When Brahmā jī's day ends, he rests. At that moment, all of creation—the sun, the moon, all planets, all beings—returns to the unmanifest, dissolved into subtle essence. When he rises again, the creation resumes.

A poetic analogy helps visualise this cycle:

Imagine a child playing with colourful clay—red, yellow, blue. The child shapes it into castles, animals, and mountains. But come night, the mother arrives, gathers all the scattered clay, and rolls it into a single ball, placing it in a box for the next day. The child, though unwilling, retreats. The next morning, he opens the box, breaks the clay ball, and begins creating once more.

So too does Brahmā jī. After each day of creation comes night. Then, the cycle begins anew. And when **Brahmā jī completes 100 such years**—each year with **360 days and nights**—he, too, dissolves, along with all his created worlds.

The lifespan of Brahmā jī thus becomes:

$43,20,000 \times 1000 \times 2$  (day + night)  $\times 360 \times 100$  years.

This number is unfathomable, beyond comprehension. Even if one tried calculating, the zeros would overwhelm the mind. It is like expecting an ant to understand a human lifespan. That ant may have seen a person once, another may have seen him with a beard, yet another without a tilak—each generation drawing different conclusions. Their truths are limited by their perception.

Likewise, humans cannot grasp the time-scales of the **devas** or **Brahmā jī**.

This universe—**Brahmāṇḍa**—is not singular. There are **koṭi-koṭi** such Brahmāṇḍas, each with its own **Brahmā**, each engaged in cycles of *śrṣṭi* and *pralaya*. Even modern science echoes this understanding, referring to infinite galaxies that are boundless and ever-expanding.

**Bhagavān** reveals: one who realises this supreme knowledge, one who becomes **yukta** in this **jñāna**, never returns to this cycle of creation and dissolution. Such a being transcends the perpetual rhythm of **sarga** and **pralaya**, no longer bound by rebirth.

And so, Bhagavān now prepares to explain how creation itself arises from the interplay of **three guṇas**—the qualities that weave the manifest world.

### 14.3

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

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

Bhagavān declares to Arjuna that His **mahat brahma**—the great, unmanifest Prakṛti—is the womb of all creation. Into this divine womb, He places the **garbha**, the seed of consciousness. From this sacred union arises the entire cosmos, both sentient and insentient beings.

This verse unveils the profound process of creation. First comes the **mahat brahma**, the primordial source. From this mahat principle arises **mahat buddhi**, the cosmic intelligence. This buddhi then gives rise to the three subtle elements or **tanmātrās**, forming the foundational framework of the material world.

These three—**śabda** (sound), **sparśa** (touch), and **rūpa** (form)—combine to bring forth the **pañca-mahābhūtas**, the five great elements: **ākāśa** (space), **vāyu** (air), **agni** (fire), **jala** (water), and **ṛthvī** (earth).

Let us now walk through this cosmic unfolding.

The first element to emerge is **ākāśa** (space). According to the Purāṇic understanding, when Brahmā manifests the universe at the dawn of each cosmic day, the first entity He creates is ākāśa. The primary quality of ākāśa is **śabda**—sound. As we know, sound can only travel through space; where there is no space, sound ceases to exist. The corresponding sense organ associated with this property is the **karṇa**—the ears.

From ākāśa arises the second element—**vāyu** (air). Unlike ākāśa, vāyu possesses not only **śabda** but also **sparśa**—touch. One cannot touch space, but the movement of air can certainly be felt. We sense the breeze on our **tvacā**—our skin. Hence, the organ associated with vāyu is the skin.

As ākāśa and vāyu combine, a third element emerges—**agni** (fire). This element carries three properties now: **śabda**, **sparśa**, and **rūpa**—form or visible light. Unlike the previous two, agni is **visible**. One can see fire. To perceive form, the organ required is the **netra**—the eyes.

Despite these three elements, none yet have the quality of **rasa**—taste. One cannot taste space, air, or fire. Thus, arises the fourth element—**jala** (water). Its defining attribute is rasa. Water can be tasted. The sense organ corresponding to this property is the **jihvā**—the tongue. This is why the tongue always retains moisture. It is never dry, for it is the seat of water's essence.

Each of the earlier elements finds its corresponding abode:

- Eyes for *agni*
- Ears for *ākāśa*
- Skin for *vāyu*
- Tongue for *jala*

Finally, from the combination of all the previous elements, arises the fifth and final *mahābhūta*—**ṛthvī** (earth). This is the only element that possesses the property of **gandha**—smell. None of the prior elements carry this attribute. One cannot smell space, air, fire, or even water. But **ṛthvī** bears fragrance and odor. To experience gandha, the organ needed is the **nāsikā**—the nose.

Thus, the sequence of the pañca-mahābhūtas and their corresponding guṇas and indriyas unfolds as follows:

- 1. **Ākāśa** - śabda - **karṇa** (ears)
- 2. **Vāyu** - śabda + sparśa - **tvacā** (skin)
- 3. **Agni** - śabda + sparśa + rūpa - **netra** (eyes)

- 4. **Jala** – śabda + sparśa + rūpa + rasa – **jihvā** (tongue)
- 5. **Pṛthvī** – śabda + sparśa + rūpa + rasa + gandha – **nāsikā** (nose)

Each element carries all preceding attributes. For example, **vāyu** carries both śabda and sparśa, while **pṛthvī**, the densest and most complete of the five, carries all five.

These five elements, through their intrinsic guṇas or qualities, manifest the **tanmātrās**, the subtle forms of perception. From these tanmātrās arise the **pañca jñānendriyas**, the five sense organs through which beings experience the world.

Bhagavān reveals to Arjuna that all these are manifestations of His will. The union of **jaḍa** (insentient) and **cetana** (sentient) in the womb of **mahat brahma** leads to the birth of the cosmos.

In this grand design, one sees not just a mechanical process, but a divine orchestration—a silent symphony of elements, senses, and consciousness. All of existence—gross and subtle—emerges from this eternal source.

It is a mystery that begins with the unseen and culminates in the seen. And at every step, it is **Bhagavān** who governs, who nurtures, and who reveals.

#### 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.

*O Kaunteya, whatever forms arise in all the various wombs—**Brahma**, the great womb, is their mother; and I am the seed-giving father.*

Bhagavān reveals a profound truth in this verse—the mystery behind the origin of all living beings. He declares that all embodied beings, irrespective of the womb or form they take birth in, are born of two principles: **Prakṛti**, the great womb, and Himself, the **bijapradāḥ pitā**—the one who sows the seed of consciousness.

The word **sarva-yoniṣu** encompasses all types of wombs or modes of birth. It includes the famed 84 lakh yōnis that the scriptures describe. These yōnis or species are not homogenous but are further classified into four fundamental categories:

- 1. **Anḍaja** – those born from eggs, like birds and reptiles.
- 2. **Piṇḍaja** – those born from the womb, like humans and mammals.
- 3. **Svedaja** – those born from perspiration, filth, or decay, such as lice or insects.
- 4. **Udbhijja** – those that sprout from the earth, primarily flora and trees.

These four types of origin constitute the basis for all life forms across creation.

Further, living beings are broadly divided into three domains based on their habitat and movement:

- **Nabha-kar** (those that fly),
- **Jala-kar** (those that dwell in water),
- **Sthala-kar** (those that move on land).

One may draw countless classifications, like birds, reptiles (**sarīṣṛpa**), animals, insects, humans, and more, but Bhagavān states unequivocally: whatever the mode of birth, however one may classify or label them—all are products of the interplay between **Prakṛti** and **Puruṣa**. Prakṛti is the mother—providing the womb in the form of nature. Bhagavān, as **bījapradahaḥ pitā**, is the consciousness that animates.

To illustrate the distinction between the body and the consciousness that enlivens it, consider a familiar yet piercing example. A person may be gravely ill, clinging to life. A devoted son, perhaps a millionaire, might exhaust every resource to save his mother. He may summon the finest doctors, send reports to Apollo Hospital, consult specialists in America, Australia, or London. She is kept on ventilator support; every test is run, every possibility explored. Money is no concern. If a crore is needed, he will spend five. The goal is singular: save her.

But then comes the moment. The doctors, despite their best efforts, declare, “*She is no more.*” The prāṇa has departed.

And suddenly, everything changes.

Just hours ago, no cost was too high to preserve that body. Now, the same body lies still—untouched in form—eyes open, ears intact, mouth as it was, hands, feet, everything unchanged. But the spark has gone. The **chetan tattva**, the animating force, has left.

Now, the thought process turns to one thing: *How quickly can the last rites be performed?* No one wishes to preserve the body even for two days. If someone says, “*Let’s wait for a relative to arrive,*” others object: “*Why delay? Show the photo if they can’t come.*” That’s the reality.

The body for which crores were spent—now it must be taken to the cremation ground. The very same form, just minutes ago so dear—is now without value. Because what truly gave it value was **not the form**, but the **chetan tattva** within.

This distinction is crucial. **Prakṛti**—matter, the body—is **jaḍa**, inert. By itself, it holds no life, no function. Its value lies only in its association with the **Puruṣa**—the conscious principle. This combination of jaḍa and chetan, of **Prakṛti** and **Puruṣa**, gives rise to life.

The question then arises—how do these two completely opposite entities unite? One is inert; the other, fully conscious. Can oil and water truly mix? Their properties are incompatible.

Yet, Bhagavān orchestrates this miraculous fusion—the union of **jaḍa** and **chetan**—to initiate creation. The entire journey of life depends on this profound interplay. It is the presence of this conscious principle that enables us to speak, see, hear, and act. The moment it withdraws, the same eyes can no longer see, ears no longer hear, tongue no longer speaks.

Not a single part changes. Yet, everything has changed.

So how does the inert body come alive? What makes it respond, feel, think, and perceive?

It is the seed of consciousness—the **bīja** sown by Bhagavān in the womb of **mahadbrahma**, i.e., **Prakṛti**—that initiates and sustains life.

Thus, in this single shloka, Bhagavān encapsulates the essence of creation:

- Prakṛti is the great womb. She gives the form.
- Bhagavān is the seed-giver. He bestows consciousness.
- Together, the jaḍa and chetan merge, and from that union arises all of existence.

As the discourse unfolds further, Bhagavān will elaborate how the **guṇas**—**sattva**, **rajas**, and **tamas**—bind the *jīva* in different ways within this grand framework of creation.

## 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.

*"Sattva, Rajas, and Tamas – these three guṇas born of prakṛti bind the indestructible Self (avyaya dehī) to the body, O mighty-armed (mahābāho)!"*

This verse echoes a truth revealed earlier by Bhagavān in the second chapter – that the *ātman* is imperishable. It cannot be pierced, cut, burnt, or dampened. Neither does it suffer, nor does it delight. It does not age, nor does it perish. Just as one casts off worn garments and dons new ones, the *ātman* simply changes bodies, untouched and eternal.

Yet, this immutable Self becomes entangled in the body. How? Through the triad of **guṇas** – **sattva**, **rajas**, and **tamas**, which emerge from **prakṛti**. These *guṇas* bind the *dehī* (the one who dwells in the body) into the material world.

How does this binding occur? Through delusion.

**Gosvāmi Tulasīdās** captures this illusion masterfully in a *doha* from the **Rāmcharitmānas**:

सो मायाबस भयउ गोसाई। बँध्यो कीर मरकट की नाई ॥  
जड़ चेतनहि ग्रंथि परि गई। जदपि मृषा छूटत कठिनई ॥

*"Under the influence of māyā, even the wise become bound – like the bird and the monkey. The false knot between the inert and the conscious becomes so firm that even when one knows it's illusory, it is exceedingly hard to break."*

The binding is an illusion, yet we remain trapped.

### **The Parable of the Bird (Kīr)**

A bird-catcher lays a clever trap – a simple device, a thin wire stand placed about six inches above the ground with grains scattered nearby. A bird arrives, attracted by the food, and perches on the device to peck at the grains. As it leans down to eat, the mechanism springs – and flips the bird upside down in an instant.

Now the bird is not hurt, nor is it trapped in any physical way. The ground lies merely an inch below it. Were it to release its grip on the wire, it would simply drop to the ground and fly away.

But the bird panics. In its confusion, it tightens its grip on the very wire that flipped it, assuming that letting go would mean falling or further entrapment. The bird's fear makes it cling tighter. The bird-

catcher sees this, gently scoops it up, and places it in a cage.

Was the bird actually bound? Did the wire truly hold it?

**NO.**

But its own delusion made it believe so – and in that belief, it surrendered its freedom.

Just like that, the *ātman* has no real connection with this world or with the body. Yet, it assumes the identity of the body: “*I am this form.*” But the form at age 5 is different from the one at 10, 20, or 40. It keeps changing. If one were to look at a childhood photograph never seen before, even one’s own image becomes unrecognizable. It is only because people repeatedly tell us, “*That’s you,*” that we start believing it.

But is it really?

**The body ages and withers. The Self never does. The Self does not grow old. The Self does not die. It is ever the same, untouched by time.**

Yet, because of this mistaken identity – “*I am this body*” – one gets caught in bondage.

### **The Parable of the Monkey (Marakaṭ)**

To catch a monkey, the trapper places a narrow-necked pot, shaped like a *surāhī*, into the ground. Inside it, he places roasted chickpeas. Some are scattered outside as well.

The monkey arrives, eats the chickpeas outside, and then spots those inside the pot. Greedy to have more, it slips its hand into the narrow opening and grabs a fistful.

But now, its clenched fist cannot pass through the narrow neck of the pot.

It only needs to release the chickpeas to withdraw its hand – but it refuses to let go.

It pulls and pulls, struggling and panicking. It believes someone has caught its hand from inside. “*I’m trapped!*” it thinks.

The trapper waits silently and when the moment is right, captures the monkey – whose hand was never actually caught. It was the monkey’s own stubborn grip that ensnared it.

In the same way, humans clutch tightly to their attachments – their *moh* for children, wealth, pleasures, food, clothing, ornaments, fame, business – and cry, “*Māyā won’t let go!*”

But in truth, *māyā* has not caught them – they have caught *māyā*.

Like the monkey, they do not wish to let go. They **can** let go. But they **don’t**.

The desire persists. The craving deepens. And so the bondage remains.

Just like the bird and the monkey, the *jīvātmā* too becomes ensnared by *māyā* – not because it is inherently bound, but because it believes it is.

In reality, the *jīvātmā* is free, untouched, *avyaya* – eternal, unchanging. But because it identifies with the body and the world, it weaves a knot – the *granthi* between *jaḍa* (the inert) and *chetan* (the conscious). And even after knowing the truth, it feels impossible to break free.

जड़ चेतनहि ग्रंथि परि गई। जदपि मूषा छूटत कठिनई॥

This is the subtle but powerful illusion of the **guṇas** – the grip of **sattva**, **rajas**, and **tamas** upon the mind that believes, “*I am this.*”

## 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.

Among the three **guṇas**, **sattva** is inherently **nirmala**—pure and luminous. Because of its purity, it has the power to **illumine** the intellect and is **free from inner distortions**. Yet even this noble **guṇa** binds the embodied being—not through pain, but through attachment to **sukha** (pleasure) and **jñāna** (knowledge).

**Sattva** is the quality of **clarity and light**, and one in whom **sattva** is predominant becomes naturally discerning. Such individuals radiate understanding; others gravitate toward them, seeking counsel. They possess a refined sense of insight, not due to a sharp intellect, but because the **sattva** within their **buddhi** (intellect) is strong. As the **truth quotient** within one's **buddhi** rises, **confusion diminishes** and **clarity intensifies**.

At times, the mind feels deeply drawn to **worship (pūjā)** or **reflection (vivecana)**—this is when **sattva** is dominant. At other times, it resists, growing restless and distracted—this indicates the rise of **rajas**. One may feel like rushing through one's **japa**, saying, “*Let me finish this quickly... I have so much to do today.*” Even this tendency arises from **rajas**. And when **tamas** takes over, the body feels heavy, lethargic. “*I'm too tired,*” one says. “*Bhagavān, you know everything—please understand my state today.*” The body may be capable of rising, bathing, sitting for worship—but when **tamas** dominates, the will collapses.

## 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.

Know **rajas** to be born of **rāga**—attachment—and rooted in **tṛṣṇā** (desire) and **saṅga** (attachment). This **guṇa** binds the **jīvātmā** through the chain of **karma**—the actions one performs and the fruits one craves.

**Rajas** is inherently **dynamic**. It propels the being into **activity**, into **movement**, into constant **doership**. Even the act of studying the *Gītā*, if motivated by a desire to do or to gain, arises from **rajas**. Yes, it may guide one towards **sattva** eventually, but the force behind the action is still **rājasic**.

Every waking act—opening the eyes, speaking, eating, sleeping—all arise through the force of **rajas**.

Any action, **any kriyā**, is rājasic by nature. Even righteous deeds or spiritual disciplines, if performed with doership or expectation, are driven by rajas.

#### 14.8

### **tamastvajñānajaṃ(m) viddhi, mohanaṃ(m) sarvadehinām, pramādālasyanidrābhiḥ(s), tannibadhnāti bhārata. 14.8**

And know Tamas, the deluder of all those who look upon the body as their own self, as born of ignorance. It binds the soul through error, sleep and sloth, Arjuna.

Understand **tamas** to be born of **ajñāna**—ignorance. It casts a **veil of delusion** over all beings, binding them through **pramāda** (negligence), **ālasya** (laziness), and **nidrā** (excessive sleep).

Tamas clouds all inner light. When tamas dominates, one simply wishes to **lie idle**, to avoid what needs to be done, and to escape into unconsciousness. The duties of the day may be clear, but the mind chooses instead to wander—or worse, to withdraw entirely.

Yes, a certain amount of sleep is necessary—perhaps six hours, to maintain bodily function. But when this stretches to eight, ten, or twelve hours, followed by naps during the day, drowsiness in the evening, and an inability to rise with vitality, **tamas is growing**. One may sleep not because one is tired, but because tamas has enveloped the being. This leads to **akriyatā**—a dull inertia, a refusal to act, even when one physically can.

#### 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.

Sattva binds the being to **sukha**—a gentle, pleasing sense of joy. Rajas binds through **karma**, ceaseless activity, and restlessness. But **tamas veils jñāna**, plunging the being into **pramāda**—heedlessness and delusion.

Thus, O Bhārata, through these three guṇas, the **jīvātmā** remains entangled in the cycle of birth and action, never quite free. Each guṇa, though distinct in its quality and impact, serves to **bind** the soul to **saṃsāra**.

When sattva rises, the being leans toward light, knowledge, and happiness. When rajas takes over, there is frenzy, ambition, and relentless striving. And when tamas rules, there is forgetfulness, lethargy, and decline.

Bhagavān later explains how to transcend these guṇas, but first, He urges **vichāra**—to observe, reflect, and recognize the sway of these forces within. True freedom lies not in denial but in **discerning awareness**.

#### 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.

*"O Bhārata! Sometimes sattva dominates by suppressing rajas and tamas; sometimes rajas prevails over sattva and tamas; and at other times tamas overpowers sattva and rajas."*

Bhagavān reveals a profound truth to Arjuna here — that none of the three guṇas ever becomes entirely absent. Sattva, rajas, and tamas constantly compete and alternate in dominance, but they are never completely eliminated.

Even great realized beings — noble saints immersed in the divine — must experience the functioning of all three guṇas. For instance, even the most exalted saint must rest at night, indicating the influence of **tamas**. At some point, they must walk, eat, or speak — all actions influenced by **rajas**. And of course, their mind remains steeped in peace, clarity, and purity — that is **sattva**. While sattva may be predominant in their personality, rajas and tamas too exist in lesser measure. None of these guṇas can be reduced to zero.

Bhagavān makes it clear: one can increase or decrease these guṇas in proportion, but they cannot be completely destroyed. If one wishes to increase **sattva**, one must suppress **rajas** and **tamas**. If **rajas** is to be amplified, **sattva** and **tamas** must be subdued. And when **tamas** increases, it does so by overpowering **sattva** and **rajas**.

To illustrate this delicate play of the guṇas, a remarkable episode from the **Rāmāyaṇa** was promised — a tale of **Hanumān jī** that captures the sublime thinking of the great ones.

### **Hanumān jī - The Embodiment of Sattva**

During the **Sundarkāṇḍa**, when the mighty task of leaping across the vast ocean to reach Laṅkā arose, the vānaras assembled on the seashore. There, a discussion ensued — who could cross the hundred-yojana-wide ocean?

Each vānar expressed their capacity. Some said they could leap a few yojanas, some more. Aṅgada declared:

**अंगद कहइ जाउँ मैं पारा। जियँ संसय कछु फिरती बारा॥**

*"Angad said- I will go across, but I have some doubts in my heart about the time to return."*

Others shared similar reservations. Some lacked confidence due to age; some hesitated due to diminishing strength. Amidst them all sat Hanumān jī — silently, humbly — a symbol of **sattva**, not declaring anything, not claiming any greatness.

He never considered himself superior. Sitting quietly in a corner, he didn't voice an opinion. Observing this, Jāmbavān addressed him:

**कहइ रीछपति सुनु हनुमाना। का चुप साधि रहेहु बलवाना॥**

*"O Hanumān, why do you sit in silence, O mighty one?"*

He praised Hanumān jī's strength and divine qualities:

पवन तनय बल पवन समाना। बुधि बिबेक बिग्यान निधाना ॥2 ॥

Even then, Hanumān jī did not rise. But when Jāmbavān reminded him of his divine mission:

कवन सो काज कठिन जग माहीं। जो नहिं होइ तात तुम्ह पाहीं ॥

*"What task is there in this world that you cannot accomplish?"*

And most significantly:

राम काज लागि तव अवतारा।

*"Your very birth is for the service of Rāma."*

Upon hearing this, Hanumān jī sprang to his feet, transformed into a colossal form —

सुनतहिं भयउ पर्वताकारा ॥3 ॥

*"On hearing this, he stood up as tall as a mountain."*

His form radiant like gold, his body resplendent with divine energy —

कनक बरन तन तेज बिराजा। मानहुँ अपर गिरिन्ह कर राजा ॥

*"Golden was his hue, glowing with might, as if mountains bowed to his majesty."*

He gazed upon the ocean, pressed his form slightly to gain momentum, and with a mighty leap —

सिंहनाद करि बारहिं बारा। लीलहिं नाघउँ जलनिधि खारा ॥4 ॥

*— he soared across the hundred yojanas in one grand leap.*

### The Interplay of Guṇas During the Journey

But this tale has a deeper message. The journey of Hanumān jī is not just geographical — it's symbolic of transcending the **guṇas**.

According to **Vālmīki Rāmāyaṇa**, as Hanumān jī leapt forward, the Ocean requested the mountain Maināk to rise and offer him rest — not merely out of affection but as an offering of hospitality. Maināk was a dear friend of Vāyu, the wind-god and father of Hanumān. Naturally, Hanumān jī was like a nephew to him. As per tradition, a chacha must welcome his bhatijā.

Maināk requested:

जलनिधि रघुपति दूत बिचारी। तैं मैनाक होहि श्रम हारी ॥5 ॥

*"O emissary of Bhagavān Rāma! The Ocean reflects upon your noble task and has sent me to relieve your fatigue."*

"Please rest a while, have some refreshments. I shall push you upwards so you can more easily complete your journey. Do accept this gesture."

Now, Maināk was influenced by **sattva**. His intention was noble, his offer pure. But even **sattva** can become an obstacle when one is engaged in **niškāma karma** — the selfless task of serving Bhagavān.

Hanumān jī pondered: this is my father's friend; turning him away might seem disrespectful. Yet, the mission of Bhagavān cannot be paused.

So what did he do?

हनूमान तेहि परसा कर पुनि कीन्ह प्रनाम।  
राम काजु कीन्हें बिनु मोहि कहाँ बिश्राम ॥ 1 ॥

*He gently touched Maināk and bowed in reverence. He offered his respects: "Thank you for your kind offer of rest." But he added firmly: "Until I fulfil the work of Rāma, how can I rest?"*

That is detachment from even sattva — a sign of one who is truly beyond the guṇas. Maināk, seeing Hanumān jī's clarity and devotion, was deeply pleased.

### The Test of Rajas

As Hanumān jī proceeded, the devatās began to wonder — would he truly succeed in his mission? Was he capable of withstanding the obstacles?

Indra, ever keen on validating divine efforts, sent **Surasā** — the mother of serpents — to test him. She took on a fearsome form and rose from the ocean's depths with a terrible roar.

जात पवनसुत देवन्ह देखा। जानै कहुँ बल बुद्धि बिसेषा ॥  
सुरसा नाम अहिन्ह कै माता। पठइन्हि आइ कही तेहिं बाता ॥

*"Assess the power of the wind-god's son," said the devatās. "Go, test his eligibility."*

As Surasā confronted Hanumān jī, she declared:

आजु सुरन्ह मोहि दीन्ह अहारा। सुनत बचन कह पवनकुमारा ॥  
*"Today the devatās have sent me a meal — and you are it!"*

Now Surasā was not acting out of **tamas**, but out of **rajas**. And rajas does not simply yield to polite gestures.

Hanumān jī folded his hands and greeted her. But unlike Maināk, who was of sattvic nature and relented to humble submission, Surasā, driven by rajasic impulse, could not be pacified by a respectful greeting.

The nature of Rajoguṇa is not one of peaceful acceptance. It demands action, effort, and engagement. It compels one into activity, often irrespective of one's inner inclination.

At times, one may not feel like attending a wedding, a family gathering, or a social event. Yet, due to societal ties, family responsibilities, and fear of offending others, one is compelled to go. Such is the power of Rajoguṇa — it does not yield to mere salutations. One must engage with it, face it, and often strive through it.

As Hanumān encountered Surasā, a being symbolic of this Rajoguṇa, she tried to obstruct his path. But Hanumān, ever wise and composed, said with humility,

राम काजु करि फिरि मैं आवौं। सीता कइ सुधि प्रभुहि सुनावौं ॥2॥

*"I promise you, I shall return after fulfilling Bhagavān's task. Once I inform Him of Sītā Ma's wellbeing, I shall enter your mouth as you wish."*

Surasā, representing the stubborn nature of Rajoguṇa, laughed and replied, *"You must think I am a fool. Once someone escapes, do they return? With such delicious items flying by, I shall not let you go now."*

But Hanumān was resolute. He did not submit. He grew larger — and so did Surasā.

जोजन भरि तेहिं बदनु पसारा। कपि तनु कीन्ह दुगुन बिस्तारा ॥

*She expanded her form to one yojana, and Hanumān doubled himself to two.*

सोरह जोजन मुख तेहिं ठयऊ। तुरत पवनसुत बत्तिस भयऊ ॥4॥

Then she opened her mouth to sixteen yojanas. Instantly, Hanumān became thirty-two. This divine play continued:

जस जस सुरसा बदनु बढ़ावा। तासु दून कपि रूप देखावा ॥

Yet, Hanumān knew — struggle is not the aim. The goal is to cross, not to remain entangled in resistance. So, at the moment when Surasā opened her mouth a full hundred yojanas wide, Hanumān thought, *"Enough now."*

सत जोजन तेहिं आनन कीन्हा। अति लघु रूप पवनसुत लीन्हा ॥5॥

He instantly took on a minuscule form, entered her mouth, and exited in the blink of an eye.

बदन पइठि पुनि बाहेर आवा। मागा बिदा ताहि सिरु नावा ॥

मोहि सुरन्ह जेहि लागि पठावा। बुधि बल मरमु तोर मैं पावा ॥6॥

And after entering his mouth, he came out again and bowing his head to him, asked for leave. (He said-) I have discovered the secret of your intelligence and power, for which the gods had sent me. [6]

He stood before her and gently said, *"You desired that I enter your mouth. I have done so. Now, allow me to pass."*

By the time Surasā could close her vast mouth, Hanumān had already emerged. She was left awestruck. She acknowledged, *"I have seen your strength, your intellect, and your humility. You have conquered not by force alone, but by wisdom and grace."*

She blessed him wholeheartedly:

राम काजु सबु करिहहु तुम्ह बल बुद्धि निधान।

Hanumān bowed with reverence, having offered strength to Rajoguṇa without being trapped in its entanglement.

Now he moved forward — only to encounter the most intense challenge yet: **Tamoguṇa**.

Unlike Sattvaguṇa, which can be revered, or Rajoguṇa, which requires struggle, Tamoguṇa is dark, delusional, and destructive. It must not be negotiated with — it must be decisively defeated.

Hanumān, flying at tremendous speed across the ocean, suddenly felt a strange jolt — as if someone had halted him midair. He looked down. A peculiar rakṣasī had caught hold of his shadow from beneath the water. This was her strange power — to grab shadows and pull down celestial beings.

The Pavanaputra paused for a moment. There was no need for dialogue or diplomacy here. He instantly formed a tight fist and struck her with such power that she was vanquished at once:

**ताहि मारि मारुतसुत बीरा। बारिधि पार गयउ मतिधीरा॥**

This is how one must deal with Tamogūṇa. Not with struggle, not with submission — but with swift, fearless detachment. Hanumān did not engage. He conquered and moved on.

Having crossed these three guṇas — offered namaskāra to Sattva, shown strength to Rajas, and destroyed Tamas — Hanumān reached the shores of Laṅkā.

But now, a new form awaited him — a combination of all three guṇas. This was no single emotion, no single opposition, but a fusion of darkness, deception, and grandeur — Laṅkā itself.

**कनक कोटि बिचित्र मनि कृत सुंदरायतना घना।**

— The city appeared golden, magnificent, and adorned with jewels, but it was only an illusion — a golden cage.

Hanumān knew — he must be extremely cautious. He must enter without raising suspicion, without disturbing the eerie stillness of Laṅkā. He decided to enter at night, in an extremely subtle and minute form:

**मसक समान रूप कपि धरी। लंकहि चलेउ सुमिरि नरहरी॥**

Disguised like a small mosquito, silently invoking Bhagavān's name, Hanumān entered the city gates. But guarding those gates was a rakṣasī named Laṅkinī — the guardian of Laṅkā, ferocious and alert.

She noticed the tiny form entering and roared, *"Where do you think you're going? You thief! My meal begins with invaders like you!"*

Hanumān heard this and calmly replied, *"Your king is the real thief — the one who abducted my mother-like Sītā. And you, who guard his realm, call me a thief?"*

With a single powerful blow —

**मुठिका एक महा कपि हनी। रुधिर बमत धरनीं ढनमनी॥२॥**

Laṅkinī fell, spitting blood. Terrified and trembling, she rose, joined her hands, and pleaded for forgiveness.

In that moment, Laṅkinī realized that the fall of Laṅkā was imminent. She acknowledged Hanumān's divine mission and stepped aside, offering her salutations. Even the combined power of all guṇas — when confronted with pure devotion and strength guided by dharma, bows down.

She said, *"When Brahmā-jī was bestowing boons upon the three brothers—Rāvaṇa, Kumbhakarṇa, and Vibhīṣaṇa—I had grown anxious. As Rāvaṇa and Kumbhakarṇa received their blessings, I questioned Pitāmaha Brahmā, 'What are you doing? These two will bring devastation upon the entire creation. Why grant them such boons?' In response, Brahmā-jī had consoled me, 'Do not worry. A time shall come when their downfall is destined.' I then asked, 'How will I know that the moment has*

come?' And Brahmā-jī said, 'Very well, I shall make you a participant in that moment. When you are rendered powerless by the blow of a mere monkey, know that the end of Rāvaṇa is near.'

Lañkinī acknowledged, "For the destruction of these demonic forces to occur, I had to suffer a blow from a monkey. But the divine design of Brahmā-jī had to unfold."

**बिकल होसि तैं कपि कें मारे। तब जानेसु निसिचर संघारे ॥**

"When you become overwhelmed by the strike of a monkey, understand that the end of the demons is near."

With folded hands, Lañkinī then offered her heartfelt prayer. In the beginning, she was governed by **tamoguṇa**, expressing rage and resistance. Then **rajoguṇa** emerged, as she acknowledged and prayed. Ultimately, **sattvagūṇa** blossomed within her as she began to offer praises.

She spoke with reverence,

**तात मोर अति पुन्य बहूता। देखेउँ नयन राम कर दूता ॥४॥**

"O revered one! I must have amassed tremendous merit over countless births, for today, my eyes behold the very messenger of Bhagavān Rām."

She humbly admitted, "It is not due to my own merit that I am graced with this vision, for I have no such virtues. Yet, by the grace of Bhagavān, I am blessed to witness His divine messenger with my own eyes."

Lañkinī then uttered a profound śloka, filled with the wisdom of eternal truth:

**तात स्वर्ग अपबर्ग सुख धरिअ तुला एक अंग।  
तूल न ताहि सकल मिलि जो सुख लव सतसंग ॥४॥**

Heavenly bliss, liberation, and all other joys placed together on one side of the scale cannot equal even a fraction of the bliss attained in a single moment of satsanga.

She exclaimed, "Today, I have received the fortune of satsanga by beholding you. My life has become blessed. I am truly fulfilled."

She then recited a most exquisite *chaupai*, one that is recited in its entirety in the tradition of **Akhaṇḍ Rāmāyaṇa** whenever someone enters a sacred space:

**प्रबिसि नगर कीजे सब काजा। हृदयँ राखि कोसलपुर राजा ॥  
गरल सुधा रिपु करहिं मितार्ई। गोपद सिंधु अनल सितलाई ॥१॥**

"Victory to the one who enters this divine city, carrying within his heart the beloved king of Kauśalपुरa!"

She welcomed Hanumān-jī with these sacred words, for she saw clearly—Hanumān-jī was no ordinary being. In his heart resided Bhagavān Rām, the sovereign of Ayodhyā. It was with this remembrance that Hanumān-jī stepped into Lañkā, bearing the power of devotion and truth.

He had transcended all three guṇas—**sattva**, **rajas**, and **tamas**—and emerged victorious over them. Only such a yogī, one who has conquered the play of these three guṇas, can transcend their grip and attain the realm beyond.

How does one overcome these guṇas? That contemplation, it was said, would continue in the coming week.

But for now, the session was to conclude with a heartfelt **bhajan**. A prayerful offering, filled with yearning and surrender:

बजरंगबली मेरी नाव चली, मेरी नाव को पार लगा देना,  
मुझे माया मोह ने घेर लिया, संताप हृदय का मिटा देना ॥

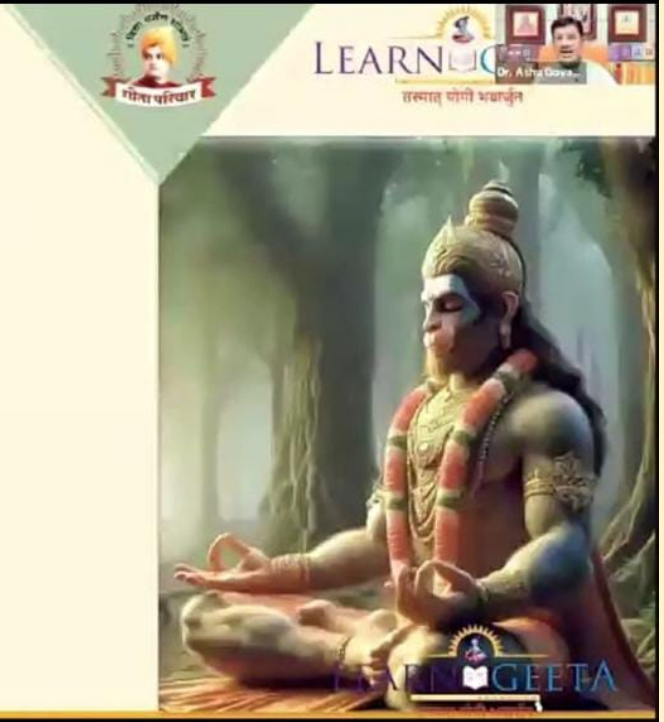
मै दास तो आपका जन्म से हूँ, बालक और शिष्य भी धर्म से हूँ,  
निर्लज्ज विमुख निज कर्म से हूँ, चित से मेरा दोष भुला देना ॥1 ॥

दुर्बल गरीब और दीन भी हूँ, नित कर्म क्रिया गति क्षीण भी हूँ,  
बलवीर तरे आधीन हूँ मैं, मेरी बिगड़ी बात बना देना ॥2 ॥

बल मुझको दे निर्भय कर दो, यश शक्ति मेरी अक्षय कर दो,  
मेरा जीवन अमृतमय कर दो, संजीवन मुझे पीला देना ॥3 ॥

करुणानिधि नाम तुम्हारा है, तुम राम दूत अविराम प्रभु,  
छोटा सा काम है एक मेरा, सियराम से मोहे मिला देना ॥4 ॥

बजरंगबली मेरी नाव चली, मेरी नाव को पार लगा देना,  
मुझे माया मोह ने घेर लिया, संताप हृदय का मिटा देना ॥



**Bajrangbalī merī nāv chalī,  
Bajrangbalī merī nāv chalī, merī nāv ko pār lagā denā,  
Mujhe māyā-mohan gher liyā, mere hṛday kā santāp miṭā denā.**

O Bajrangbalī, my boat has set sail—please take it across.

I am surrounded by illusion and worldly attachments—remove the anguish of my heart.

**Zarā bambū tum apnī kṛpā kā lagā denā,  
Main dās to āp kā janm se hūn, bālak aur śiṣya bhī dharm karm se hūn,  
Lekin nirlajj, vimukh nij karm se hūn—merā doṣ bhulā denā.**

Place the bamboo of Your compassion under my fragile boat.

I am Your servant since birth, a child and disciple in word and ritual,

Yet shameless and estranged from my true dharma—please forgive my faults.

**Durbal garīb aur dīn bhī hūn, nit karm kriyā gati kṣiṇ bhī hūn,  
Balvīr tere ādhīn hūn main, bigṛī bāt banā denā.**

I am weak, poor, and helpless—my daily efforts have grown frail.

Yet I remain surrendered to Your might—please mend what is broken.

**Bal mujhko de, nirbhay kar do, yaś śakti merī akṣay kar do,  
Merā jīvan amṛtamay kar do, sañjīvan mujhe pilā denā.**

Grant me strength, make me fearless.

Let my virtue and power be everlasting.

Make my life nectar-filled, and bless me with the elixir of divine awakening.

**Karunānidhi nām tumhārā hai, tum Rām dūt avirām prabhu,  
Chhoṭā sā hai ek kām merā—Siyārām se mohe milā denā.**

O ocean of compassion, such is Your name. You are the tireless messenger of Rām.  
My only humble request—please unite me with Siyārām.

***Bajrangbalī merī nāv chalī, merī nāv ko pār lagā denā,  
Mujhe māyā-mohan gher liyā, santāp hṛday kā miṭā denā.***

O Bajrangbalī, my boat is adrift—carry me across.  
Illusion encircles me—cleanse my heart’s sorrow.

**Hanumān-jī Mahārāj kī Jai!**

And now, with hearts filled with devotion, everyone was invited to join in a brief **nāma-saṅkīrtana**—just for a minute.

***Harī śaraṇam... Harī śaraṇam...***

(Repeated melodiously and reverently)

Thus, with prayer, praise, and the power of nāma, the session gracefully concluded, leaving hearts soaked in devotion and minds uplifted in remembrance.

## QUESTIONS AND ANSWERS

**Hanumanprasad Ji**

**Q:** I’m unable to understand the 21st shloka of Chapter 14. Bhagavān speaks about a *guṇātīta* person—one who has gone beyond the three *guṇas*. Arjuna asks, what are the traits of such a person? What kind of behavior (*ācāra*) does a *guṇātīta* have? How does he rise above the *guṇas*? What does *kim-ācāraḥ* mean?

**A:** Arjuna expresses curiosity about the behavior and path of a person who has transcended the three *guṇas*. *Kim-ācāraḥ* means “what kind of behavior.” The word *kim* in Sanskrit means “what” or “how.” Arjuna is asking, “What is the conduct of such a person?”

**Malti Ji**

**Q:** How can we stay detached from *moha* (attachment) and *māyā* (illusion) while living in the world?

**A:** Though we can’t detach completely at once, by engaging in noble work, our focus shifts. Associating with Gītā study and spiritual activities helps reduce worldly attachments gradually. We may not become yogis overnight, but we can keep ourselves occupied with good work like that of Geeta Parivar and other social causes, reducing the influence of *māyā*.

**Gyan Prakash Ji**

**Q:** If everyone is bound by *sattva*, *rajas*, and *tamas*, how can anyone transcend these *guṇas*?

**A:** One doesn’t remove *guṇas* entirely but reduces their dominance. For example, when *tamas* weakens, *rajas* may become dominant, and then *sattva*. Eventually, with continuous *sādhana* and development of qualities like *śraddhā* (faith), *sama-dama* (control of senses), and *sādhanacatuṣṭaya*, one can rise above even *sattva*. The process involves increasing *sāttvika* habits and reducing *rajasic* and *tāmasic* ones by aligning with the Gītā’s teachings.

**Lalitesh Ji**

**Q:** Is it really possible to completely remove *rajas* and *tamas*? Even living a life only in *sattva* seems impractical.

**A:** You're right. One cannot entirely eliminate *rajas* and *tamas*. But a *sādhaka* should strive to make *sattva* predominant throughout the day. Complete transcendence of *guṇas* (i.e., *guṇātīta* state) requires a very advanced spiritual state, like that of King Janaka. In daily life, our effort should be toward increasing *sāttvika* tendencies.

### **Shubha Ji**

**Q:** There seems to be a contrast between Chapter 15 and Chapter 9. In 15.7, Bhagavān says “*mamaiva āṃśo jīva-loke*” (the *jīva* is My eternal fragment), but in Chapter 9 He says “*na ca matsthāni bhūtāni*” (beings are not in Me). Isn't that contradictory?

**A:** In Chapter 15, Bhagavān speaks from a practical (*vyavahārika*) perspective—calling the *jīva* His *āṃśa*. But in Chapter 9, He reveals the ultimate truth (*pāramārthika*)—that there is no separation; the *jīva* is not merely a part, but the very Self itself. Just as one might say a glass of ocean water is a part of the ocean, ultimately there's no real separation. The *jīva* is not distinct from *Paramātmā*—hence, He says beings are not in Me, nor am I in them. There's only One.

The session concluded with prayer and chanting Hanuman Chalisa.



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### **Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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