

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 14: Guṇatraya-Vibhāga-Yoga

2/3 (Ślōka 7-16), Saturday, 01 November 2025

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YouTube Link: <https://youtu.be/I5Z4NNSTUFE>

How the Guṇas Shape Life and Afterlife

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

The second session began with the customary lighting of the lamp, followed by prayers to Śrī Bhagavān.

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम् ।
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम् ॥

Beginning with Sadashiva, through Ādi Śankarācārya in between and upto my own preceptor, I bow with reverence to the entire tradition of preceptors.

The Yoga of the Division of the Three Guṇas (Qualities)

In this chapter, Bhagavān explains that human nature expresses itself through three inherent qualities, or guṇas:

- **Sattva** — Purity, harmony, and knowledge
- **Rajas** — Passion, activity, and desire
- **Tamas** — Inertia, ignorance, and darkness

Since the previous session, we have been exploring the nature and influence of each of these guṇas, and how they shape our thoughts, actions, and spiritual evolution. Interestingly, our first introduction to the concept of guṇas during the Gītā Learning journey with Gita Parivar came while studying the 15th Chapter, where Bhagavān describes the cosmic tree of worldly existence. In that context, HE mentions how the guṇas nourish the branches of material life:

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ १५.२ ॥

*adhaśh chordhvaṃ prasṛitās tasya śhākhā
guṇa-pravṛiddhā viśhaya-pravālāḥ
adhaśh cha mūlāny anusantatāni
karmānubandhīni manuṣhya-loke ||15.2||*

Meaning:

“The branches of this tree extend upward and downward, nourished by the three guṇas, with the sense objects as its tender leaves. Its roots also stretch downward, binding the soul through karma in the human world.”

In this verse, Bhagavān explains that all living beings take birth in different species according to their karmas, which are nourished and influenced by the three guṇas, Sattva, Rajas, and Tamas. When one’s life and actions are predominantly guided by Sattva-guṇa (purity and harmony), they ascend to higher realms, symbolized by the upper branches of the cosmic tree. Those influenced mainly by Rajo-guṇa (desire and activity) take birth in middle-level yonis, representing worldly existence driven by passion and effort. But when one remains dominated by Tamo-guṇa (ignorance and inertia), they fall to lower yonis, symbolized by the downward branches, such as births as insects, flies, or other lower forms of life.

Thus, Bhagavān teaches that our next birth is shaped by the balance of these guṇas in our present life. The spiritual goal is to cultivate Sattva and ultimately rise beyond all three guṇas, realizing our true Self which is pure, divine, and eternal.

In Chapter 14, Bhagavān explained in detail the structure of our vṛtti, the tendencies and mental patterns shaped by these three guṇas. HE revealed how our inner nature is constantly influenced by the interplay of Sattva, Rajas, and Tamas, which determine our outlook, emotions, and actions. Then, in Chapter 15, HE uses the same understanding but expresses it symbolically through the image of the cosmic tree. In verse 15.2, Bhagavān uses the profound expression:

गुणप्रवृद्धा विषयप्रवालाः

guṇa-pravṛiddhā viśhaya-pravālāḥ

Here,

- **guṇa**— the modes of material nature
- **pravṛiddhāḥ**— nourished or expanded
- **viśhaya**— objects of the senses
- **pravālāḥ**— tender buds

This phrase beautifully connects both chapters. In Chapter 14, the *guṇas* were explained as internal forces forming our mental structure (*vṛtti*). In Chapter 15, the same *guṇas* are shown as external expansions, the branches of the tree of worldly life, nourished by the *guṇas*, with sense objects as their buds. By understanding Chapter 14 deeply, we can now easily recognize what Bhagavān refers to in Chapter 15 when HE says **guṇa-pravṛiddhā viśhaya-pravālāḥ** — the outward manifestation of the mind’s tendencies, expanding into attachment with the sensory world.

Through the first five verses of Chapter 14, Bhagavān establishes the entire structure of the material world:

- The **Divine** as the source,
- **Prakriti** as the creative power, and
- The **Three Guṇas** as the threads that weave bondage and destiny.

In Shlokas 14.6, 14.7 and 14.8, Bhagavān explains how we are attached to material world.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥१४.६॥

14.6 - Sattva-guṇa:

Sattva is pure, illuminating, and peaceful. It brings clarity, harmony, and wisdom. However, even this noble quality binds the soul, through attachment to happiness and knowledge. A person dominated by Sattva seeks inner joy and truth but may develop subtle pride or dependence on that state of goodness itself.

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.

14.7 - Rajo-guṇa:

Rajas is the principle of passion and activity. It arises from desire and attachment, and binds the soul through attachment to action and its results. It keeps the mind restless, constantly striving for success, recognition, or pleasure, creating a cycle of effort and craving that never ends.

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.

14.8 - Tamo-guṇa:

Tamas represents inertia, ignorance, and delusion. It clouds understanding, making one careless, lazy, and indifferent to truth. It binds the soul through negligence, sleep, and confusion, pulling consciousness downward into darkness and inaction.

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.

From Shloka 14.9 onward, Bhagavān begins a new section of the chapter. After explaining the individual nature of the three guṇas, Sattva, Rajas, and Tamas, in verses 6 to 8, HE now describes how these guṇas compete and alternate in influence within us.

In this world, the three guṇas are constantly in motion, sometimes one dominates, sometimes another.

- **Sattva** brings clarity and light,
- **Rajas** stirs passion and activity, and

- **Tamas** drags the mind into darkness and delusion.

Bhagavān says that when Sattva overpowers Rajas and Tamas, wisdom shines forth. When Rajas dominates, desire and restlessness take charge. And when Tamas prevails, ignorance and inertia obscure all understanding.

When we do something wrong, there is always a subtle awareness within that whispers, “*This is not right.*” That inner voice arises from Sattva-guṇa, which represents clarity and wisdom. But at times, Tamo-guṇa becomes overpowering, it clouds our understanding and dulls our discrimination (*viveka*). Under its influence, the mind becomes heavy, confused, and indifferent to what is right or wrong.

Even when knowledge is present, Tamas covers it, just like thick clouds veil the sun. We act impulsively or out of habit, and later realize we ignored our inner guidance. This is how Tamas binds, not through action like Rajas, nor through attachment to joy like Sattva, but through ignorance, negligence, and delusion.

A chaupai from Sri Ramcharitmanas, Aranya Kāṇḍ says,

मन मार्कट सम करत कुटिलाई, वासना बस भ्रमत भरी दाई ॥

Man māṛkaṭ sam karat kuṭilāī, vāsanā bas bhramat bhārī dāī.

Meaning: The mind, like a monkey, is crooked and restless. Driven by desires, it keeps wandering endlessly, bringing suffering upon itself.

Tulsidas compares the mind (*manas*) to a **monkey (markat)**, always jumping from one branch of thought or desire to another. Under the influence of *vāsanā* (latent desires and impressions), it loses steadiness and clarity, leading to confusion and distress.

It’s a poetic echo of what the *Bhagavad Gītā* teaches in Chapter 14, that our inner tendencies (gunas) and desires constantly pull the mind in different directions, and true peace comes only when the mind is brought under discipline and awareness.

Animals are often caught by using their negative tendencies.

For example, a bird-catcher spreads grains on wires designed to flip the bird upside down the moment it lands. Trapped and disoriented, the bird believes that letting go will make it fall, so it clings even tighter, not realizing that freedom lies in release. Similarly, a monkey-catcher places grains inside a narrow-necked pot. When the monkey grabs a fistful, its own grip traps it, it could be free in an instant if only it let go, but the mind insists that someone else is holding it back.

Such is the play of our own minds. Each of us is unique and divinely gifted, yet we compare ourselves with others and fall into the same trap, of envy, fear, and restlessness. Just like the monkey or the bird, we remain caught not by the world, but by our own grasping thoughts.

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.

In **Shloka 14.10**, Bhagavān begins to explain the theory of **guṇa-prādhānta** — how one *guṇa* (quality)

becomes dominant over the other two.

Chapter 14 of the *Bhagavad Gītā* is truly enlightening, especially for one who is new to its study. Here, Bhagavān reveals a profound truth, that **everything in this world operates under the influence of the three guṇas**:

- **Sattva** – purity and harmony,
- **Rajas** – activity and desire, and
- **Tamas** – inertia and ignorance.

These guṇas shape our thoughts, emotions, and actions. They are the invisible forces behind our moods and tendencies. Yet, Bhagavān assures us that **these guṇas are not beyond our control**. Through awareness, right action, and conscious living, we can reduce the influence of *Tamas* and *Rajas* and nurture *Sattva* within ourselves. The power to transform our inner state lies in our own hands.

Bhagavān says —

“rajastamaścābhibhūya” — when *Rajas* increases, the effects of *Sattva* and *Tamas* naturally decline. The three guṇas can never remain in equal proportion; one is always predominant (*pradhāna*), while the others become secondary.

When *Tamo guṇa* becomes predominant, it is rare to find a person inclined toward good actions or higher pursuits. There are, in fact, three broad types of people:

- **Sattva-pradhāna** – those who work for their own welfare *and* for the welfare of others.
- **Rajo-pradhāna** – those who act mainly for their own benefit, without considering others.
- **Tamo-pradhāna** – those who neither help themselves nor others, remaining caught in inertia and delusion.

For example, people associated with *Gītā Parivaar*, volunteers, students, and teachers — are all striving to cultivate *Sattva guṇa*. Learning the Gita brings personal welfare (*ātma-kalyāṇa*), but teaching it extends that welfare to others as well. Yet, one must remember — even while serving others, **the spirit should remain selfless**. We do not “do” anything *for others*; everything we do in service of dharma is, in truth, a path for *our own purification and growth*.

How can we apply this knowledge in daily life? OR

How can we awaken the power of Apohanam — the divine faculty of discrimination that enables us to eliminate the irrelevant and retain the essence? OR

How can we remain steady on the Pravṛtti-Mārga, the path of conscious action, without slipping into attachment or inertia? OR

When duty is Infront how we should deal with the three Gunas?

In the Bhagavad Gītā (15.15)

“mattaḥ smṛtir jñānam apohanam ca”

— From Me come memory, knowledge, and the power of discrimination (apohanam).

All the above can be understood quoting instances from **Kiṣkindhā Kāṇḍ** of *Śrī Rāmcharitmanas*, when **Jāmbavān ji** (the wise elder of the Vānaras) lovingly speaks to **Hanumān ji**, who is sitting quietly while everyone is wondering how to cross the ocean to reach Lanka.

Śrī Rāmcharitmanas — Kiṣkindhā Kāṇḍ, Doha 25 (before the great leap)

कहइ रीछपति सुनु हनुमाना। का चुप साधि रहेहु बलवाना॥

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

“Then Jāmbavān said to the brave Hanumān:
O mighty one, why do you sit silently in meditation?”

This tender dialogue is one of the most inspiring moments in the *Ramcharitmanas*. It teaches that even the strongest among us sometimes forget their own potential — and a few words of faith and encouragement from a wise friend can awaken their inner power.

The way Hanumān ji faced and overcame the obstacles (listed below) during his great leap to Laṅkā serves as a beacon of light for all such questions.

His journey beautifully demonstrates how awareness, strength, and devotion empower one to rise above inner obstructions, whether born of Sattva, Rajas, or Tamas, and remain steadfast on the path of action (*Pravṛtti-Mārga*).

- **Maināka Parvat** — Symbol of comfort and attachment. Maināka invited Hanumān ji to rest, but Hanumān gently declined, teaching us that when on a higher mission, even pleasant distractions must not divert us.
- **Surasā Devī** — Symbol of ego and pride. She tried to test Hanumān’s strength, but he responded with intelligence and humility, expanding and contracting His form, showing that wisdom, not aggression, helps us overcome ego.
- **Siṃhikā** — Symbol of doubt and negativity. She pulled Hanumān ji down by his shadow, representing forces that drag our mind into darkness. Hanumān overcame her by confronting and eliminating these inner doubts.

Thus, Hanumān ji’s flight to Laṅkā is not just a story of strength, it is a living lesson on *Apoḥanam* (the power of discrimination), guiding us to identify and eliminate what hinders our purpose and remain firmly established in action and devotion.

14.11

**sarvadvāreṣu dehe'smin, prakāśa upajāyate,
jñānaṃ(m) yadā tadā vidyād, vivṛddhaṃ(m) sattvamityuta. 14.11**

When light and discernment dawn in this body, as well as in the mind and senses, then one should know that Sattva is predominant.

In **Bhagavad Gita, Chapter 5**, Bhagavan refers to the “**nine gates**” (**nava-dvāra**) of the human body, which are the entry and exit points of sensory experience and action.

- **Two ears** – for hearing
- **One mouth** – for speaking and consuming food
- **Two nostrils** – for smell and breathing
- **Two eyes** – for seeing
- **Anus** – for excretion
- **Genitals** – for procreation

Shloka 14.11 describes the effect of Sattva Guna (the mode of goodness) and how we can recognize its increase. It means, when knowledge arises in the body through all the doors (of perception), illuminating everything, then it is said that Sattva (the mode of goodness) has increased.

- **sarva-dvāreṣu** – in all the senses/doors (eyes, ears, nose, tongue, skin, mind)

- **dehe'smin** – in this body
- **prakāśa upajāyate** – illumination, clarity, or light arises
- **jñānam** – knowledge, awareness
- **yadā tadā vidyāt** – whenever it is perceived or manifests
- **vivṛddham** – increased, expanded, strengthened
- **sattvam iti uta** – it is called Sattva

This verse gives a **direct method to observe the increase of Sattva**: when a person's **perception and understanding through all senses becomes clear, luminous, and wise**, then Sattva is growing.

How will we see the 'prakāśa' (illumination)? Will any literal light come out of us?

No. The light manifests when we start feeling genuine happiness, when we engage in the welfare of others, and when we gradually let go of the qualities of Rajo and Tamo. That is the true prakāśa; it is the inner light of clarity, joy, and harmony.

By observing a person, we can often sense which Guna predominates in them, Tamo, Rajo, or Sattva. A Rajo Guna-dominant person cannot stay in one place; they find it difficult to sit calmly or silently, they always feel the need to be doing something. On the other hand, when we see personalities like Sanjay Bhaiya, Ashu Bhaiya, or Swami Giri Maharaj ji, we recognize that they are Sattva Guna-dominant. The brightness, the *tej* on their face, is their inner **prakāśa**. When they speak, their words are full of knowledge, each like a pearl or diamond. As their knowledge and inner light increase, we can clearly see the growth of Sattva Guna in them.

14.12

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

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

Shloka 14.12 describes the effect of Rajo Guna (the mode of passion) and how we can recognize its increase. When greed, eager engagement in activity, restlessness in actions, strong desire and attachment to object of senses predominates then Rajo Guna is on the rise.

- **lobhaḥ** – greed, desire for accumulation
- **pravṛttiḥ** – activity, engagement in worldly work
- **ārambhaḥ** – eagerness to start, undertaking work
- **karmaṇāmaśamaḥ** – restlessness or agitation in actions
- **sprhā** – strong desire or craving or when we are connected with that or I want only this
- **rajasya** – of rajas (the mode of passion)
- **etāni jāyante** – these arise
- **vivṛddhe** – when it is dominant or in excess
- **bharatarṣabha** – O best of the Bharatas (Arjuna)

14.13

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

With the growth of Tamas, Arjuna, obtuseness of the mind and senses, disinclination to perform one's

obligatory duties, frivolity and stupor-all these appear.

Shloka 14.13 describes the effect of Tamo Guna (the mode of ignorance) and how we can recognize its increase. When darkness, inactivity, carelessness, and delusion predominates then Tamo Guna is on the rise.

- **aprakāśaḥ** – darkness, ignorance, lack of knowledge, cannot see what is right and what is wrong, what should be done and what should not be done. **Prakāśaḥ** means when the light is there one can see everything. But here the context is when light is not there, the person cannot see anything.
- **apavṛttiḥ** – inactivity, inactivity in proper action, the person gives up on his duties
- **pramādaḥ** – negligence, carelessness
- **mohaḥ** – delusion, confusion
- **ca** – and
- **tamasya** – of tamas (the mode of ignorance)
- **etāni jāyante** – these arise
- **vivṛddhe** – when it is dominant
- **kurunandana** – O delight of the Kurus (Arjuna)

After all this, a question can come up in our mind that how can we increase the gunas?

The answer is through **intentional practice and action**. For example, meditation is an activity associated with **Sattva Guna**. By practicing meditation regularly, one can gradually **enhance Sattva Guna** within themselves.

Not only our actions, but even our food habits strongly influence the balance of the three **gunas**. Chapter 17 of the **Bhagavad Gītā** elaborates on this.

**āyuh sattvabalārogya, sukhapṛitvivardhanāḥ,
rasyāḥ snigdhaḥ sthirā hṛdyā, āhārāḥ sāttvikapriyāḥ. 17.8**

**kaṭvamlalavaṇātyuṣṇa, tikṣṇarūkṣavidāhinaḥ,
āhārā rājasasyeṣṭā, duḥkhaśokāmayapradāḥ. 17.9**

**yātayāmaṃ gatarasaṃ, pūti paryuṣitaṃ ca yat,
ucchiṣṭamapi cāmedhyaṃ, bhojanaṃ tāmasapriyam. 17.10**

Broadly, our eating habits can be associated with the three gunas as follows:

- **Sattva (Purity, Clarity)**: Fresh, natural, wholesome, light, and nourishing foods — such as fruits, vegetables, whole grains, milk, nuts, seeds, legumes, and honey. Moderation is key.
- **Rajas (Activity, Passion, Desire)**: Spicy, sour, salty, hot, oily, heavily processed, or stimulating foods — such as fried snacks, coffee, strong spices, sugary foods, and excess salt.
- **Tamas (Inertia, Ignorance)**: Stale, overcooked, fermented, processed, leftover, or excessively heavy foods — including junk food, alcohol, meat (in excess), and foods that promote lethargy.

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.

Bhagavān proceeds to explain the effects of the gunas after death of a person. If the Sattva guna is dominant at the time of death, the person will go to pure abodes of knowledgeable souls and Bhagavan. Here, the world Pralay denotes one's death and not the holocaust. The Swargloka (deva loka) are the higher lokas than the mṛtyu loka or Manushya loka. A sattva guni person would always welcome death while remembering God, doing his Naam japa etc. and his soul will reach up to higher abodes after death.

14.15

**rajasi pralayaṃ(ñ) gatvā, karmasaṅgiṣu jāyate,
tathā pralinastamasi, 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.

In **Shlokas 14.15**, Bhagavān explains how the **gunas** that are predominant at the time of death influence the **soul's onward journey** and determine the **nature of its next birth**.

- **Sattva Guna State at the Time of Death:** A person in a Sattvic state is engaged in worship, **Ram Nam Japa**, or remembrance of **Paramātma**. At the moment of **pralayaṃ** (when the soul leaves the body), such a person is likely to attain **uttama lokas**, such as **Deva Loka**.
- **Rajo Guna State at the Time of Death:** A person dominated by Rajo Guna is **attached to karmas** (karmasaṅgi). At death, they are likely to be reborn in circumstances that reflect their attachments, continuing the cycle of action and striving for karmas in the next life.
- **Tamo Guna State at the Time of Death:** A person dominated by Tamo Guna at the time of death tends to be **ignorant or deluded**. Such a soul is likely to be reborn in **mūḍhayonis** (lower forms of life, such as plants, animals, worms, bacteria or conditions of suffering).

14.16

**karmaṇaḥ(s) sukṛtasyāhuḥ(s), sāttvikaṃ(n) nirmalaṃ(m) phalam,
rajasastu phalaṃ(n) duḥkham, ajñānaṃ(n) tamasah(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.

In **Shloka 14.16**, Bhagavān explains the **results or fruits** that arise from the three **gunas**, showing how each leads to a distinct type of outcome in one's life and destiny.

Sattva Guna (Purity, Harmony):

The fruit of **Sattva** is **knowledge (jñānam)**.

When Sattva predominates, clarity, wisdom, and understanding arise. The person's actions lead to inner peace and spiritual growth. There is **no attachment whatsoever**, as the person acts with inner awareness and equanimity, remaining unaffected by success or failure.

Rajo Guna (Activity, Passion):

The fruit of **Rajas** is **attachment (lobha or saṅgah)**.

Rajas binds through desire and restless activity. Its result is continual striving, longing for results, and entanglement in worldly pursuits.

Tamo Guna (Inertia, Ignorance):

The fruit of **Tamas** is **ignorance (aprajñā or moha)**.

Tamas brings confusion, delusion, and lack of discrimination. Its result is stagnation, negligence, and downfall.

Questions & Answers:

Praveen Ji

Question: I am going through a confused state. To reduce my anger, I've been following what was advised to me in the earlier session, but still, I'm not able to do what I truly want to do.

Answer: Try preparing a clear list of your **to-dos** each day. This simple habit brings focus and stability. As our elders have taught, even **Giri Maharaj Ji** follows a disciplined **time table**. Regularity in routine helps calm the mind and gradually reduces confusion and anger.

Question: I am also not able to learn the **shlokas** by heart. Could you please suggest a way?

Answer: Read the **shlokas** at regular intervals with devotion. Regular reading itself becomes a form of meditation — the words slowly take root in the heart. Over time, you will find that the verses begin to flow naturally from memory.

Lata Amin Ji

Question: In our culture, we talk about **rebirth**, but remain silent about **religion**. When we take rebirth, can our religion change?

Answer: Religion belongs to the **body**, not to the **soul**. It is actually the inner progress that the soul carries forward — not the outer label.

Mamta Ji

Question: To keep ourselves peaceful, we try to practice and adopt **Sāttvic guṇas**. But in society — and even within our own families — there are people who are not aware of this, or do not believe in it. They continue to live as they feel right, often without control over their expressions, and sometimes their words or actions can be hurtful. What should we do about such actions which are not in our control?

Answer: Firstly, we should be aware that everyone has negative sides, including ourselves. Misdeeds or mistakes that happen through us, our children, or our loved ones are often easier to forgive or overlook. Comparatively, we are less tolerant to negativity from people who are not close to us. To maintain inner peace, we must try not to take their negativity into ourselves. We need to observe it, but not let it disturb our mind. If despite sincere effort, their words or actions continue to affect our peace, then the best approach is to step away, calmly create distance, physically or emotionally, to protect our own equilibrium.

Question: Even after maintaining distance, the **hurt or fear** still stays in our mind. How can we let it go?

Answer: We have been bestowed with two powerful abilities — the power to remember and the power to let go. To strengthen the second ability, the best way is to keep ourselves engaged in positive and constructive activities. Learning something new is especially effective, as it redirects the mind and

nourishes it with growth. For example, participating in the Gītā Learning Program helps focus the mind on spiritual wisdom and dharmic practices. Over time, the mind naturally releases past hurts and fears, creating space for peace and clarity.



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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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