

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 14: Guṇatraya-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/qIFVWi5IBjI>

## Qualities of a Gunateeth and unconditional love for Paramatma

The fourteenth chapter of Srimad Bhagavadgītā is called '**Guna Traya Vibhaga Yog - The yoga of the three gunas.**'

The session began with the auspicious lighting of lamps followed by prayers.

The fourteenth chapter is considered very important. In order to understand ourselves, we have to peek within, to evaluate the extent of each of the three gunas. It is because of the gunas that actions are performed by us. The permutation and combination of the gunas define our personality and the style of our work. This is because we falsely identify ourselves based on the gunas.

Let us delve further, with pranams at the feet of Guru Dev, Salutations to Maa Saraswati, and with the grace of Dnyaneshwar Maharaj. This was followed by prayers to all of them, including Ved Vyas Ji and Gītā Mata. Greetings to all students of Gītā. The Bhagavad Gita is a comprehensive book on yoga Śāstra, which gives insight to help us lead a blissful life. The troubled living atma is led to a permanently happy life. The song of the Gītā was told by Bhagavān HIMSELF on the battlefield of Kurukshetra nearly 5000 years ago. The entire knowledge of the Upanishads has been encapsulated in the gītā by Bhagavān.

The gītā has been rendered for all of us with Arjuna as a medium. Those desiring knowledge or experience of bliss in life can join the ranks of Arjuna to achieve their goals. This was the intention of Bhagavān. This chapter teaches us the art of being an onlooker of our lives. This helps to free us from the bondage of the gunas. One should believe that he is nor the doer of actions and neither is he a medium for experiencing the results of such actions.

One should understand that actions are performed by the body as a result of the three gunas - sattva, rajo, and tamo. The gunas arise out of Prakṛti, which is the cause of our bondage. We have thus identified ourselves with the gunas. We use a car to travel from point A to point B. On reaching the

destination, we alight from the vehicle. **Similarly, we have to understand that the gunas help us reach our ultimate aim in life. The predominant guna which defines our lives; upon death determines our rebirth.** The cycle thus continues, and we continue to be bonded by the gunas.

Hence, this is an important chapter. If one has to live in this world, one has to learn how to be detached from it. The various actions in our lives have a profound impact on us. All the impurity or negativity gets attached to our subconscious mind. As a result, we get to experience happiness and sorrow.

Let us take an example of a coconut. In a fresh coconut, we find the endosperm or the white fleshy part attached to the shell, as it holds the liquid endosperm or water within. In the case of a dried coconut, the endosperm detaches from the shell as all the water has dried up. As long as there is water, the endosperm is attached to the shell. Once dried, it is separated from the shell.

Similarly, as long as we are attached to the world, it binds us. It makes us go round and round and gives us experiences of joys and sorrows. This is because we have desires and get attached to favourable outcomes. We develop animosity towards unfavourable outcomes. If one becomes a mere onlooker of the events in life, one can remain detached. We have seen the effects and side effects of each of the three gunas.

Arjuna had a question for Bhagavān. Bhagavān had clearly stated that:

- Wrong actions are because of rajo guna under the influence of tamo guna.
- Inaction because of tamo guna.
- Right actions because of rajo guna under the influence of sattva guna.

Thus:

- All actions are due to the effect of rajo guna.
- Sattva guna leads to the light of knowledge. Thus, the intellect helps us to know our true self.

All that occurs in this world is because of the action of the gunas. We should understand that the gunas are the root cause of actions and that we are not the doer or bearer of such actions. **When we know this, then what happens?**

**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.

An onlooker views all occurrences as a mere witness. When we are belittled, we react immediately. We tend to reciprocate anger with anger. The one who has learnt to be an onlooker of his life, his actions, and the world; will know that it is the gunas that cause actions. Gunas define the personality of individuals.

Kauravas and Pāṇḍavas were tutored in the same school by the same guru - Dronacharya. They were poles apart in their thinking and behaviour. Duryodhana once said that he very well knew what dharma(duty) and adharma (that which is not good for the welfare of the self, society, and the world). He said that there was some unknown force within which made him act the way he did.

He understood that he was bound and made to act in such a way. He said:

जानामि धर्मं न च मे प्रवृत्तिः ।  
जानाम्यधर्मं न च मे निवृत्तिः ॥  
केनापि देवेन हृदि स्थितेन ।  
यथा नियुक्तोऽस्मि तथा करोमि ॥

**“I know what is right, but I am unable to act on it. I know what is wrong, but I cannot refrain from it. It seems some divine force seated in my heart compels me — I act as I am directed.”**

This was what forced him to usurp the kingdom of the Pāṇḍavas and put Draupadi to shame in his court.

Hence, one should understand that all things occur under the direction of the gunas. '**Gunateeth**' (beyond the gunas) is a reflection of Parabrahma Paramātmā, who alone is beyond the gunas. Therefore, HE is not bound by the gunas. Whenever Paramātmā descends on earth in HIS avatar, HE too is bound by the gunas.

- **Vetthi** - To know the ultimate truth, ie. of the self. To know that Parabrahma Paramātmā is beyond the gunas.

In order to free oneself from the chain of bondage, **with whom should one be united?**

With the one who is beyond the gunas - Paramātmā. One who is bound cannot free others. We therefore have to seek refuge in such saintly individuals, Bhagavān, or Guru Dev; who are all beyond the gunas. They are the only ones who can free us from the chains of the gunas.

Bhagavān said that the one who understands the eternal truth has understood HIS nature. What is the nature of Bhagavān?

HE is '**Satchitananda**' - Pure eternal bliss.

- **Sat** - There is no end to life - eternal. The truth which is eternal ie. timeless.
- **Chit** - Unlimited knowledge. Wholesome collective knowledge.
- **Ananda** - Eternal bliss. There is no antonym for bliss, while happiness and sorrow are opposites. They are two sides of the same coin. Bliss is eternal and hence '**Satchitananda**' Paramātmā is realized by those who are mere onlookers of all actions.

Bhagavān had already said:

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।  
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥14.18॥

**Those who are seated in Sattva go upwards; the Rajasic dwell in the middle; and the Tamasic, abiding in the function of the lowest guna, go downwards.**

The one who sees events as a witness by becoming '**Gunateeth**' and is united with Paramātmā, learns to live life as an onlooker and is no more involved with the occurrences in life. He is thus liberated from the effects of the gunas. Such an individual who knows Parabrahma Paramātmā by realization, merges one with HIM.

We have seen the life of Ramakrishna Paramahansa. Constantly praying to Maa Jagadamba led him to the path of unconditional love for Devi - such was his devotion. This was the cause for Devi to connect him with Totapuri Maharaj for attaining eternal knowledge. Maharaj came down from the Himalayas and taught Ramakrishna Ji Vedanta. This resulted in his union with Devi.

When Ramakrishna Ji had throat cancer, Narendra Ji (Swami Vivekananda) told him that he had so much knowledge, that he could concentrate his mind on his throat and be free from cancer. He could cure himself with his divine powers. Ramakrishna Ji replied that his mind, intellect, thought, and self, had merged with the universal consciousness of Jagadamba. When this has been achieved, why would he concentrate on the perishable body? He said it was impossible for him to unite with the temporary physical body.

He was the appointed priest of the Kali temple in Dakshineswar. Over a period of time, by performing pujas, he reached a stage where instead of garlanding the idol of Devi, he did so on himself. He began seeing the deity within him. Hence food offerings were also consumed first by him instead of placing in front of the idol. Mathur Babu was the son-in-law of queen Rashmoni who established the Kali temple in Dakshineswar.

Mathur Babu realized that Ramakrishna Ji had merged with Devi, and hence felt that a new priest had to be appointed. The Supreme state attained by Ramakrishna Ji is called the '**knower of the self**'.

Tukaram Maharaj Ji had said:

आधी होता संतसंग।

तुका झाला पांडुरंग।

**By singing in praise of Bhagavan, Thukaram has become Pandurang!**

त्याचे भजन राहिना।

मुळ स्वभाव जाईना ॥

**This does not mean that he should stop singing hymns in praise of Pandurang. The physical body continues to sing hymns while the mind, intellect, thought; has merged with Pandurang to the extent that everyday he saw Pandurang within him.**

In Nirvana Shatakam, Adi Shankaracharya had said that one should slowly learn to detach from the self and aim to merge with the true original self. We all know that we are not only the physical body but encompass the atma or consciousness within. All actions are performed by a combination of:

- **Deha and Dehi - Body and atma.**
- **Jad and Chaitanya - Inert and consciousness.**
- **Matter and Energy.**

Science also has proved it. Einstein had proved that  $E = mc^2$ . Matter is perishable while energy can neither be created nor destroyed. The gross body is only a physical identity. One should become detached from it over a period of time to know his true self.

Adi Shankaracharya said:

मनोबुद्ध्यहङ्कार चित्तानि नाहं

न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

न च व्योम भूमिर्न तेजो न वायुः

चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

**I am not the mind, nor the intellect or ego,**

**nor the organs of hearing or tasting,**

**nor the organs of smelling or seeing**

**I am not the sky, nor earth or fire, nor air**

**I am the Consciousness, I am Shiva, I am Shiva ||1||**

We are all a part of the eternal consciousness. On realizing this, all sorrows will come to an end. The gītā helps us to reach this stage step by step.

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.

- **Dehi** - Refers to the consciousness that lives within a living body(deha). The consciousness refers to the energy or the light of knowledge.

When one realizes the truth, that he is not the physical body then, one goes beyond the control of the gunas. **One should seek answer to the question, 'Who am I'? 'I am not the body alone but also the atma, which in turn is a part of the universal consciousness - Parabrahma Paramātmā.**

**What is the result of knowing the eternal truth? What will one get on reaching that stage, for which all of us are restless?** One tries to break all ties with the world and tries to seek something eternal in this perishable world. What is it? It is something beyond this world. All that is in the world - we get, we lose, it is destroyed; but the eternal consciousness is beyond the gunas and hence permanent.

On realizing the truth one is freed from the three main sorrows pertaining to the physical body viz.:

- **Birth**
- **Death**
- **Old age**

Besides, we experience mental sorrows like dishonour, anger, hatred, jealousy, etc. One being freed from sorrows of the body, goes beyond to taste the nectar of bliss.

ॐ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय । ॐ शान्तिः शान्तिः शान्तिः ॥

**May we progress towards the Truth apart from the Lies, towards the Light apart from the Dark, towards the Immortality(everlasting) apart from Death (temporary).**

**The sorrows are linked only to the physical body while consciousness is beyond it. On realizing this, one basks in bliss! - They do really enjoy! - They lead a happy blissful life completely unaffected by the circumstances of the world. We derive happiness when we attain something. On the contrary, for a realized being bliss is - 'Not joy of having but joy of being.' To be blissful of the eternal state. He becomes no more dependent on the joys of attaining something. He therefore becomes 'Gunateeth' and experiences bliss.**

**Arjuna, therefore, wondered what would be the experience like? Arjuna was on the battlefield, and death was ominous. In such a situation, Arjuna was curious to know how bliss would be. What are the qualities of a 'Gunateeth' who has experienced bliss? Does such a person perform actions while still in this world? Or, does he sit in the Himalayas or on the banks of the Ganges, in a meditative state?**

**Do such people interact with the world, and how is their behaviour? Does he talk to anyone at all? Is he a 'Gunateeth' without interacting with the external world?**

Arjuna, therefore, asked a question to which Bhagavān replied. Hence, the Gītā is a dialogue between the two. Arjuna cleared his doubts every now and then.

- In the **second chapter**, he wanted to know the pointers of a '**stītaḥ pragnya.**'
- In **chapter 12**, the **qualities of a devotee** were enumerated.
- In the **thirteenth chapter**, Bhagavān described the **qualities of a jnani.**
- The **sixteenth chapter** deals with the **divine and demonic qualities.**
- The **fourteenth chapter** deals with the qualities of '**Gunateeth.**'

**14.21**

**arjuna uvāca**  
**kairiṅgaistrīnguṇānetān, atīto bhavati prabho,**  
**kimācāraḥ(kh) kathaṃ(ñ) caitāṃs, trīnguṇānavartate. 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?

- **Ling** - Qualities
- **Kimachar** - Behaviour

Arjuna asked Bhagavān what the qualities of a saint or noble person were who has broken free from the bondage of the three gunas - sattva, rajo, and tamo. He wanted to know how to identify such persons in the world. Physically, we all look the same. He also wanted to know how to reach the stage ie. beyond the three gunas.

Arjuna is our representative and hence his questions are relevant for us. Bhagavān had explained the theory. How to bring it into practice in our lives is to be known. As long as we do not know this, we will be unable to attain the eternal knowledge, which is an experience. Bhagavad gītā helps us to experience in life. It not only provides the theory aspect of knowledge, but the practical aspect as well.

So far we have seen where our destination is and whether we are progressing towards our final goal. Until the time we know the qualities of realized beings, we would not know how far we have to go to attain our aim. The qualities of realized beings become the means for seekers. We have to be focused on the way forward, and hence the gītā enumerates the ideal qualities required to traverse the path.

We sometimes develop an attitude on reaching the pinnacle and tend to look downward. This tends to flatter our ego and make us feel superior compared to others. We feel we are better in terms of our gunas - we feel some get too angry, some have too many desires, some are very proud, or some are very jealous, etc. Just as we begin to see the faults in others, our progress forward tends to decline.

Whatever we think of others will seep within us. Mind and thoughts take in the qualities that one thinks of. In the case of a transformer, there are two sets of coils - one high tension and another low tension. Electricity is transferred from the high to the low-tension coil through induction. Similarly, the mind is influenced by the company it entertains. **Then, where should we concentrate our minds?**

Bhagavān had said:

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्।  
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च॥10.9॥

**With their minds focused on Me, with their Pranas centred in Me, inspiring one another and always speaking of Me, they live in contentment and bliss at all times.**

The Gopas and Gopis focused their minds only on Sri Krishna - on the sagun sakaar (with form and attributes) - on '**Gunateeth**.'

**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.

- **Prakash** - Light of knowledge - sattva guna.
- **Pravritti** - action - rajo guna.
- **Moham** - tamo guna.

A '**Gunateeth**' does not hate seeing the three gunas within him. He does not desire them too in their absence. He becomes a mere onlooker. For eg. When one listens to a discourse, initially everything could be imbibed easily. The intellect becomes involved because of sattva guna. Suddenly, one feels saturated and sleepy. Thus tamo guna seeps in. Or, suddenly, on an impulse, one is forced to leave the discourse to perform some tasks. This marks rajo guna.

A witness merely observes the action of the gunas. He never desires them when they leave, nor hates when they enter. **It is said that, 'when happiness comes, enjoy it but don't flaunt it and when sadness comes, endure it. One should never ponder about it repeatedly.'** On the contrary, we keep thinking of the happiness and sorrow constantly. Our mind then becomes like a sponge.

Incidents that occur, especially dishonour or criticism caused by people, is absorbed by the mind, like a sponge does with water. A '**Gunateeth's**' mind is pure.

दीपाचेनि प्रकाशं, गृहीचे व्यापार जैसे।  
देहीं कर्मजात तैसे, योगयुक्ता ॥  
तो कर्म करी सकळें, परी कर्मबंधा नाकळे।  
जैसें न सिपें जळीं जळें, पद्मपत्र ॥  
(ज्ञानेश्वरी, 5.49-50)

**All activities in the household are performed under the light of a lamp. We all see the actions performed by our body. A 'Gunateeth' unlike a sponge is unaffected by activities like the lotus leaf that does not get wet despite being in water. So is a 'Gunateeth' who is pure.**

Swami Vivekananda visited Chicago, USA to address the World Parliament of Religions. He had many followers who desired to attain knowledge. He had a good command of the English language. He explained how one could remain pure and unaffected despite living in this world.

People could not understand it. They wanted to know how the world enters into them and how they drown in it. So Swami Ji took them near the seashore where there was a ship. He asked the listeners what would happen if there were a hole in the ship. They replied that the water would seep into the ship. Then what will happen to the ship? It would not float but sink.

Similarly, if all the outcomes of the world seeps within us, we would sink into it and not ride the wave. That is why Swami Ji had said that we should learn to observe the happenings of the world from afar. This is really an art that one should develop.

## 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.

This is another quality of a '**Gunateeth**.' He is never sad, disturbed, sorrowful, withdrawn, away from people, or brood by blaming the perishable material world. He is one in this world externally but connected to the divine and constantly in the thought of Paramātmā from within. One cannot easily decipher his strong bond within where he experiences eternal bliss.

- **Ud** - Above
- **Aaseen** - To sit
- **Tata** - Bank of a river
- **Sta** - To sit

He is not attached to the physical body but is present above it. When we look down upon reaching the higher floors of a building, we see everything in a miniature form and thus become free of their influence. We tend to even hear the sound to a lesser extent from above.

Similarly, a '**Gunateeth**' sees the happenings in the world as insignificant from afar. He remains unaffected as the bond remains broken. Just as one sitting by the bank of a river observes its flow, so does he observe the occurrences in this world without being affected by it. One who has reached the final destination by climbing the steps and his mind and intellect are united with Paramātmā tends to see the flow of action of Prakṛti from afar.

Hence, he is never disturbed by the effect of the gunas. Others' anger or greed does not affect him. Instead, he understands the action of the predominant guna in them. We on the other hand, are affected and react at every opportunity and do not approve of the actions of people. We tend to connect ourselves with the actions of others. The more we are attached to them, the more we invite such negative qualities within us.

On the other hand a '**Gunateeth**' understands that actions are a play of the gunas and remains rooted in the truth. He is therefore never distracted. We are all stuck somewhere or the other.

The five sheaths of the body are:

1. **Annamaya Kosha** (Physical body) - Identifying with the physical body - Materialistic nature of the mind. MY comforts/discomforts, affected by dishonour, criticism, praise, family, growth, wealth, assets, bank balance, ornaments, etc.
2. **Pranamaya Kosha** (Energy or prana body) - is related to metabolism, hunger, thirst, etc. One gets attached to these, but this is at a higher plane than the mere physical body though it is still

related to it.

3. **Manomaya Kosha** (mind body) - Being stuck in mental afflictions - honour/dishonour; praise/criticism.
4. **Vijnanamaya Kosha** (Wisdom/intellect body) - Intellect, principles, etc.
5. **Anandamaya Kosha** (Bliss body) - One experiences bliss but one has to go beyond this as well as these sheaths or layers are also binding on us.

One has to transcend each kosha or layer to reach the final blissful self. The feeling of, 'I am in the blissful state' still bears the ego 'I'.

Dnyaneshwar Ji said:

मी अहं देवुनि शंभु शांभवी झालो।

**I have given up the feeling of 'I' and have become the form of Shiva-Shakthi (Shambhavi).**

In order to reach the state of Shiv/Shakti, one should be free of all ego. Being in the anandamaya kosha also entails ego to a small extent. So one who transcends all the five states is never distracted.

**What is his point of view of the world?**

**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.

स्वस्मिन् तिष्ठति इति स्वस्थ'

**To be rooted in the self.**

**Where have we connected ourselves?**

With people, matter, thoughts, principles, incidents, etc.

औरों से मिलने में यह दुनिया मस्त है,  
स्वयं से मिलने की सभी लाइनें व्यस्त हैं।

**We are busy meeting others in this world but have no time to meet oneself.**

One who knows the self is rooted in it. Dnyaneshwari, Gītā, and Ramacharitamanas all intend to make us know ourselves. This helps one to be equally poised in the dualities of happiness/sorrow. It is due to this equanimity that they see mud, stone, and gold alike.

**Does it mean that he will throw away all the gold ornaments in the mud?**

He understands that it is the humans who have attached value to the gold. We value gold highly and mud as worthless. In actuality, gold has no nutritional quality to sustain life. Grains that sustain us grow from soil. Just imagine if the whole world is made of gold - can life sustain? In fact, soil is more valuable. On the contrary, our view is the opposite!

Despite that, a '**Gunateeth**' sees all things as equal. He therefore considers favourable/unfavourable outcomes with equanimity. So is the case with praise/criticism. Why so? Those who praise or criticize are not under our control. We feel saddened by the negative emotions of others, but we do not have control over their actions. To react favourably to praise or unfavourably to criticism signifies that we

are bound to the world and are under its control.

We are not independent of the world. The world plays on our minds with praise and criticism. People's behaviour changes over time. Those who praise us, may criticize later and vice versa. We get caught in this mire.

A '**Gunateeth**' thus views everything both positive and negative with equal poise. Do such people exist? Life of Buddha is an example. Such saints are so calm that they are never distracted by the dualities of likes/dislikes. There are certain people who are out to distract them.

Eknath Maharaj was very peaceful. In order to bring out anger in him, people willingly tried to distract him. So one went inside his abode by wearing footwear. Another sat on the back of his wife, Girija, who was serving food. Instead of getting angry, Eknath Ji told his wife that his son had sat on her back. Girija Ji also replied that just as she would serve carrying her son Hari, she would continue to do so with the man as well!

An incident in the life of Gautam Buddha..

Gautam Buddha was once delivering a discourse. A person suddenly spat on his hand. Buddha merely wiped his hand and asked the man if he had anything to say. The man was surprised that his action did not anger Buddha. Buddha said that he knew that the man's action was intentional to incite anger. When asked if he wanted to say anything, the man replied that he only wanted Buddha to get angry at his action. Buddha said that if had yielded to the man's intention ie. to get angry, he would be subjugated to his desire - action versus reaction. Buddha declared that he was free from the man's grip of expectation.

The man repented and went to Buddha the next day to seek forgiveness. Buddha wanted to know if he had anything more to say. The man sought forgiveness. Buddha said that he was forgiven the previous day itself. If he had waited for the man's forgiveness and then granted; it means that he would be bound. Hence, Buddha forgave him even before the man requested. This showed that Buddha was not under the whims of any person.

That is the kind of equanimity that a '**Gunateeth**' achieves!

## 14.25

### **mānāpamānayostulyaḥ(s), tulyo mitrāripakṣayoḥ, sarvārambhaparityāgī, guṇātītaḥ(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.

A '**Gunateeth**' sees a friend and enemy alike. This does not mean that his behaviour towards both are the same. In the Ramayana, Ravana kidnapped Sita Mata and committed various other atrocities. Ram Ji fought against him and Ravana faced death. Ram Ji never had any hatred for Ravana. Upon Ravana's death, his brother Vibheeshana disowned him and refused to perform his last rites.

Ram Ji told Vibheeshana to consider Ravana as his (Ram Ji) own brother and perform the rites. This shows that Ram Ji did not nurse any grouse within, towards Ravana.

Abraham Lincoln had said:

**'With malice towards none, love for all, fight we must.'**

One has to perform one's duty and if it involves punishing the wrong doer, one must do so without malice.

We know the story of Mohd Ghori and Prithviraj Chauhan. When Mohd Ghori attacked Prithviraj for the first time, he was defeated and bound. Mohd Ghori trembled and requested pardon. He was then set free. It was not once or twice, Mohd Ghori was defeated nine times.

When Prithviraj Chauhan was finally defeated because of many reasons, he was bound by Mohd Ghori and his eyes were pulled out. He was ill treated.

One's actions should not be like that of Mohd Ghori. The behaviour towards a friend and enemy should be different, but internally both should be viewed alike. Bhagavān **could have told** Arjuna that the Kauravas were his enemy but being human all are one; so one should not fight. HE did not do so.

Guru Dev said that if one had learnt the Gītā in the correct perspective, then we would see all as Sri Krishna did. We have to read the gītā in the light of Mahabharat to understand the right perspective.

Bhagavān said that one should sacrifice the feeling of 'I' or doership. Instead, one should have the feeling that a divine force helps him to accomplish task and be rooted in that thought. Such a person is called a 'Gunateeth.'

**What should we do if we were deceived by someone four years ago? Should we forget the incident?**

Such a behaviour should be remembered but one should not bear hatred towards the person who was the cause. Negative emotions pollute the mind. A ring fallen into a dirty pond gets covered in dirt and is not easily seen in the slush, while it can be spotted in a pond of clear water. The atma which is a reflection of Parabrahma Paramātmā gets polluted by imbibing the negativity of the world and hence we are unable to see it.

**14.26**

**māṃ(ñ) ca yo'vyabhicāreṇa, bhaktiyogena sevate,  
sa guṇāṅśamatīyaitān, 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.

Arjuna's question was what one should do to become a '**Gunateeth?**'

Bhagavān explained this verse and the next for all of us to know what to do. HE had pointed out the qualities of a 'Gunateeth' and his principles in the earlier verses. Bhagavān was not only a charioteer for Arjuna, but also showed all of us the path to our final goal. HE steers all of us in the process.

This is the beginning of the importance of **Bhakti** (devotion).

- **AvyabhigareNa Bhakti** - Devotion to Paramātmā for HIS sake. Bhagavān is our means to our goal. We pray to Bhagavān to attain something in return. HE too grants our wishes through the medium of Devatas.
- **Kalpathe** - Worthy of.

**'Father, I don't want your gifts, I want You.'**

In life, some time or the other, we should yearn only for Paramātmā seeking nothing else in return. A mother engages her child with toys while she works in the kitchen. The child demands toys and the mother gives him one by one. At one point in time, the child refuses the toys and craves for his mother's attention.

On hearing the cries of the child the mother is forced to lift the child and hold him close to her. Who is closer to Bhagavān?

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १७.१६ ॥

**Four types of men of good deeds worship Me, O Arjuna, These are the distressed, the seekers of knowledge, the wealth-seekers, and the men of knowledge.**

The realized beings continue to show devotion (**jnanotar bhakti**) (**upasan**)- to sit and meditate upon Paramātmā. It is unconditional love for the divine and is continuously flowing from within. **For what purpose? The desire to be only with Bhagavān.**

Parents these days are so involved in their profession because of long hours of work that stretches late into the night. Their income packages are exorbitant but are unable to spend time with their children. To compensate, they buy a variety of toys for their kids. The children remain engaged only for a short time. They ultimately seek the attention of their parents and desire their company.

Similarly, when we do not desire any baubles of this world but only Paramātmā and crave for HIS attention and not wealth or power - it is '**Avyabhichari bhakti**' - unconditional love for Paramātmā. When such is the single minded craving of an individual towards Paramātmā, he becomes worthy of realizing Brahman - the eternal truth. Thus, Bhagavān had showed the path to Bhakti.

Dnyaneshwar Ji said:

परि तेचि भक्ति ऐसी,

पर्जन्याची सुटिका जैसी,

धरावांचूनि अनारिसी, गतीचि नेणें ॥

(ज्ञानेश्वरी, ११.६८६)

The rain from the sky falls on the ground, similarly the devotion for Paramātmā continues until it reaches HIM.

कां सकळ जळसंपत्ती । घेऊनि समुद्रातें गिंवसिती ।

गंगा जैसी अनन्यगती । मिळालीचि मिळे ॥ ६८७ ॥

**The holy river ganges meets the sea and never returns. The river continues to meet the sea and never stops.**

Where the Ganges meets the sea is called Gangasagar and does not return after that. It continues to meet the sea endlessly. Similarly are those who develop this kind of devotion called '**AvyabhichareNa Bhakti**' - ie devotion towards Paramātmā for the sake of attaining Bhagavān alone. It is not for the transient pleasures of the world. Slowly, such people become 'Gunateeth' with time.

Why would they become '**Gunateeth**'?

They will because they are connected with Paramātmā from within. When one does so, the mind also gets hooked and becomes engrossed in Paramātmā. Hence the mind absorbs the goodness and becomes just like Paramātmā. This is a proved principle.

Tulsidas Ji said:

इति वदति तुलसीदास शंकर-शेष-मुनि-मन-रंजनम् ।  
मम हृदय-कंज निवास कुरु, कामादि खलदल - गंजनम् ॥५॥

Thus says Tulsidas, to please shiv, shesh and mind of saints, stay in my heart (Rama) like a lotus flower (that grows out of mud), and destroy the evils generated by desires.

Devotion can be to request material desires. It is not wrong as everyone desires to grow and become wealthy. There also has to be times that we show our devotion purely for Paramātmā out of love for HIM. Thus by constantly trying to merge with the unchanging Paramātmā, all the impurities of the mind will be cleansed, revealing our true self.

- **Mam** - refers to the self ie. Sri Krishna/Shiv Ji/Sri Ram/sagun/sakaar/nirgun/nirakaar.

Thukaram Ji had said:

सगुण निर्गुण दोन्ही ज्याचे अंगे।

**Both sagun (with form) and nirgun (without form) are part of HIS being/body.**

Guru Dev says that one's mind can also be engaged in sagun (with form) to the extent that the idol gets imprinted. This also leads one to Paramātmā if only it is done without any desires or expectations for the self. Our saints also advise this. They refer to devotion of nirgun (without form) as melted ghee and sagun (with form) as solidified ghee. Solidified ghee is generally more tastier.

**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.

**'For I am the ground of Brahman, the immortal and immutable, of eternal Dharma and of perfect bliss.'**

**Why should we practice such a devotion?**

Paramātmā is the indestructible, Parabrahma, nectar, that which cannot be destroyed. Such a permanent and unlimited bliss is a symbol of Paramātmā. HE is nirgun as well as sagun. HE is in the form of Sri Krishna as well as Sri Ram. We are free to chose the form of Paramātmā; but all that is required is to focus our mind on that form.

The '**Satchitananda**' form in sakaar is Brahman or Sri Krishna and vice versa. When we try to merge with the divine, we reach the same Parabrahma Paramātmā who is 'Gunateeth.' Therefore, we should understand that there is no difference between Brahman and the world. So is the case with Brahman and Sri Krishna. There is no difference between Sri Krishna and other forms as well.

One can pray to any deity and they are all one and the same though known by various names and forms. Devotion without expectations helps us experience the Parabrahma Paramātmā tattva. Thus on merging with Paramātmā we go beyond the gunas which are the cause of joys and sorrows in life.

The purpose of this chapter is to help us attain the Supreme state with love and devotion as a means

to realize Paramātmā. Tukaram Ji had said that devotion is a debt that is repaid by Paramātmā. The unconditional devotion for Paramātmā is what we should crave for; just as a child craves to be cuddled by his mother. Similarly, Paramātmā has to come to such a devoted person and hug him only when his calling is unconditional. This is a debt.

भक्तिऋण घेतलें माझें।  
चरण गहाण आहेत तुझे॥  
प्रेमव्याज देई हरी।  
माझा हिशेब लवकर करीं॥  
(सन्त तुकाराम, अभङ्ग)

Tukaram Ji wanted the love of Paramātmā in return for his devotion. He had pawned the Lotus feet of Paramātmā and sought HIS love as interest. If Paramātmā desired to free HIS feet, and be free of debt from HIS devotee; HE has to give HIS love as interest. Further, Thukaram Ji desired that his account be cleared at the earliest by Bhagavān, as he was a Vyshya (trader).

We see this kind of devotion in our saints and in their literature. They help us uplift our lives, so that while living in this world, we can be a '**Gunateeth**' or go beyond the gunas to experience bliss.

The Vivechan is a recreation of the thoughts and teachings of Guru Dev. Such is the beautiful mesmerizing flow of knowledge that has been encapsulated by the Vivechak.

With the grace of Dnyaneshwar Maharaj, the discourse was offered at his Lotus feet.

**Dnyaneshwar Bhagavan Ki Jai.**  
**Sadguru Maharaj Ki jai.**

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyāṃ(m) yogaśāstre śrīkṛṣṇārjunasaṃvāde  
Guṇatrayavibhāgayogo nāma caturdaśo'dhyāyaḥ.**



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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