

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 14: Guṇatraya-Vibhāga-Yoga

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

The three Guna- Sattvik, Rajasik and Tamasik- Way to control our self towards improving our inherent qualities and identify with our self rather than the body

The 14th Chapter of Śrīmad Bhagavadgītā is Guṇatraya-Vibhāga-Yoga - The Yoga of Classification of the Three Guṇas

The session commenced with prayer to the almighty with lighting of lamp and obeisance to the Gurus.

गुरु ब्रह्मा गुरु विष्णु, गुरु देवो महेश्वरा गुरु साक्षात् परब्रह्म, तस्मै श्री गुरुवे नमः

The Guru is Brahma (the creator), the Guru is Vishnu (the preserver), the Guru is Maheshvara (Shiva, the destroyer), and the Guru is the embodiment of the Supreme Brahman."

Namami sadgurum shantham sachidananda vigraham,

Poorna brahmaparanandam eshamananda vallabham

- *The Guru who is he true benevolent spiritual guide, the embodiment of existence (Sat), consciousness (Chit), and bliss (Ananda) signifying peace and calmness.*

ॐ कृष्णाय वासुदेवाय हरये परमात्मने ॥
प्रणतः क्लेशनाशाय गोविंदाय नमो नमः ॥

Salutations to Sri Krishna Who is the Son and the Joy of Father Vasudeva and Mother Devaki,

Salutations to Him Who is the Boy of Cowherd Nanda and Who is Himself the Lord Govinda; Salutations, Salutations to Him again and again.

Ratnakara dhouta padam Himalaya kiritinim Brahma Rajarshi ratnadyang vande BharataMaataram.

One who gets washed by the ocean that is the source of gems the great himalayan mountains as crown and one who is rich with the gems of rAjarshis and brahmarShis, I salute that mother India

The session commenced with recap of past session learnings.

A quick round of Quiz

Question: What is the name of 14th chapter?

Answer: Saurabh ji correctly answered- Gunatraya vibhaga yoga

Question: What is said by Bhagavan in this chapter ? (The content of this chapter is hidden in its name itself)

Answer: Vanshika ji answered that it was all about the three Gunas (the virtues or the qualities).

Question: What are the three types of Guna or qualities discussed here?

Answer: Dhriti ji gave the answer as Sattva Guna

Vanshika ji said Rajas Guna

The third Guna being Tamo Guna

These three Guna were discussed in the last session. Every day either knowingly or unknowingly we keep ourselves engaged in performing one or the other action.

If someone said that they are just sitting and doing nothing is it possible?

- Even while sitting idle one or the other action continues to be happening. The reason being sitting is an action, the heart keeps working is an involuntary action, sleeping is an action, or meditating also is an action.
- If we think that the eyes and ears are closed, we can still hear sounds around us.
- All the 24 hours of the day and night, and 365 days of every year we are engaged in some action.
- Each of the actions performed by us are categorized into one of the three Guna, the sattva, Rajas or Tamas.
- We wake up in the morning feeling fresh and pleasant. We get ready, sit to worship, say our prayers and then leave for school.
- At school we study, listen to teachers in class, and are constantly engaged in learning. In the evening we come home tired and sit down to relax.
- This way, all the time we are engaged in one or the other action.

The question is can we control any of these gunas?

This chapter gives us a detailed way to understand the nature of these three qualities and the manner in which we should in reality control our actions to be in the category of one of these three Guna. The intrigue is to know whether we can say to Tamo guna to keep away and let us be in either sattva and/or Rajasik category.

Can we tell these Guna that they should listen to us and that we will not listen to them?

Bhagavān clearly states that we can control them and they should listen to us.

- Sattva Guna never tells us anything wrong

- Rajo Guna can tell us when we are wrong at times.

Eg: When in a birthday party, looking at the pretty dress worn by a friend, the desire to have such a similar dress despite having lots of dresses in the wardrobe arises in the mind. This desire propels us to demand from our parents to buy a dress similar to the one worn by our friend. This is Rajo guna which makes you go home and demand from parents. Here Rajo Guna is controlling.

Bhagavān advises that this can be reversed by not listening to Rajasik desires, but by deciding that it is not necessary to buy the new dress.

Significance of today

Today is a special day, the day when Sant Jnaneshwar Maharaj started sharing his treatise on Bhagavad Gita in Marathi language. He wrote a treatise on Bhagavad Gita almost 800 years ago whereas Bhagavad Gita itself is more than 5000 years old.

During this gap period in between the people were not familiar with Sanskrit language and were not able to understand anything written in Sanskrit. The knowledge in Gita hence could not reach the masses. Sant Jnaneshwar Maharaj wrote the treatise in Marathi language for the benefit of the masses so that people can read and understand the Gita. Today is the day when he started sharing the content of Gita in Marathi language.

The essence of this Chapter

In this chapter Bhagavan said that the one who understands the three Guna and follows the good practices will become like HIM, pleasant and peaceful.

We now begin with the shlokas of today's session.

14.12

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

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

Having discussed **sattva** Guna in the previous sloka, here we will understand about **Rajo** Guna which is indicated by 'lobha' or greed. The earlier example that we discussed about our desire to buy a new dress (only because our friend had a new dress) despite possessing many highlights the trait of Rajo Guna.

Here Bhagavān is addressing Arjuna by another name.

Question: What is the name by which Bhagavān addressed Arjuna?

Answer: Dhanushya ji and Kavya ji both replied correctly as "**Bharatarshabha**".

The suffix to Bharata means as strong as a '**rishabaha**' meaning the Bull which tills the fields. Arjuna is considered as a very strong person with the raw power of a Bull.

Key learning

The Sattvik Guna increases the level of knowledge whereas the Rajasik Guna results in an increase in greed and desire.

14.13

aparakāśo'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.

Question: What is the name by which Bhagavān addresses Arjuna in this sloka?

Answer: Dhanush ji correctly answered '**Kurunandana**'.

'**Kurunandana**' is an expression meant for Arjuna as the one who is very dear to Sri Krishna among all the '**Kurus**'. It is similar to Sri Krishna who is known as the dearest of Yashoda Maata.

Arjuna was an epitome of spirituality and a great warrior. It was not that Bhagavān was only teaching Arjuna. It indicates that indirectly HE is teaching us also to introspect whether we are following the right path and that we are not imbibing the Tamasik qualities and that we are learning to follow Satvik qualities.

Bhagavān also spoke on the effects of Tamo Guna. A person with Tamo Guna will exhibit a low level of understanding (a state of ignorance) which creates confusion in mind and is inhibited by taking proper decisions even for one's own good.

Eg: Homework is to be finished and submitted in class the next day. However after coming back from school the mind wanders and decides to first play and then do home work. After coming back home from play the body is tired and thinks that homework can be done after dinner. However, after dinner the stomach is full and the body wants to sleep. Homework remains unfinished. Postponing due to laziness or lethargy is a trait of Tamo Guna.

Bhagavān continues to tell us the reason to follow Sattvik Guna and not Tamasik Guna especially since the next birth of the person depends mainly on:

- The Guna that he has practiced and imbibed during the life.
- The quality of thoughts that arise at the time of death
-

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.

A person should follow the sattvik qualities like chanting Gītā, worshipping and praying to Bhagavān, feeding the stray cats or dogs, feeding cows and helping the needy persons. It is desirable to be in this state of mind at all times including at the time of death.

We are living on the earth which is also called 'Mrityuloka' as death is inevitable on earth. Likewise there are different loka or worlds mentioned in this universe.

Bhagavān said if all good thoughts and qualities are in us one can get the best of the netherworlds after death. One should endeavour to go to heaven. Having said that, it is also in us to make our living

environment like a heaven on this earth by worshipping and engaging in Bhajans and performing good actions.

Prahlad - The epitome of Sattik Guna

Prahlad is the best example in practicing sattvik Guna. He was constantly engaged in worshipping Bhagavān Narayana despite all the troubles and obstacles he had to face from the challenges and threats put forth by his father Hitanyakashipu. He remained fully focussed in his devotion towards Bhagavān Vishnu, by not letting the difficulties bother him and pull him back from his ideals.

His father tried a lot of cruel ways to make Prahlad stop worshipping Bhagavān Narayana by throwing him into jail, shoving him off from a cliff, or throwing him into a pit full of snakes.

Prahlad always said that whatever happens and wherever he is his Bhagavān will be with him and hence he was free from worry towards the cruel actions that were undertaken against him. He continued to be happy and content with his devotion.

Prahlad was a sattvik by nature and was experiencing the divine presence and the state of togetherness with Bhagavan even while on earth because of his unwavering determination and pure devotion.

Key learning

It is important to practice and imbibe Sattva Guna to be happy and content and peaceful even during our life time.

14.15

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

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

Bhagavān said that the one with Rajasik qualities has desires unending.

Eg: If one has a bicycle, the next desire is for a motor bike, then a car, then a home and this elevation of desires never ends. In reality the desire to acquire more and more does.

Ravana and the unending desires which ultimately led to his destruction:

Ravana was a strong warrior and an ardent devotee of Shiv ji. He had a vast kingdom to rule, expert weaponry at his disposal of which he was an expert, and was a Sanskrit scholar. The **shiv tandav stotra** is such a beautiful composition which kindles the devotion within us when chanted. Even with all these he still had the desire to possess a golden **Lanka** and wanted to snatch it from **Kubera**.

Any good possession with others was his target to acquire with his indomitable desire to possess.

What is the learning here?

If we harbour desires we cannot do anything properly as the mind keeps running behind the desire and the mind will find it impossible to concentrate on anything.

A Tamasik will not be able to make any good decisions as such a person lacks knowledge discernment of

what is good and what is bad and this ignorance does not allow them to make a correct decision.

Eg: When a movie is playing on the TV and at the same time a **Vivechan** session is held the mind has to decide whether to watch TV or watch a movie.

The obvious right decision is to listen to **Vivechan** and the mind should be enabled in deciding this way.

It is the blessing from Bhagavān that we are able to make a proper decision as we also have some Sattvik qualities.

However for those who do not have a strong mind the decision will lead them to laziness, lethargy, sleepiness and engage in unfruitful actions.

If controlled by Tamasik qualities, in the next birth, such a person will be born as those ignorant creatures like insects or any other specie from the animal kingdom.

We must be grateful that we are engaged in learning Gītā by joining Geeta pariwar , an opportunity given to us by Bhagavān guided in making us decide on this course of learning. If someone asks what to do we get by learning Gītā we can understand in further sloka.

14.16

**karmaṇaḥ(s) sukṛtasyāhuḥ(s), sāttvikaṃ(n) nirmalaṃ(m) phalam,
rajasastu phalaṃ(n) duḥkham, ajñānaṃ(n) tamasaḥ(ph) phalam. 14.16**

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

In this shloka, Bhagavān expounds more on the three Gunas:

- **Sattvik** indicates a person whose disposition is always pleasant and at peace even when speaking with animals or birds.

It can be observed that Sri Krishna Bhagavān always was surrounded by all the animals and birds all the time as they were attracted to the sattvik qualities in him.

When our mind is engaged in studies it will be easy to memorise and hold it in mind.

- **Rajasik** indicates a person who is consumed with desires.

Even while sitting in Vivechan session to listen, the mind wanders, desiring to play or go shopping or getting attracted with the aroma of mother's cooking taking the mind towards food. When this happens, whatever is spoken in the Vivechan session will not register in the mind. The level of concentration while studying for exams also gets affected as just the time spent in front of the book will not result in remembering the lessons.

- **Tamasik** indicates lethargy, laziness and sleeping for long hours and this makes the person ignorant and sluggish.

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14.17

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

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

In this shloka, Bhagavān explains that:

Sattvik Guna - Identifies with Knowledge

Rajasik Guna - Identifies with passion and desire

Tamasik Guna - Identifies with ignorance

14.18

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

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

- A **sattvik** person will always be in the path of progress and climb higher in the ladder of success. Such a person will study well, understand well, and hence will have more time to keep learning varied matters. Such a person can become **sarva guna sampanna** meaning a versatile master of many disciplines. Whatever tasks they engage in will be with complete focus and they learn faster and comprehend faster.
- A **Rajasik** person will just do as much necessary as they feel and is content even if scoring low and do not have the drive to show interest in putting in additional effort.
- A **Tamasik** person will only move downward and is a non-achiever and will never progress.

Eg: A person may be good at singing and be endowed with a beautiful voice but has no drive or desire to practice and improve. Such an attitude will eventually result in destroying the capability and capacity to sing after a dormant year or two due to lack of training and practice.

When we start learning Gītā and progress by learning one chapter after another chapter, if we do not chant every day and just attend class we can never memorise the slokas.

Practice is very important and by chanting at least one or two chapters every day is required to keep the memorisation intact. Practice is the key to perfection.

Bhagavān said that the one who wastes time doing nothing is a Tamasik and will never progress. It is more important for children to understand and follow good practice. As the children move to higher classes the effort required increases. In addition to school curriculum one should also keep some time for chanting Bhagavān Gītā and practice sattvik qualities which will help in overall progress in life.

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.

In this shloka, Bhagavān explains that whoever would understand these qualities and the effect of each of these three qualities on our actions, will tend to follow good practices and move in the path towards becoming as pleasant, happy and peaceful as Bhagavān himself. It is at such a moment of reckoning in understanding that we adopt the path of goodness.

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.

Bhagavān said that it is possible to improve oneself by elevating ourselves by climbing towards betterment of our qualities in the hierarchy of these three gunas.

The one in Tamasik can move upto the Rajasik and from Rajasik to the Sattvik.

There are some knowledgeable people who move even beyond these. When we are all learning Gītā everyone is at a different level of learning. Some finish Jignasu exams, some Pathik and some Pathaka. Some complete Gītā vrati too and this may result in some sort of egoistic feeling thinking that becoming Gītā vrati is an achievement. Such an ego should not be developed as it will result in harbouring a sense of pride which is a Rajasik quality.

In contrast to such a pride filled mind, there are some saints who are beyond all such sense of accomplishment and completely devoid of any such feeling of greatness or pride. They remain pleasant and peaceful all the time and such a quality is even beyond the Sattvik Guna.

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?

Having heard about the three Guna, Arjuna wanted to know how to identify such Guna in others. His question was that if we see a saint who is a Gunateeta, how do we recognise them so that we can emulate such great persons and become like them?

He wanted to know if they effuse any different manners, follow any different ways and display different characteristics to identify them as a Gunateeta.

**śrībhagavānuvāca
prakāśaṃ(ñ) ca pravṛttiṃ(ñ) ca, mohameva ca pāṇḍava,
na dveṣṭi sampravṛttāni, 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.

Question: What does Bhagavān address Arjuna as in this sloka?

Answer: Arpit ji correctly replied and said **Pandava**.

In reply to Arjuna, Bhagavān explained that such saints are immersed in their own thoughts and will only think that they are in a body which performs any action which can be identified with I these three Guna. Other than for performing actions, they do not have anything to do with it body.

The Nirvana shatakam composed by Adi Shankaracharya gives a rightful glimpse of living beyond the thought of identifying our self with the body that we are endowed with:

**mano buddhi ahankara chittani naaham
na cha shrotravjihve na cha ghraana netre
na cha vyoma bhumir na tejo na vaayuhu
chidananda rupah shivo'ham shivo'ham**

*I am not any aspect of the mind like the intellect, the ego or the memory,
I am not the organs of hearing, tasting, smelling or seeing,
I am not the space, nor the earth, nor fire, nor air, I am the form of consciousness and bliss, am Shiva (that
which is not)...*

**na cha Prāṇa sangyo na vai pancha vayuhu
na va sapta dhatur na va pancha kosha
na vak pani-padam na chopastha payu
chidananda rupah shivo'ham shivo'ham**

*I am not the Vital Life Energy (Prana), nor the Five Vital Airs (manifestations of Prana),
I am not the seven essential ingredients nor the 5 sheaths of the body, I am not any of the body parts, like
the mouth, the hands, the feet, etc.,
I am the form of consciousness and bliss, I am Shiva (that which is not)...*

**na me dvesha ragau na me lobha mohau
na me vai mado naiva matsarya bhavaha
na dharmo na chartho na kamo na mokshaha
chidananda rupah shivo'ham shivo'ham**

*There is no hatred nor passion in me, no greed nor delusion,
There is no pride, nor jealousy in me,
I am not identified with my duty, wealth, lust or liberation, I am the form of consciousness and bliss, I am
Shiva (that which is not)...*

**na punyam na papam na saukhyam na dukkham
na manro na tirtham na veda na yajnah
aham bhojanam naiva bhojyam na bhokta
chidananda rupah shivo'ham shivo'ham**

*I am not virtue nor vice, not pleasure or pain,
I need no mantras, no pilgrimage, no scriptures or rituals,
I am not the experience, not the object of experience, not even the one who experiences,
I am the form of consciousness and bliss, I am Shiva (that which is not)...*

**na me mrtyu shanka na mejati bhedaha
pita naiva me naiva mataa na janmaha
na bandhur na mitram gurur naiva shishyaha
chidananda rupah shivo'ham shivo'ham**

*I am not bound by death and its fear, not by caste or creed,
I have no father, nor mother, or even birth,
I am not a relative, nor a friend, nor a teacher nor a student, I am the form of consciousness and bliss, am
Shiva (that which is not)...*

**aham nirvikalpo nirakara rupo
vibhut vatcha sarvatra sarvendriyanam
na cha sangatham naiva muktir na meyaha
chidananda rupah shivo'ham shivo'ham**

*I am devoid of duality, my form is formlessness,
I am omnipresent, I exist everywhere, pervading all senses,
I am neither attached, neither free nor limited, I am the form of consciousness and bliss, I am Shiva (that
which is not)...*

Jagadguru Adi Shankaracharya explained in clear terms that it is not the body, neither the Karmendriyas or the Jnanendriya, it is just Bhagavān Shiv ji beyond all those senses.

When someone asks our name we identify ourselves with this body and it has a name. However the one who has risen above all this is different from our own bodily identity.

An illustration from the parables of Sri Krishna and Durvasa on the identity:

Once Bhagavān Sri Krishna was sitting under a tree playing flute and surrounded by his friends and gopikas. They were all chit chatting with each other.

Sri Krishna said: " I have never seen any woman in life."

The Gopikas retort saying that he has been seeing them throughout and has played and danced with them even being naughty, breaking their pots and stealing butter and so on and how can he say that he has not seen any Woman?

After some days they come to know that Maharshi Durvasa will be arriving at the river banks of Yamuna on the other side of the river. He was highly knowledgeable but also known for his short temper. The Gopikas express their desire to go and seek his blessings.

Sri Krishna agrees and advises that they should cook some good food and carry it to sage Durvasa. At that point of time it was known that Sage Durvasa was observing a religious vow and was consuming only Durva leaves as food. The Gopikas could not understand what to cook and take if Sage Durvasa would eat only Durva leaves which had medicinal qualities. However, under the advice of Sri Krishna they cooked and carried some food.

They reached the river front only to find that river Yamuna was flowing at full spate and there was no way they could cross the river. They went back to Krishna and asked him to find a way to cross the river.

Sri Krishna advised that they should stand in front of the river and say “If Sri Krishna has not seen any woman in life, the Yamuna should allow them to cross to the other side.”

Though they had their doubts about the truth in this statement from Sri Krishna they still went ahead and uttered to river Yamuna as advised. To their surprise, Yamuna parted the water and made way for the Gopikas to cross. It made them wonder whether they should believe whatever Sri Krishna had told them.

After crossing the river they went and paid respects to the Sage Durvasa and offered him the food cooked by them. They in all humility told the sage that although they knew he was under religious vow to consume only Durva leaves, they had brought the food as advised by Sri Krishna,

The Sage consumed the cooked food offered to him and then the Gopikas started their journey back to the river side to cross the river. Once again the river Yamuna was flowing strongly and it was not possible to cross. They go back to Sage Durvasa and seek his help.

The Sage advised that they should go to river Yamuna and call out: “ If Sage Durvasa has not broken his vow of not eating anything other than Durva leaf then they should be allowed a way to cross.”

Though the Gopikas were again perturbed by the statement as they considered it as not true they still went ahead and uttered the same to river Yamuna.

As soon as they uttered the statement as advised by Sage Durvasa the river parted and made way for them to cross.

Both the statement as said by Sri Krishna and by Sage Durvasa appeared untruth and incorrect to the Gopikas.

How was this misconception of words uttered explained?

The answer is in the word **guṇātīta** and is hidden in this. **Those who are guṇātīta have risen above all the three Sattvik, Rajasik and Tamasik Guna.**

Whatever Sri Krishna said was true as it is the eyes, one of the Karmendriya that sees a woman which is a part of the body which is not identified with his self the soul.

Likewise when Sage Durvasa ate the cooked food he did not break any vow as it is the Karmendriya of touch and taste that consumed the food and which is a part of his body and not the soul.

Eg: In Mahashivrathri in each place the devotees place different type of food as offering to Shiv ji based on their own perception. However this does not affect Shiv ji as he is a **guṇātīta**.

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.

14.24

**ṣamaduhkhasukhaḥ(s) svasthaḥ(s), ṣamaloṣṭāsmakāñcanaḥ,
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.

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.

In this shloka, Bhagavān explains the qualities of a **guṇātīta**. HE says that such persons see everything in equanimity. For such persons happiness and sorrow is considered as equal and does not affect them. They are equipoised in happiness and sadness.

14.26

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

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

In this shloka, Bhagavān explains that a Gunateeta will also find liberation as they shower devotion to Bhagavān at all times. Sant Jnaneswar Maharaj ji also said if all do their work as a duty and with diligence even that is also Bhakti. All these saints did not shun their duties to become saints. Being in a family everyone should carry out their duties whether as the father, mother, son or daughter or a gardener who performs duties or any other as destined in life.

If we chant Sanskrit slokas every day our concentration levels and the sharpness in mind will increase. It is also effective to keep some time to meditate in addition to carrying out our duties to enhance our focus.

14.27

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

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

In this shloka, Bhagavān explains that when one performs the duties as prescribed by Bhagavān himself, one can be very happy, peaceful and become HIS best friend.

An ardent devotee will ultimately become endowed with sattvik qualities. One should study well, listen to parents, not trouble others and practice good qualities and tend towards increasing such

sattvik qualities. One needs to worship Bhagavān and seek blessings to perform good duties and keep putting effort to improve ourselves.

The session ended with **Harisankirtan**.

Question and Answers:

Dhanushya ji

Question: Why was Bhagavān addressing Arjuna in different names?

Answer: Arjuna was the favourite of Bhagavān and hence he called him by different names. Just like we also call children at home by different names with love and affection.

When Arjuna praised Bhagavān in 11th chapter what did Bhagavān say?

Bhagavān showed HIS cosmic form to Arjuna because he liked Arjuna who was HIS good friend. Looking at the cosmic form Arjuna started praising Bhagavān as he was so enamoured by the sight he was seeing.

Sharayu Ji

Question: When Bhagavān was speaking to Arjuna in the battle field whether the war was stopped?

Answer: The Gita was imparted by Bhagavān before the war started when Arjuna asked Bhagavān who was his charioteer to take the chariot and stop in the centre of the battle field. Arjuna wanted to watch who were all congregated for war on both sides. The actual conversation could have been for about 45 minutes to an hour. Not to be compared with the time that we take to chant and still more time to understand. Maharshi Ved vyas ji has split the spoken words of Bhagavān into 18 chapters to facilitate our understanding. Hence the chapters are arranged by him by grouping similar subjects for our better understanding.

Question: Who all saw the Cosmic form?

Answer: It was seen by Arjuna, Sanjaya and Maharshi Ved Vyas. They had the divine sight to see. Maharshi Ved vyas wanted to give the divine sight to Dritharashtra but he was not ready for it as being blind he felt he will not be able to recognise anyone and requested for the divine sight to be given Sanjaya his minister. Even Arjuna got the divine sight as it was not possible to see the cosmic form with the ordinary eyes

Vriti ji

Question: If all had the divine sight why could they not stop the war?

Answer: The divine sight was given only after the decision to war was taken. Maharshi Ved vyas was a **trikala jnani** who knew what would happen in future. As regards stopping the war Bhagavān himself had negotiated with Duryodhana in a bid to avoid the war. The offer was to give atleast 5 villages to Pandavas which was also refused by Duryodhana who said that even a needle point of land will also not be given . Hence the war happened despite all efforts to avoid war.

Arpit ji

Question: If the conversation happened in less than one hour, did Bhagavān complete the entire Gita to Arjuna?

Answer: Swami Govind ji Giri Maharaj used to say that he was able to chant the entire Gita in 45 minutes. It is indicative that it is possible that Bhagavan would also have spoken Gita in this time.

Swadha ji

Question: What would happen if all had the divine sight?

Answer: Everyone would have seen the cosmic form. All would have known the reality and all would be living in harmony and there would not be any illwill. Gita also teaches us the same and lets us be aware that Bhagavan is always in us and we need not fight.

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



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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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