

#### Chapter 14: Guna Traya Vibhag Yoga – Yoga of Division of the Three Gunas

This chapter has been named “*Gunatraya Vibhag Yoga*” or Yoga of division of three gunas. Lord Krishna has taught Arjuna about the diversities that exist in the world that can be placed under three groups, though the source is the same.

It is like the farmer who plants seeds on the fertile land. The land is able to produce many types of leaves, fruits, and trees. In the same way Brahma is the farmer and *Mahat Brahma* (Mool prakriti) is the fertile land, which is able to give birth to all types of beings. *Prakriti* is the mother of the universe and Brahma is considered to be the father. The characteristics, shapes and forms are present in the son since birth. The son is therefore able to become as great as his father, if he is not an unworthy person.

The *Jivaatman* gets attracted and entangled by the characteristics of Gunas (*Sattva*, *Rajas* and *Tamas*), which originated from his own Prakriti. A person having abundance of Sattva Guna can get entangled in bondage due to the arrogance of knowledge. The person having abundance of Rajas has the pride of his own actions, which is the cause of his bondage. The person with abundance of Tamas gets drowned in sleep, laziness and indolence, due to actions that should not to be performed. When the Sattva Guna is predominating then there is peace and it urges one to perform holy actions. When the Rajas Guna predominant then there are worries and there is performance of activities bent towards greed and hoarding of wealth. When the Tamas is predominating it leads to anger, sleep, sloth, and disinterest towards holy actions. The Jivaatma entangled in the functioning of the Gunas achieves happiness and sorrow. He then takes birth as a higher being or a lower being according to his accumulated fruits of his actions.

The person who is able to rise beyond these three Gunas (*Gunateet*) becomes a pure Jivaatman. He is then free from sufferings of birth, death and old age and attains the supreme bliss of God.

Arjuna becomes more inquisitive and asks three questions to the Lord, for self-realization. What are the characteristics of a *Gunateet*? What are the forms of behaviour of a *Gunateet*? What are the means of becoming a *Gunateet*?

The Lord explains that Sattva Guna drives a person towards the acquisition of knowledge. Rajas Guna drives one towards activities and the Tamas cause delusion. These are the natural functions of the gunas. The *gunateet* is not enamoured by them, nor despises them.

He watches the play of gunas as a witness. He is not disturbed. He retains equanimity in happiness and in sorrow. He is able to consider dust, stones and gold as of the same value. He is equal minded in circumstances amicable or not amicable to him. He retains equanimity both in praise and in rebuke. He is extremely patient. He retains the same poise in regard, as well as in disregard. He has the same likeness for friend and foe.

In order to attain these attributes and become *gunateet*, one should perform actions without having the fruits of the actions in mind and single-pointedly worship the Lord, all the time.

God is the originator of all beings and their true father. One should resolve to serve the world, which will be a service to God. The whole world should be considered one's near and dear ones. One should know and believe that the Lord is all pervading. The unexpandable Brahma is to be known as everything. To know that ultimate abode,

original religion and ultimate bliss are attained in that one Brahma. The one Brahma is REAL all the rest is UNREAL (like a dream), which in the meaning of *Hari Om Tat Sat*.

The characteristics of *Sthitaprajna*, *Yogi*, *Bhakta* and *Gunateet* are very similar. In their full forms they are the same. A vessel containing partly filled water has a lot of movement but once it is full to the brim it stops shaking. Similarly all the devotees in their highest states will have the characteristics of Godhood.