

॥ श्री कृष्ण पर ब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता  
अथ चतुर्दशोऽध्यायः । गुण-त्रय-विभाग-योगः

**Sri Krishna Para BrahmaNe Nama: = Srimath Bhagavath-Githa  
Chapter - 14: guNa-thraya-vibhaaga-Yoga:**

श्री भगवानुवाच । परं भूयः प्रवक्ष्यामि - ज्ञानानां ज्ञानमुत्तमम् ।  
यज्ज्ञात्वा मुनयः सर्वे - परां सिद्धिमितो गताः ॥ १४-१॥

**Sri Bhagavaan uvaacha:**

**param bhuyaya: pravakshyaami – jnaanaanaam jnaanam uththamam  
yath jnaathvaa munaya: sarve - paraam siDhdhim itho gathaa: 14-1**

Bhagavaan Sri-Krishna said: I will declare another kind of knowledge, which is the best of all kinds of knowledge, and knowing which all the Sages attained the perfect state beyond this samsara - material world.

इदं ज्ञानमुपाश्रित्य - मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते - प्रलये न व्यथन्ति च ॥ १४-२॥

**idham jnaanam upaaSrithya - mama saaDharmyam aagathaa:  
sarge-api na-upajaayanthe - pralaye na vyaDhanthi cha. 14-2**

Those great Sages, having acquired this Knowledge, attain My nature. They will not be born at the time of Creation nor do they suffer due to the contraction of Jnaana at the time of the Cosmic Dissolution.

( Attain My Nature means become like Me, and this is to state that we can clearly see the distinction between the Self and the ISwara, and also among the Souls as Nithyaas, Mukthaas and BaDhdhaas – Ever-liberated, Liberated and Bound Souls ).

मम योनिर्महद् ब्रह्म - तस्मिन्गर्भं दधाम्यहम् ।

सम्भवः सर्व भूतानां - ततो भवति भारत ॥ १४-३॥

**mama yoni: mahath Bramha - thasmin garbham dhadhaami-aham  
sambhava: sarva bhoothaanaam - thatho bhavathi Bhaaratha. 14-3**

O Bhaaratha ( Arjuna, born in the Bharatha-VamSa ), the cause of all these worlds is that great Brahman - Prakruthi, ( the womb ) and in that I place all the Souls ( as implanting the germ-seeds ). All beings birth takes place therefrom only.

( As mentioned earlier in Chapter 7 verses 4 & 5 of Bhagavad-Gita, Lord Srīman-Narayana's Prakruthi is eightfold in nature, comprising of Earth, Water, Fire, Air, Ether, Manas, BuDhdhi and Ahankaara. It is Prakruthi, which is Non-Sentient ( achethana ), that undergoes Changes like Mahath, Ahankaara etc..., That is why the Word Brahman here in this verse is taken as Prakruthi. This Prakruthi is spread everywhere below the river VIRAJAA, which is the demarcation between Nithya-Vibhuuthi and Liilaa-Vibhuuthi. **The Mundaka-Upanishat 1-1-9** states that, From Him this universe with its name and form are produced –

“यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः । तस्मादेतद्ब्रह्म नाम रूपमत्रं च जायाते ॥ ” –

Into that non-Sentient Prakruthi, the Sentient Soul is placed as the germ. ).

सर्व योनिषु कौन्तेय- मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीज प्रदः पिता ॥ १४-४॥

**sarva yonishu Kauntheya – muurthaya: sambhavanthi yaa:  
thaasaam Bramha mahath yoni: - aham biija pradha: pithaa. 14-4**

O Kauntheya ( Kunthi's son, Arjuna ), whatever beings are produced in any and all the wombs, it is the Prakruthi that is the great womb ( Mother ) and I am that seed-giving ( imbedding the Souls as the seed ) Father.

( All beings taking birth in different wombs include Yaksha, Kinnara, Gandharva, Kimpurusha, Naaga, Sura, Nara, thiryak – animals, birds, snakes etc..., and for all of them Brahman – Prakruthi is the womb, the mother. It is the Supreme-Lord Srīman-Narayana who is implanting the seed, imbedding the germ – the Sentient Souls into that Womb of Great Brahman, according to the individual Karma-Phalam that those Souls have to go through ).

सत्त्वं रजस्तम इति - गुणाः प्रकृति सम्भवाः ।

निबध्नन्ति महा बाहो - देहे देहिनमव्ययम् ॥ १४-५॥

**saththvam raja: thama ithi – guNaa: prakruthi sambhavaa:  
nibaDhnanthi mahaa baaho - dhehe dhehinam avyayam. 14-5**

O mighty-Armed Arjuna, Saththva, Rajas and Thams are the three GiNaas that arise from the Prakruthi. These 3 GuNaas bind the immutable ( avyaya – never-peishing ) Self in the body ( to the transmigratory cycles of Births-&-Deaths ).

( These three GuNaas can only be known through their effects goodness, passion and ignorance, etc., . The GuNaas are not apparent in the unevolved Prakruthi, but can be clearly noticed in the transformed state of Prakruthi as Mahath. The GuNaas keep the Soul confined to the Body, go through the Karma-Phalam. ).

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुख सङ्गेन बध्नाति - ज्ञान सङ्गेन चानघ ॥ १४-६॥

**thathra saththvam nirmalathvaath - prakaaSakam anaamayam  
sukha sangena baDhnaathi - jnaana sangena cha anagha. 14-6**

O sinless one, Arjuna, of these three GuNaas, Saththva, being without any kind of impurity, is illuminating. It is free from all kinds of morbidity ( will not cause disease ). Still, the Saththva binds the Soul with attachment to pleasures and to knowledge.

( Purity means 100 % purity and must be with 0% contamination of impurity. Illuminating means enlightening about things as they are. Morbidity means any kind of unhealthiness – ill-health, does not exist. Attachment to Happiness and Knowledge means, attachment to such Vedhic Knowledge of Karma-Kaanda, that leads a person to more and more material Happiness or sense-gratification. One such example of attachment to Knowledge is, Sage Bharadhwaaja who prayed for multiple extensions of life, to learn the Vedhaas completely ).

रजो रागात्मकं विद्धि - तृष्णा सङ्ग समुद्भवम् ।

तन्निबध्नाति कौन्तेय - कर्म सङ्गेन देहिनम् ॥ १४-७॥

**rajo raagaathmakam viDhdhi - thrushNaa sanga samudhbhavam  
thath nibaDhnaathi Kauntheya - karma sangena dhehinaam. 14-7**

O Kauntheya ( Kunthi's son, Arjuna ), the Rajas is of the nature of Pasion arising out of deep desire and attachment. Rajas also binds the embodied Soul with attachment to work, work and work.

( Passion,( raga ) also means excessive attachment to the spouse with deep desire for sense-gratification. This deep desire ( thrushnNa ) can also be excessive longing for all kinds of sense-objects for all kinds of sense-gratification - audio, Visual, touch, aromatic and taste. This Rajas being of the nature of attachment leads to sexuality, sensuality, pleasure-seeking with deep attachment to family, friends and possessions, that certainly leads the embodied Soul to samsara, with repeated Births-&-Deaths ).

तमस्त्वज्ञानजं विद्धि - मोहनं सर्व देहिनाम् ।

प्रमादालस्य निद्राभिस्तन्निबध्नाति भारत ॥ १४-८॥

**thamasthu-ajnaanajam viDhdhi - mohanam sarva dhehinaam  
pramaadha aalasya nidhraabhi: - thath nibaDhnaathi Bhaaratha. 14-8**

O Bhaaratha ( Arjuna, born in the Bharatha-VamSa ), Thamas is born of the false-Knowledge ( ajnaana ) and deludes all embodied Souls. It binds all the embodied Souls with attachment to negligence, lethargy and sleep.

( False-Knowledge means that which is not the Knowledge, understanding Dharma as ADharma and vice-versa, and sometimes called vipariitha-jnaana. Knowledge means the correct perception of things from the scriptural perspective. Delusion means erroneous knowledge, that can lead to vipariitha-jnaanam. Negligence means not-being-attentive to things that ought to be done. Lethargy is postponing things that ought to be done and procrastination that sometimes may lead to not doing at all certain must-to-do things ).

सत्त्वं सुखे सञ्जयति - रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः - प्रमादे सञ्जयत्युत ॥ १४-९॥

**saththvam sukhe sanjayathi – raja: karmaNi Bhaaratha  
jnaanam aavruthya thu thama: - pramaadhe sanjayathi utha. 14-9**

O Bhaaratha ( Arjuna, born in the Bharatha-VamSa ), Saththva produces attachment to pleasure, Rajas generates attachment to work, and Thamas, covering the true knowledge, generates attachment to negligence.

( All these three GuNaas, Saththva, Rajas and Thamas are qualities evolving from Prakruthi, and co-exist in the body and bind the embodied Soul ).

रजस्तमश्चाभिभूय - सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव - तमः सत्त्वं रजस्तथा ॥ १४-१०॥

**Raja: thama: cha abhibhuuya - saththvam bhavathi Bhaaratha  
raja: saththvam thama: cha eva – thama: saththvam raja: thaThaa. 14-10**

O Bhaaratha ( Arjuna, born in the Bharatha-VamSa ), Saththva GuNa dominates when it overpowers Rajas and Thamas. Likewise, Rajas is dominating by over-powering Saththva and Thamas and Thamas preponderates prevailing over Saththva and Rajas.

( The three GuNaas – Saththva, Rajas and Thamas are inherent in Prakruthi – Nature. From Prakruthi, the body is manifested. The Self, compounded with the Prakruthi in the form of a body of a god or human or animal, exhibits the three GuNaas as and when they are in ascendance, due to puurva-karma Vaasanaas. One of the three GuNaas will dominate over the other two GuNaas in the respective Saaththvic, Raajasic and Thaamasik modes. It is also the type of food that we eat, that makes one of the three GuNaas to overpower the other two GuNaas ).

सर्वं द्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४-११॥

**sarva dhvareshu dhehesmin - prakaaSa upajaayathe  
jnaanam yadhaa thadhaa vidhyaath - vivruDhdham saththvam ithyutha. 14-11**

When Knowledge, as light is illuminating from all the gateways ( all the Senses-of-Knowledge – Jnaana-indhriyas, like the eyes, ears ... ), then we should understand that Saththva is prevailing by dominating over the other two GuNaas ( Rajas and Thamas ).

( In this context, Srimath-Bhagavatham Canto-9, Chapter 6 states that: A great Sage, Saubhari, had taken many forms with many bodies at the Same Time. All those different bodies, can still be functioning independently, with any of the Three GuNaas overpowering the other two GuNaas in those individual bodies ).

**लोभः प्रवृत्तिरारम्भः - कर्मणामशमः स्पृहा ।**

**रजस्येतानि जायन्ते - विवृद्धे भरतर्षभ ॥ १४-१२॥**

**lobha: pravruththi: aarambha: - karmaNaam aSama: spruhaa  
raja: ethaani jaayanthe - vivruDhdhe Bharatharshabha. 14-12**

O Bharatharshabha ( Arjuna, the Best in the Bharatha-VamSa ), when greed, enhanced activity, undertaking of new-works, unrest and craving for sense-objects are manifested, we should know that Rajas is prevailing by dominating over the other two GuNaas.

( Greediness is a trait of not spending one's own wealth and resources. Enhanced activity is that activity which is not associated with a proper purpose. Undertaking of new-works is the engaging in works with expectations of results. Unrest is when the senses are not at rest and are over-active ).

**अप्रकाशोऽप्रवृत्तिश्च - प्रमादो मोह एव च ।**

**तमस्येतानि जायन्ते - विवृद्धे कुरु नन्दन ॥ १४-१३॥**

**aprakaaSa:-apavruththi: cha - pramaadho moha eva cha  
thamasya ethaani jaayanthe - vivruDhdhe Kuru-nandhana. 14-13**

When non-illumination, inactivity, negligence and delusion are manifested, we should know that Thamas is prevailing by dominating over the other two GuNaas.

( Non-illumination means the absence of knowledge, due to a person's spending time in sleep. Inactivity is laziness. Negligence is not being attentive and thereby prohibited works are done. Delusion results from wrong kind of knowledge thinking wrong as right and right as wrong ).

**यदा सत्त्वे प्रवृद्धे तु - प्रलयं याति देहभृत् ।**

**तदोत्तम विदां लोकानमलान्प्रतिपद्यते ॥ १४-१४॥**

**yadhaa saththve pravruDhdhe thu - pralayam yaathi dhehabhruth  
thadhaa-uththama vidhaam lokaan - amalaan prathipadhyathe. 14-14**

If the embodied Soul meets with the dissolution ( Soul leaving the body ) when only Saththva GuNa is predominant, then, the Soul attains the Pure worlds of those who know the Highest subjects ( about the Soul and the Super-Soul ).

( Here, the Pure worlds means, the Soul will attain such worlds where it is more conducive to practice Self-Realization, and after that the Soul will take birth in the families of highly religious or prosperous families or that of Yogis, as given in Bhagavad-Gita 6-41 & 42. The Highest goal that one can aspire to attain is the Supreme Sri-VaikunTa praapthi ).

**रजसि प्रलयं गत्वा - कर्म सङ्गिषु जायते ।**

**तथा प्रलीनस्तमसि - मूढ योनिषु जायते ॥ १४-१५॥**

**rajasi pralayam gathvaa – karma sangishu jaayathe  
thaThaa praliina: thamasi - muuDa yonishu jaayathe. 14-15**

If the Soul leaves the body when Rajo-GuNa is prevalent, one is born in a family that is attached to doing desire-motivated-works. Similarly, if the Soul leaves the body when Thamo-GuNa is prevalent, one is born in the wombs of those beings who lack intelligence.

( Beings who lack intelligence are the animals like dogs, pigs, plants, etc., . Taking birth in that animal species, one is not capable of realizing any of the four Purusha-arThaas – Dharma, ArTha, Kaama and Moksha. Also, it is to a great extent the food that one eats, which produces the Sathvik, Raajasik and Thaamasik GuNaas. Rajo-GuNa motivates a person to do desire-motivated works, including attainment of Heaven ).

**कर्मणः सुकृतस्याहुः - सात्त्विकं निर्मलं फलम् ।**

**रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४-१६॥**

**KarmaNa: sukruthasi aahu: - saaththvikam nirmalam phalam  
rajasa: thu phalam dhu:kham - ajnaanam thamasa: phalam. 14-16**

The results of anyone's good actions that are Saathvic in nature, are Pure. The results of the Rajo-GuNa is grief and the fruits of Thamo-GuNa is ignorance.

( those who did good deeds, are sure to be born in those families of very religious and Self-realized. The results of Rajo-Guna is suffering in Samsaara with repeated births and deaths. The results of death while Thamo-GuNa is prevalent is a birth in the animals and plant species, with no chance of Self-Realization ).

सत्त्वात्सञ्जायते ज्ञानं - रजसो लोभ एव च ।

प्रमाद मोहौ तमसो - भवतोऽज्ञानमेव च ॥ १४-१७ ॥

**saththvaath sanjaayathe jnaanam - rajaso lobha eva cha  
pramaadha mohau thamaso – bhavatha:-ajnaanam eva cha. 14-17**

From Saththva arises Knowledge, and greed arises from Rajas. Negligence and delusion, which are just ignorance, arise from Thamas.

( Saththva Guna leads to Knowledge in the form of Self-Realization. Rajo-GuNa leads to intense desire to be in Heaven and enjoy the temporary swarga-bhogaas, and ignorance is the absence of any and all kind of Knowledge that leads to becoming a non-sentient entity ).

ऊर्ध्वं गच्छन्ति सत्त्वस्था - मध्ये तिष्ठन्ति राजसाः ।

जघन्य गुण वृत्तिस्था - अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

**uurDhvam gaChchanthi saththvasThaa - maDhye thishtTanthi raajasaa:  
jaghanya guNa vruththisThaa - aDho gaChhanthi thaamasaa: 14-18**

Those who are well-established ( steadfast ) in Saththva-GuNa will rise upwards. Those who are abiding in Rajo-GuNa will remain in the middle. Those who are clinging to the tendencies of Thamo-GuNa will go downwards.

( Saaththvic people go upwards - they will go upward towards Liberation from the samsara-saagara in a phased manner. Those in Rajo-Guna remain in the middle – they keep taking birth-after-birth repeatedly and engage in desire-motivated works, that take them for heavenly pleasures and again rebirths, as mentioned in Bhagavad-Gita 9-21. Those who are in Thamo-GuNa go downwards – they degrade to the lowest state among humans, then to animals, then to worms, insects etc..., and then to trees and plants and then to stones, wood etc..., ).

नान्यं गुणेभ्यः कर्तारं - यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति - मद्भावं सोऽधिगच्छति ॥ १४-१९ ॥

**naanyam guNebhya: karthaaram - yadhaa dhrashta-anupaSyathi  
gunebhya: cha param veththi - madbhaavam sa:-aDhigaChchathi. 14-19**

That sentient being ( chethana ) who is able to see that it is the GuNaas that are the agents of all actions, and that the Self is different from the GuNaas, and transcend the GuNaas, will certainly attain My state ( liberated ).

( Such people will ever remain in Pure-Saththva state – SuDhdha-Saththva, and will totally conquer the Rajasic and Thamasic states. To accomplish that state, they ONLY accept Saththvic Food, and, that too offered to the Supreme Lord Sri-Krishna, and as His blessing – Prasaadh. Just as a good boy does bad actions due to association with bad people, the Soul which is Pure, performs evil actions due to the association with

Prakruthi consisting of the three GuNaas. They realize that the Gunas are the agents of all actions and that the Self is of pure, infinite Knowledge, and they attain Lord Sri-Krishna's state i.e., in liberated state, the Self has similarity with Bhagavaan in some specific aspects like Jnaanam, Aanandham etc., ).

गुणानेतानतीत्य - त्रीन्देही देह समुद्भवान् ।

जन्म मृत्यु जरा दुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

**gunaan ethaan athiithya - thriin dhehii dheha samudhbhavaan  
janma mruthyu jaraa dhu:khai: - vimuktha:-amrutham aSnuthe. 14-20**

That particular embodied Soul which surpasses all the three GuNaas ( Saththva, Rajas and Thamas ) that arise in the body, is completely liberated from birth, death, old-age and all other sufferings and will attain immortality ( Liberation ).

( Prakruthi – Nature, comprising of the five elements, transforms into a body and the three GuNaas arise in the body. The wise will realize that the Self is totally different from the Body and its GuNaas, and that the Soul is of the nature of Pure and Infinite Knowledge and will attain immortality ).

अर्जुन उवाच । कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १४-२१ ॥

**Arjuna uvaacha : kai: lingai: thriin guNaan ethaan - athiitho bhavathi Prabho  
kim aachara: kaTham cha ethaan thriin guNaan athivarthathe. 14-21**

Arjuna said: O Prabhu ( Supreme Lord Sri-Krishna ), what are the characteristics of a person who crossed beyond the three GuNaas ? How does he behave and how did that person cross beyond the three GuNaas ?

( What are the distinguishing features of that person who went beyond the GuNaas and how did that person attain to that state ? How to identify such persons ?? What will he speak, eat, sleep, pray, do, don't do and how did he cross the three GuNaas ? ).

श्री भगवानुवाच । प्रकाशं च प्रवृत्तिं च - मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि - न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

**Sri Bhagavaan uvaacha = prakaasam cha pravrutthim cha - moham eva cha Paandava  
na dhveshti sampravrutththani - na nivrutththani kaankshathi. 14-22**

Bhagavaan Sri-Krishna said: O Paandava ( King Paandu's son, Srjuna ), that person who crossed beyond the three GuNaas does not hate illumination, nor activity and not even delusion, when they are present. Nor will he long for those very same things when they are not present.

( illumination is knowledge due to Saththva-Guna, activity is due to Rajo-GuNa, and delusion is due to Thamo-GuNa. Both hatred and longing for anything is not



conducive for the realization of the Self. So a Self-Realized person does not hate any of the three GuNaas nor crave for them ).

उदासीनवदासीनो - गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येवं - योऽवतिष्ठति नेङ्गते ॥ १४-२३ ॥

udhaasiina vadhaasiino – guNai: yo na vichaalyathe  
guNaa varthantha ithi-eva – ya:-avathishTathi nengathe. 14-23

Such a person, who is satisfied with the vision of the Self, is indifferent and not concerned and undisturbed by the effects of the three GuNaas. He is aware that it is the GuNaas that are acting and remains very calm and unperturbed.

( Such a person is always immersed in the task of Self-realization and his only satisfaction is the knowledge that the Self is different from the body and its GuNaas. He does not act according the effects of the GuNaas that are manifested ).

सम दुःख सुखः स्वस्थः - सम लोष्टाश्म काञ्चनः ।

तुल्य प्रियाप्रियो धीरस्तुल्य निन्दात्म संस्तुतिः ॥ १४-२४ ॥

sama dhu:kha sukha: svasTha: - sama loshtaaSma kaanchana:  
thulya priya-apriyo Dhiira: - thulya nindha-aathma samsthuthi: 14-24

He remains the same in pleasure and pain and only dwells in the Self. He treats a lump of dirt or a stone or gold as the same ( of no value to him ). He treats everyone in the same way, be the other person is dear to him or one who hates him. He is well-balanced and accepts both blame and praise as the same ( both praise and censure are taken on an equal disposition )

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भ परित्यागी - गुणातीतः स उच्यते ॥ १४-२५ ॥

maana-apamaanayo: thulya: - thulyo mithra-ari pakshayo:  
sarva-aarambha parithyaagii – guNa-athiitha: sa uchyathe. 14-25

He treats both honour and dishonor as the same. He is the same to a friend or an enemy. He abandons all enterprises to secure any material gains and such a person is said to have risen above the three GuNass.

( His mind accepts both pleasure and pain as equal. He realizes that pleasure and pain are experiences of the body. As he is already realized that he is the Soul and not the body, he has got nothing to do about bodily considerations of pain and pleasure. Pleasure and pain, due to birth or death, are to the body, as the effects of the GuNaas. Whereas, the Soul which is of the form of Pure Knowledge, has nothing to do with these effects of the GuNaas. Be it gold or a stone, they are of no value to a Self-Realized Soul. Intelligence is to know that the Soul is NOT the body, and the bodily pleasures and pains have no bearing on the Soul. Friends and enemies are again

bodily denominations and the Soul has nothing to do with either the friend or an enemy. He does not treat anyone as his enemy, but it is the others who think that he is their enemy. All enterprises are only sources of misery and the realized Soul abandons all enterprises ).

मां च योऽव्यभिचारेण - भक्ति योगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्म भूयाय कल्पते ॥ १४-२६॥

**maam cha ya:-avyabhichaareNa – bhakthi yogena sevathe  
sa guNaan samathiithyaithaan - Bramha bhuuyaaya kalpathe. 14-26**

Only that person with unalloyed Bhakthi-Yoga ( like that of a Pathivratha-Bhakthi ) and who worships ( serves ) Me, will cross beyond the three GuNaas and becomes fit for the real state of Brahman ( also known as Brahma-saamyam, with no sorrow of birth, death, old age etc..., ).

( By the word maam, Lord Sri-Krishna states that it He who is Sathya-SanDha, Sathya-Sankalpa, the most merciful Lord and SaraNaagatha-Vatsala. Only with single-minded, one-pointed Bhakthi-Yoga only, a person can surpass the three GuNaas and attain liberation from the repeated cycles of Births-&-deaths. Our great puurva-Aachaaryaas commented on this avyabhichaara-Bhakthi as similar to that of a Pathivratha, who is totally dedicated to her husband and further stated that EXCLUSIVE worship of the Parama-PuruSha Sriman Narayana, with no consideration or contamination of other gods and goddesses' worship ONLY will be qualified to be called as avyabhichaara Bhakthi. This is a very important concept of SaraNaagathi, also known as Prapaththi, Bhara-nyaasam, Bhara-samarpaNam, absolute Surrender to Lord Sriman Narayana. This is the SECOND TIME that Lord Sri-Krishna is using the words “ bhakthi: avyabhichaariNii “, in Bhagavad-Gita, the first time being in 13-10 and a THIRD TIME is also used in 18-33 as “ YogeNa-avyabhichaareNyaa “ ).

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य - सुखस्यैकान्तिकस्य च ॥ १४-२७॥

**brahmano hi prathishthaham - amruthasya vyayasya cha |  
SaaSvathasya cha Dharmasya – sukhasya aikaanthikasya cha. 14-27**

Because, I am ( Lord Sri-Krishna ) the only one who is the ground of Brahman ( who can bestow the three goals of Life ), the Immortality ( non-perishable ), Immutable ( without any diminution of Knowledge ) and of Dharma that is Eternal and Unique Bliss of Liberation ( of experiencing the Brahman ).

( It is only by realizing that Lord Vaasudheva is the all and end-all of every perfection, that takes a person to Sri-VaikunTam, as stated in Bhagavad-Gita 7-19. Only by absolute surrender to Lord Sri-Krishna, the level of GuNaathiitha can be attained. As was stated in Bhagavad-Gita 7-14, that absolute surrender to Lord Sri-Krishna alone can qualify a person to transcend the three GuNaas. ).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे  
गुण-त्रय-विभाग योगो नाम चतुर्दशोऽध्यायः ॥ १४॥

ithi Sriimath Bhagavath-Giithaasu Upanishathsu Brahma vidhyaayaam Yoga Saasthre  
Sri Krishna Arjuna samvaadhe guNa-thraya-vibhaaga Yogo naama chathurdhaSa:-  
aDhyaaya:

Thus ends the Fourteenth Chapter named guNa-thraya-vibhaaga Yoga, in the  
Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as  
a dialogue between Lord Sri- Krishna and Arjuna.

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Guide to Sanskrit Pronunciation: **a** like **a** in that; **aa** like **a** in call; **i** like **i** in ink, **ii** like **ee** in peel, **u** like **u** in put, **uu** like **o** in col, **e** like **e** in when, **o** like **o** in go, **k** like **k** in king, **g** like **g** in go, **ch** like **ch** in child, **j** like **j** in jug, **n** like **n** in no, **N** like **N** in indian name veNu, **th** like **th** in through, **d** like **d** in dor, **dh** like **th** in that, **s** like **s** in sit, **S** like **S** in Indian name Santhanu, **sh** like **sh** in she. ( all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: **Th** like in thunder ).