

Reflections from Shrimad Bhagavadgita– Part 136: Chapter 14, Verses 25-27

(December 9 – December 15, 2020)

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ORIGINAL SANSKRIT DOCUMENT

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४-२५ ॥
मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४-२६ ॥
ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥
ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

TRANSLITERATION

mānāpamānayos tulyas tulyo mitrāri-
pakṣhayoḥ
sarvārambha-parityāgī guṇātītaḥ sa uchyate
mām cha yo 'vyabhichāreṇa bhakti-yogena
sevate
sa guṇān samatītyaitān brahma-bhūyāya
kalpate
brahmaṇo hi pratiṣṭhāham
amṛitasyaavyayasya cha
śhāśhvatasya cha dharmasya
sukhasyaikāntikasya cha
om tatsaditi shrimadbhagavadgitasu
upanishatsu
brahmavidyayaam yogashaastre
shrikrishnaarjunasamvaade
gunatrayavibhaagayogo naama
chaturdashodhyaayah

TRANSLATION

- (25)** ...and who remain the same in honor and dishonor, who treat both friend and foe alike, and who have abandoned all enterprises – they are said to have risen above the three *gunas*.
- (26)** Those who serve me with unalloyed devotion rise above the three modes of material nature and come to the level of *Brahman*.
- (27)** I am the basis of the formless *Brahman*, the immortal and imperishable, of eternal dharma, and of unending divine bliss

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 14th Chapter called “Gunatraya Vibhaag Yoga”.

<https://drive.google.com/file/d/1P0kuck-ZulBtjEsEARLpfJpQfPXMUqFr/view?usp=sharing>

Chapter 14

Verse 25:

In continuation of His description of qualities and characteristics of one who has transcended the three *Gunas*, the modes of material nature, Lord Krishna further elaborates that such a person is also equipoised in honor or dishonor, is equal towards friend or foe alike, and is habituated to renouncing the rewards of all actions.

Verse 26:

After presenting the characteristics and conduct of someone who transcends the three *gunas* or the modes of material nature, Lord Krishna now specifically describes how such a *jiva* or embodied being is able to accomplish this transcendence. He says that one who is exclusively devoted to the Supreme Lord, without cessation, through *bhakti yoga* can completely transcend all influences of the three *gunas* and achieve the state of the *Brahman*, when one becomes worthy of *moksha* or liberation from material existence. The word *avyabhicharena* denotes unalloyed or unadulterated devotion to the Supreme Lord exclusively. For the worship of other lesser gods is equivalent to lack of faith in the Supreme Lord Krishna and His teachings.

Verse 27:

Lord Krishna in this verse gives the evidence why *bhakti yoga* or exclusive loving devotion to Him is the panacea for transcending the three *gunas* or modes of material nature and to become eligible for the state of the *Brahman* or spiritual substratum pervading all existence and attain Him. It is because He is the abode of the *Brahman* which is the effulgence of His inconceivable spiritual form and which is a manifestation of His attributes such as being eternal, imperishable, immortal with attributes characterized by *moksha* or liberation, *ananda* or never-ending bliss and omniscience. Because the Supreme Lord possesses all these, His devotees who worship Him transcend the three *gunas* easily.

In conclusion, the *jiva* or embodied being by attraction of the senses to the *gunas* becomes entrapped in *samsara*, the perpetual cycle of birth and death. By engaging in *bhakti yoga*, one is released from *samsara* and awarded *moksha* or freedom from material existence. In this chapter, Lord Krishna, the bestower of benevolence onto His devotees, out of compassion instructed the science of transcending the three modes of material nature.

*Thus, in the Holy Book of Bhagavadgita, one of the Upanishads,
in the Science of the Supreme Spirit, in the Art of Self-Knowledge,
in the Conversation between Lord Shri Krishna and Arjuna,
ends the 14th Chapter called “Gunatraya Vibhaag Yoga”.*