

Gītā Chapter XIV
The Yoga of the Guṇas

ॐ श्री परमात्मने नमः

Om Śrī Paramātmāne Namaḥ

अथ चतुर्दशोऽध्यायः

Atha Caturdaśo'dhyāyaḥ

गुणत्रयविभागयोगः

Guṇatrayavibhāgayogaḥ

श्रीभगवानुवाच

Śrībhagavānuvāca

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयस्सर्वे परां सिद्धिमितो गताः ॥ १ ॥

param bhūyaḥ pravakṣyāmi jñānānām jñānamuttamam ।

yajñātvā munayassarve parām siddhimito gatāḥ ॥1॥

The Blessed Lord said:

I will again declare (to you) that Supreme Knowledge, the best of all knowledges, having known which, all the sages have attained Supreme Perfection from here.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

idaṁ jñānamupāśritya mama sādharmaṁāgatāḥ ।

sarge'pi nopajāyante pralaye na vyathanti ca ॥ 2॥

They who, having refuge in this "Knowledge," have attained to My Being, are neither born at the time of creation, nor do they suffer pain at the time of dissolution.

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

सम्भवस्सर्वभूतानां ततो भवति भारत ॥ ३ ॥

mama yonirmahadbrahma tasmingarbhaṁ dadhāmyaham ।

sambhavassarvabhūtānām tato bhavati bhārata ॥ 3॥

My womb is the great Brahma; in that I place the seed; from that; O scion of the Bharata dynasty, occurs the birth of all beings.

सर्वयोनिषु कौन्तेय मूर्तयस्सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिः अहं बीजप्रदः पिता ॥ ४ ॥

sarvayoniṣu kaunteya mūrtayassambhavanti yāḥ ।

tāsām brahma mahadyoniḥ ahaṁ bījapradāḥ pitā ॥ 4॥

Whatever forms are produced, O son of Kuntī, in all the wombs whatsoever, the great Brahma is their womb, and I am the seed-giving Father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ ।

nibadhnanti mahābāho dehe dehinamavyayam ॥ 5॥

O mighty-armed one, the qualities, viz sattva, rajas and tamas, born of Nature, bind the immutable embodied being to the body.

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

tatra sattvaṁ nirmalatvāt prakāśakamanāmayam ।

sukhasaṅgena badhnāti jñānasaṅgena cānagha ॥6॥

Of these, 'Sattva' which, because of its stainlessness, is luminous and healthy, O sinless one, it binds by attachment to 'happiness', and by attachment to 'knowledge'.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

rajo rāgātmakam viddhi tṛṣṇāsaṅgasamudbhavam ।

tannibadhnāti kaunteya karmasaṅgena dehinam ॥ 7॥

Know thou 'Rajas' (to be) of the nature of passion, born of thirst and attachment; it binds fast, O Kaunteya, the embodied one, by attachment to action.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिः तन्निबध्नाति भारत ॥ ८ ॥

tamastvajñānajaṁ viddhi mohanam sarvadehinām ।

pramādālasyanidrābhiḥ tannibadhnāti bhārata ॥8॥

But, know thou Tamas is born of ignorance, deluding all embodied beings, it binds fast, O Bhārata, by heedlessness, indolence and sleep.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

sattvaṁ sukhe sañjayati rajaḥ karmaṇi bhārata ।

jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta ॥9॥

Sattva attaches to happiness, Rajas to action, O Bhārata, while Tamas, verily, shrouding knowledge, attaches to heedlessness.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजस्सत्त्वं तमश्चैव तमस्सत्त्वं रजस्तथा ॥ १० ॥

rajastamaścābhibhūya sattvaṁ bhavati bhārata ।

rajassattvaṁ tamaścaiva tamassattvaṁ rajastathā ॥ 10॥

O scion of the Bharata dynasty, Sattva increases by subduing Rajas and Tamas; Rajas by overpowering Sattva and Tamas, and Tamas by dominating over Sattva and Rajas.

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्यात् विवृद्धं सत्त्वमित्युत ॥ ११ ॥

sarvadvāreṣu dehe'smin prakāśa upajāyate ।

jñānaṁ yadā tadā vidyāt vivṛddhaṁ sattvamityuta ॥ 11॥

When, through every gate (sense) in this body, the light-of-intelligence shines, then it may be known that 'Sattva' is predominant.

लोभः प्रवृत्तिरारम्भः कर्मणामशमस्स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

lobhaḥ pravṛttirārambhaḥ karmaṇāmaśamasspṛhā ।

rajasyetāni jāyante vivṛddhe bharatarṣabha ॥ 12॥

Greed, activity, undertaking of actions, restlessness, longing - these arise when Rajas is predominant, O best in the Bharata family.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

aprakāśo'pravṛttiśca pramādo moha eva ca ।

tamasyetāni jāyante vivṛddhe kurunandana ॥ 13॥

Darkness, inertness, heedlessness and delusion – these arise when Tamas is predominant, O descendent-of-Kuru.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकान् अमलान्प्रतिपद्यते ॥ १४ ॥

**yadā sattve pravṛddhe tu pralayaṁ yāti dehabhṛt |
tadottamavidāṁ lokān amalānpratipadyate || 14||**

If the embodied one meets death when Sattva is predominant, then he attains to the spotless worlds of the 'Knowers of the Highest'.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

**rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate |
tathā pralīnastamasi mūḍhayoniṣu jāyate || 15||**

Meeting death in Rajas, he is born among those attached to action; and dying in Tamas, he is born in the womb of the senseless species.

कर्मणस्सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखं अज्ञानं तमसः फलम् ॥ १६ ॥

**karmaṇassukṛtasyāhuḥ sāttvikaṁ nirmalaṁ phalam |
rajasastu phalaṁ duḥkham ajñānaṁ tamaśaḥ phalam || 16||**

The fruit of good action, they say, is Sāttvic and pure; verily, the fruit of Rajas is pain, and the fruit of Tamas is ignorance.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसः भवतोऽज्ञानमेव च ॥ १७ ॥

**sattvātsañjāyate jñānaṁ rajaso lobha eva ca |
pramādamohau tamaśaḥ bhavato'jñānameva ca || 17||**

Knowledge arises from Sattva, greed from Rajas, heedlessness, delusion and also ignorance arise from Tamas.

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्थाः अधो गच्छन्ति तामसाः ॥ १८ ॥

**ūrdhvaṁ gacchanti sattvasthāḥ madhye tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthāḥ adho gacchanti tāmasāḥ || 18||**

Those who are abiding in Sattva go higher up, the Rājasic dwell in the middle; and the Tāmasic, abiding in the function of the lowest Guṇa, go downwards.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati ।

guṇebhyaśca paraṁ vetti madbhāvaṁ so'dhigacchati ॥ 19॥

When the seer beholds no agent other than the Guṇas and knows that which is higher than the Guṇas, he attains to My Being.

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैः विमुक्तोऽमृतमश्नुते ॥ २० ॥

guṇānetānatītya trīn dehī dehasamudbhavān ।

janmamṛtyujarāduḥkhaiḥ vimukto'mṛtamaśnute ॥ 20॥

The embodied-one, having crossed beyond these three Guṇās out of which the body is evolved, is freed from birth, death, decay and pain, and attains to Immortality.

अर्जुन उवाच

Arjuna Uvāca

कैलिङ्गैस्त्रीन्गुणानेतान् अतीतो भवति प्रभो ।

किमाचारः कथं चैतान् त्रीन्गुणानतिवर्तते ॥ २१ ॥

kairliṅgaistrīnguṇānetān atīto bhavati prabho ।

kimācāraḥ kathaṁ caitān trīnguṇānativartate ॥ 21॥

Arjuna said:

What are the signs of him who has crossed over the three Guṇās, O Lord? What is his conduct, and how does he go beyond these three Guṇās?

श्रीभगवानुवाच

Śrībhagavānuvāca

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

prakāśam ca pravṛttiṁ ca mohameva ca pāṇḍavaḥ

na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati ॥ 22॥

The Blessed Lord said:

O son of Pāṇḍu, he neither dislikes illumination (knowledge), activity, and delusion when they appear, nor does he long for them when they disappear.

उदासीनवदासीनः गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

udāsīnavadāsīnaḥ guṇairyo na vicālyate ।

guṇā vartanta ityeva yo'avatiṣṭhati neṅgate ॥ 23॥

He who, sitting like one indifferent, is not distracted by the three qualities; he who, thinking that the qualities alone act, remains firm and surely doesn't move;

समदुःखसुखस्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरः तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

samaduḥkhasukhassvasthaḥ samaloṣṭāśmakāñcanaḥ ।

tulyapriyāpriyo dhīraḥ tulyanindātmasaṁstutiḥ ॥ 24॥

He to whom pleasure and pain are alike, who is established in his own Self, to whom, a lump of earth, iron and gold are the same; to whom the agreeable and the disagreeable are the same, who is wise, to whom censure and self-praise are the same;

मानापमानयोस्तुल्यः तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतस्स उच्यते ॥ २५ ॥

mānāpamānayostulyaḥ tulyo mitrāripakṣayoḥ ।

sarvārambhaparitāgī guṇātītaśsa ucyate ॥ 25॥

He who is the same in honor and dishonor; the same to friend and foe; who has renounced all undertakings – he is said to have gone beyond the Guṇās.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

mām ca yo'vyabhicāreṇa bhaktiyogena sevate ।

sa guṇānsamatītyaitān brahmabhūyāya kalpate ॥ 26॥

And he who serves Me through the unswerving Yoga of Devotion, he, having gone beyond these qualities, qualifies for becoming Brahman.

ब्रह्मणो हि प्रतिष्ठाहं अमृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca ।

śāśvatasya ca dharmasya sukhasyaikāntikasya ca ॥ 27॥

For I am the abode of Brahman, the Immortal and the Immutable, of everlasting Dharma and of Absolute Bliss.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसम्वादे

गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥

Om tatsat iti Śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām

yogaśāstre Śrīkṛṣṇārjunasamvāde guṇatrayavibhāgayogo nāma

caturdaśo'dhyāyaḥ ॥