



BHAGAVAD GITA

CHAPTER 14

GUNATRAYAVIBHAGA YOGA

(Three Gunas)

27 Verses

Chapter 14 - Verse 1

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

śrībhagavānuvāca
paraṃ bhūyaḥ pravakṣyāmi
jñānānāṃ jñānam uttamam ।
yajjñātvā munayaḥ sarvā
parāṃ siddhim itō gatāḥ ॥ 14 - 1 ॥

The Blessed lord said :

I will again declare (to you) that supreme knowledge, the best of all knowledge, having known which, all the sages have attained supreme perfection after this life. [Chapter 14 - Verse1]

Chapter 14 - Verse 2

इदं ज्ञानमुपाश्रित्य
मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते
प्रलये न व्यथन्ति च ॥ १४-२ ॥

idaṃ jñānam upāśritya
mama sādharmaṃyamaḡatāḥ ।
sargepi nōpajāyantē
pralayē na vyathanti ca ॥ 14 - 2 ॥

They who, having refuge in this knowledge have attained to my being, are neither born at the time of creation, nor are they disturbed at the time of dissolution. [Chapter 14 - Verse 2]

Chapter 14 - Verse 3

मम योनिर्महद् ब्रह्म
तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां
ततो भवति भारत ॥ १४-३ ॥

mama yōnirmahad brahma
tasmin garbhaṃ dadhāmyaham ।
sambhavaḥ sarvabhūtānāṃ
tatō bhavati bhārata || 14-3 ||

My womb is the great Brahman (Mula Prakirti); in that I place the germ; from which, O Bharata, is the birth of all beings. [Chapter 14 - Verse 3]

Chapter 14 - Verse 4

सर्वयोनिषु कौन्तेय
मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिः
अरहं बीजप्रदः पिता ॥१४-४ ॥

sarvayōniṣu kauntēya
mūrtayaḥ sambhavanti yāḥ ।
tāsāṃ brahma mahad yōnih
ahaṃ bījapadaḥ pitā || 14 - 4 ||

Whatever forms are produced, O Kaunteya, in all the wombs whatsoever, the great Brahman (Mula Prakirti) is their womb, and I am the seed-giving father. [Chapter 14 - Verse 4]

Chapter 14 - Verse 5

सत्त्वं रजस्तम इति
गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो
देहे देहिनमव्ययम् ॥१४-५॥

sattvaṃ rajastama iti
guṇāḥ prakṛtisambhavāḥ |
nibadhnanti mahābāhō
dēhē dēhinam avyayam || 14-5 ||

Purity, passion, and inertia - These qualities (Gunas), O! mighty-armed, born of Prakirti, bind the indestructible embodied one, fast in the body. [Chapter 14 - Verse 5]

Chapter 14 - Verse 6

तत्र सत्त्वं निर्मलत्वा
प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति
ज्ञानसङ्गेन चानघ ॥१४-६॥

tatra sattvaṃ nirmalatvāt
prakāśakam anāmayam |
sukhasaṅgēna badhnāti
jñānasaṅgēna cānagha || 14-6 ||

Of these, sattva, because of this stainlessness, is luminous and healthy (Unobstructive). It binds by (creating) attachment to happiness and attachment to knowledge, O sinless one. [Chapter 14 - Verse 6]

Chapter 14 - Verse 7

रजो रागात्मकं विद्धि
तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय
कर्मसङ्गेन देहिनम् ॥ १४-७ ॥

rajō rāgātmakaṃ viddhi
tṛṣṇāsaṅgasamudbhavam |
tannibadhnāti kauntēya
karmasaṅgēna dēhinam || 14-7 ||

Know thou, rajas (to be) of the nature of passion, the source of first and attachment; it bonds fast, O Kaunteya, the embodied one, by attachment to action. [Chapter 14 - Verse 7]

Chapter 14 - Verse 8

तमस्त्वज्ञानजं विद्धि
मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिः
तन्निबध्नाति भारत ॥ १४-८ ॥

tamastvajñānajaṃ viddhi
mōhanaṃ sarvadēhinām |
pramādālasyanidrābhiḥ
tannibadhnāti bhārata || 14-8 ||

But, know thou, tamas is born of ignorance, deluding all embodied beings, it binds fast, O Bharata, by heedlessness, indolence and sleep. [Chapter 14 - Verse 8]

Chapter 14 - Verse 9

सत्त्वं सुखे सञ्जयति
रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः
प्रमादे सञ्जयत्युत ॥ १४-९ ॥

sattvaṃ sukhē sañjayati
rajaḥ karmaṇi bhārata |
jñānamāvṛtya tu tamaḥ
pramādē sañjayatyuta || 14-9 ||

Sattva attaches to happiness, rajas to action, O Bharata, while tamas verily, shrouding knowledge, attaches to heedlessness. [Chapter 14 - Verse 9]

Chapter 14 - Verse 10

रजस्तमश्चाभिभूय
सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव
तमः सत्त्वं रजस्तथा ॥१४-१० ॥

rajastamaścābhibhūya
sattvaṃ bhavati bhārata |
rajaḥ sattvaṃ tamaścaiva
tamaḥ sattvaṃ rajastathā || 14-10 ||

Now sattva rises (Prevails), O Bharata, having overpowered rajas and inertia (Tamas); now rajas having overpowered sattva and inertia; and inertia (tamas), having overpowered sattva and rajas. [Chapter 14 - Verse 10]

Chapter 14 - Verse 11

सर्वद्वारेषु देहेऽस्मिन्
प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्वि
विवृद्धं सत्त्वमित्युत ॥ १४-११ ॥

sarvadvārēṣu dēhē'smin
prakāśa upajāyatē |
jñānam yadā tadā vidyād
vivṛddham sattvam ityuta || 14-11 ||

When, through every gate (sense) of this body, the light of intelligence shines, then, it may be known that sattva is predominant. [Chapter 14 - Verse 11]

Chapter 14 - Verse 12

लोभः प्रवृत्तिरारम्भः
कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते
विवृद्धे भरतर्षभ ॥ १४-१२ ॥

lōbhaḥ pravṛttirārambhaḥ
karmaṇām aśamaḥ sprhā |
rajasyētāni jāyantē
vivṛddhē bharatarṣabha || 14-12 ||

Greed, activity, undertaking of actions, restlessness, longing-these arise when rajas is predominant, O best in the Bharata family. [Chapter 14 - Verse 12]

Chapter 14 - Verse 13

अप्रकाशोऽप्रवृत्तिश्च
प्रमादो मोह एव च ।
तमस्येतानि जायन्ते
विवृद्धे कुरुनन्दन ॥ १४-१३ ॥

aprakāśō'pravṛttiśca
pramādō mōha ēva ca |
tamasyētāni jāyantē
vivṛddhē kurunandana || 14-13 ||

Darkness, inertness, heedlessness and delusion-These arise when tamas is predominant, O Descendant of Kuru. [Chapter 14 - Verse 13]

Chapter 14 - Verse 14

यदा सत्त्वे प्रवृद्धे तु
प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकान्
अमलान्प्रतिपद्यते ॥ १४-१४ ॥

yadā sattvē pravṛddhē tu
pralayaṃ yāti dēhabhṛt |
tadōttamavidāṃ lōkān
amalān pratipadyatē || 14-14 ||

If the embodied one meets with death when sattva is predominant, then he attains to the spotless worlds of the knowers of the highest. [Chapter 14 - Verse 14]

Chapter 14 - Verse 15

रजसि प्रलयं गत्वा
कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि
मूढयोनिषु जायते ॥ १४-१५ ॥

rajasi pralayaṃ gatvā
karmasaṅgiṣu jāyatē |
tathā pralīnastamasi
mūḍhayōniṣu jāyatē || 14-15 ||

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. [Chapter 14 - Verse 15]

Chapter 14 - Verse 16

कर्मणः सुकृतस्याहुः
सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखम्
अज्ञानं तमसः फलम् ॥ १४-१६ ॥

karmaṇaḥ sukṛtasyahuḥ
sāttvikaṃ nirmalaṃ phalam |
rajasastu phalaṃ duḥkham
ajñānaṃ tamasaḥ phalam || 14-16 ||

The fruit good action, they say, is Sattvika and pure; verily the fruit of rajas is pain, and the fruit of Tamas is ignorance. [Chapter 14 - Verse 16]

Chapter 14 - Verse 17

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

Chapter 14 - Verse 18

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18] 286

Chapter 14 - Verse 19

नान्यं गुणेभ्यः कर्तारं
यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति
मद्भावं सोऽधिगच्छति ॥ १४-१९ ॥

nānyaṃ guṇēbhyaḥ kartāraṃ
yadā draṣṭānupaśyati |
guṇēbhyaśca paraṃ vētti
madbhāvaṃ sō'dhigacchati || 14-19 ||

When the seer, beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 - Verse 19]

Chapter 14 - Verse 20

गुणानेतानतीत्य त्रीन्
देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैः
विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

guṇān ētān atītya trīn
dēhī dēhasamudbhavān |
janmamṛtyujarāduḥkhaih
vimuktō'mṛtam aśnutē || 14-20 ||

The embodied-one, having crossed beyond these three Gunas, out of which the body is evolved, is freed from birth, death, decay and pain and attains to immortality. [Chapter 14 - Verse 20]

Chapter 14 - Verse 21

अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीन्गुणानेतान्
अतीतो भवति प्रभो ।
किमाचारः कथं चैतान्
त्रीन्गुणानतिवर्तते ॥ १४-२१ ॥

arjuna uvāca
kairliṅgaistrīn guṇān ētān
atītō bhavati prabhō |
kimācāraḥ kathaṃ caitān
trīn guṇān ativartatē || 14-21 ||

Arjuna said : What are the marks of him, who has crossed over the three Gunas, O Lord? What is his conduct, and how does he go beyond these three Gunas? [Chapter 14 - Verse 21]

Chapter 14 - Verse 22

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२ ॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava |
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

Chapter 14 - Verse 23

उदासीनवदासीनोः
गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव
योऽवतिष्ठति नेङ्गते ॥ १४-२३ ॥

udāsīnavad āsīnah
guṇairyo na vicālyatē |
guṇā vartanta ityēva
yō'vatiṣṭhati nēṅgatē || 14-23 ||

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self centred and swerves not.... [Chapter 14 - Verse 23]

Chapter 14 - Verse 24

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः
तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४ ॥

samaduḥkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīrah
tulyanindātmasaṃstutiḥ || 14-24 ||

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise...[Chapter 14 - Verse 24]

Chapter 14 - Verse 25

मानापमानयोस्तुल्यः
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥१४-२५॥

mānāpamānayōstulyah
tulyō mitrāripakṣayōḥ |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings- he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]

Chapter 14 - Verse 26

मां च योऽव्यभिचारेण
भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्
ब्रह्मभूयाय कल्पते ॥ १४-२६ ॥

māṃ ca yō'vyabhicārēṇa
bhaktiyōgēna sēvatē |
sa guṇān samatītyaitān
brahmabhūyāya kalpatē || 14.26 ||

And he, serving me with unswerving devotion, and crossing beyond the Gunas, is fit to become Brahman. [Chapter 14 - Verse 26]

ब्रह्मणो हि प्रतिष्ठाहम्
अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य
सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥

brahmaṇō hi pratiṣṭhāham
amṛtasyāvyayasya ca |
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca || 14.27 ||

For, I am the abode of Brahman, the immortal and the immutable, of everlasting dharma and of absolute bliss. [Chapter 14 - Verse 27]